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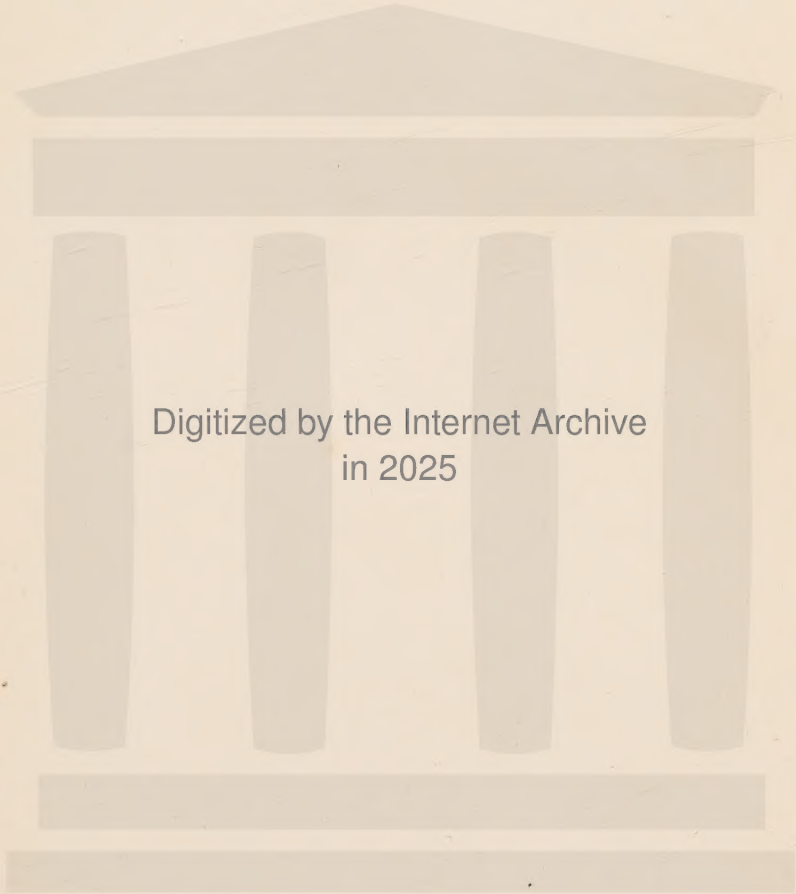
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NATIONAL BIOGRAPHY

ABBADIE—ANNE

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EDITED BY

LESLIE STEPHEN

VOL. I.

ABBADIE——ANNE

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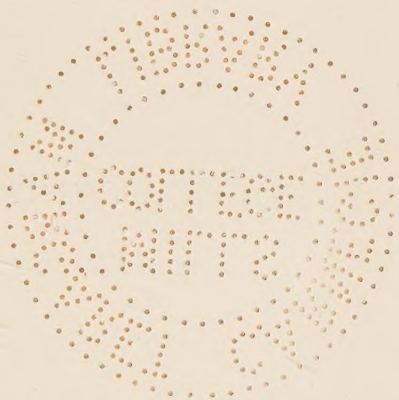

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ABBADIE, JACQUES (or JAMES), D.D.(1654?–1727),dean of Killaloe, preacher, and christian apologist, was born at Nay, near Pau, probably in 1654, although 1657 and 1658 have been given. There is some colour for the assertion of Mr. Smiles that he was 'the scion of a distinguished Bearnese family;' although it is probable that the poverty of his parents would have excluded him from a learned career if some of the leading protestants of the district had not charged themselves with the expenses of his education. This was commenced under M. Jean de la Placette, the minister of Nay, and prosecuted successively at Puylaurens, Saumur, and Sedan, where, as is generally said, he took the degree of D.D. at seventeen years of age. An obituary notice, however, which appeared in the 'Daily Courant' for 5 Oct. 1727, says: 'He was not above twenty-two when he undertook of himself his admirable treatise on the "Truth of the Christian Religion." A few years later he took, with vast applause, his degree of doctor in divinity in the university of Sedan, and about the same year he was sent for by his electoral highness, Frederick William, elector of Brandenburg, to be minister of the French church at Berlin.' The electoral summons found Abbadie at Paris, whither he had repaired to study the masters of protestant eloquence, and it was conveyed through the Count d'Espense, who had been commissioned by his master to make the selection.

The congregation of refugees, small enough at first to be accommodated in an apartment of the Count d'Espense's residence, was augmented gradually by the zeal of the preacher, and by the increased emigration to Brandenburg, caused by the revocation of the edict of Nantes in 1685. The elector ordered the ancient chapel of his palace to be prepared for the congregation, and the services were frequently attended by the younger members of his family. Abbadie's arrival in Berlin has been variously assigned to the years 1680 and 1681. During seven or eight years he used his increasing favour with the elector to relieve the distress of the refugees from France, and especially from his native province of Bearn.

Among the earliest literary ventures of Abbadie were four 'Sermons sur divers Textes de l'Ecriture,' 4to, Leyde, 1680; 'Réflexions sur la Présence réelle du Corps de Jésus-Christ dans l'Eucharistie,' 12mo, La Haye, 1685; and two highly adulatory addresses on persons in high stations, entitled respectively 'Panégyrique de Monseigneur l'Electeur de Brandebourg,' 1684, 4to and 8vo, Berlin and Rotterdam; and 'Panégyrique de Marie Stuart, Reine d'Angleterre, d'Ecosse, de France, et d'Irlande, de glorieuse et immortelle mémoire, décédée à Kensington le 28 décembre 1694,' 8vo, Amsterdam, 1695, also published in England as 'A Panegyric on our late Sovereign Lady,' 4to, London, 1695. These four productions, with other occasional sermons, were in 1760 republished collectively, in three 8vo volumes, at Amsterdam, and preceded by an 'Essai historique sur la Vie et les Ouvrages de M. Abbadie.' The pamphlet on the Eucharist was also reprinted at Toulouse, in 1835, under the title of 'Quatre Lettres sur la Transsubstantiation,' and appeared in an English translation, by Mr. John W. Hamersley, as the 'Chemical Change in the Eucharist,' 4to, London, 1867.

Abbadie's residence at Berlin was varied by several visits which he paid to Holland in 1684, 1686, and 1688, chiefly for the purpose of superintending the printing of several of his works. One of the most

important of them he had already contemplated at Paris; it bore the title of 'Traité de la Vérité de la Religion chrétienne,' 2 vols. 8vo, Rotterdam, 1684. The book went through a vast number of editions and was translated into several languages, an English version, by Henry Lussan, appearing in 1694. Completed by a third volume, the 'Traité de la Divinité de Nôtre Seigneur Jésus-Christ,' it appeared at Rotterdam, 1689, seventh edition, Amsterdam, 1729. An English translation, entitled 'A Sovereign Antidote against Arian Poyson,' 12mo, appeared in London, 1719, and again 'revised, corrected, and, in a few places, abridged, by Abraham Booth,' under the title of 'The Deity of Jesus Christ essential to the Christian Religion,' 8vo, London, 1777. The entire apology for Christianity formed by the three volumes of the 'Traité,' which combated severally the heresies of atheism, deism, and Socinianism, was received with unanimous praise by protestants and catholics. Abbadie continued to occupy his pastorate at Berlin until the death of the great elector, which took place 29 April 1688. He then accepted the invitation of Marshal Schomberg to accompany him to Holland and England, and in the autumn of 1689 he went to Ireland with the marshal. It was in the Irish camp that Abbadie commenced one of his most successful works, which was published at Rotterdam in 1692, as 'L'Art de se connoître soi-même; ou, La Recherche des Sources de la Morale,' 8vo, and went through many editions and amplifications. Translations of this work into other languages include a popular English version by the Rev. Thomas Woodcock, 'The Art of Knowing One-self,' 12mo, Oxford, 1694.

After the battle of the Boyne, Abbadie repaired to London, where he was presently appointed minister of the French church in the Savoy, which had been founded about the year 1641. Abbadie subsequently published a revised version of the French translation of the English liturgy used at this church, with an epistle dedicatory to King George I. Abbadie's sermons have been variously judged. He was often appointed to deliver occasional discourses, both in London and Dublin, but his want of facility in English prevented his preferment in England, and also excluded him from the deanery of St. Patrick's, Dublin, to which William III wished to promote him. Abbadie's health suffered from devotion to his duties in the Savoy, and from the climate of this country. He therefore settled in Ireland, and in 1699 the deanery of Killaloe was conferred upon him by the king, whose special favour he had attracted by a spirited vindication of the Revolution of 1688, 'Défense de la Nation Britannique,' 12mo, La Haye, 1693, written in answer to Bayle's 'Avis important aux Réfugiés,' 1690, and by the funeral oration on Queen Mary (Cotton, *Fasti Ecclesiæ Hibernicæ*, i. 412; Dwyer, *Diocese of Killaloe*, 8vo, Dublin, 1878). Abbadie had also written, at the request of the king, 'Histoire de la dernière Conspiration d'Angleterre,' 8vo, London, 1696, which was reprinted in Holland and translated into English, and for which the Earl of Portland and Secretary Sir William Trumbull placed original documents at the author's disposal. It was this work, now extremely scarce, that chiefly helped Abbadie's preferment. After its production, 'his majesty sent him to Ireland, with an order to the lords justices to confer upon him some dignity in the church, which order was complied with by his promotion to the deanery of Killalow' (*Daily Courant*, 5 Oct. 1727).

The remainder of Abbadie's life was spent in writing, preaching, and in the performance—not too sedulous, for he was frequently absent from his benefice—of the ordinary duties of his office, varied by visits to England and to Holland, where most of his books were printed. Amongst his productions of this period the principal was entitled 'La Vérité de la Religion Chrétienne Réformée,' 2 vols. 8vo, Rotterdam, 1717, second edition 1718, a controversial treatise which in its four parts attacks the characteristic doctrines of the Romish church; it was translated into English, for the use of the Roman catholics of his diocese of Dromore, by Dr. Ralph Lambert, afterwards bishop of Meath. The work was completed in 1723 in 'Le Triomphe de la Providence et de la Religion; ou, l'Ouverture des sept Seaux par le Fils de Dieu, où l'on trouvera la première partie de l'Apocalypse clairement expliquée par ce qu'il y a de plus connu dans l'Histoire et de moins contesté dans la Parole de Dieu. Avec une nouvelle et très-sensible Démonstration de la Vérité de la Religion Chrétienne,' 4 vols. 12mo, Amsterdam. Abbadie visited Holland to see 'La Vérité' through the press; and afterwards stayed more than three years at Amsterdam, 1720–23, during the preparation of 'Le Triomphe' and other works. He returned to Ireland in 1723. Abbadie's income as dean of Killaloe was so small that he could not afford a literary amanuensis; and Dr. Boulter, archbishop of Armagh, having appealed in vain to Lord Carteret, the lord lieutenant, on Abbadie's behalf, gave him a letter of introduction to Dr. Edmund Gibson, bishop of London, and Abbadie left Ireland. He established himself at Marylebone,

where he devoted much time and care to the revision of his printed works for a complete edition in four volumes, in which were also to be included two unpublished treatises, 'Nouvelle Manière de prouver l'Immortalité de l'Ame,' and 'Notes sur le Commentaire philosophique de M. Bayle.' Relying upon a remarkable memory, he put off writing until copy was demanded by the printer. These two treatises were thus unfinished, and no trace of them could be found after his death. He died at his lodgings at Marylebone on Monday, 25 Sept. 1727, in the 74th year of his age (*Daily Courant*, 5 Oct. 1727; *Daily Post*, 6 Oct. 1727; *Historical Register*, 1727).

[Niceron's Mémoires pour servir à l'Histoire des Hommes illustres dans la République des Lettres, vol. xxxiii.; Essai historique, prefixed to Sermons et Panégyriques, 1760; Burn's History of the French, Walloon, Dutch, and other Foreign Protestant Refugees settled in England, 8vo, London, 1846; MM. Haag's La France Protestante; Illaire's Etude sur Jacques Abbadie considéré comme Prédicateur, 8vo, Strasburg, 1858; Weiss's History of the French Protestant Refugees, 1854; Agnew's Protestant Exiles from France in the reign of Louis XIV, 2nd edition, 1871–74.] A. H. G.

ABBOT, CHARLES (*d.* 1817), botanist, sometime fellow of New College, Oxford, took his M.A. degree in 1788, and those of B.D. and D.D. in 1802. He was vicar of Oakley Raynes and Goldington, Bedfordshire, and chaplain to the Marquis of Tweeddale. In 1798 he published a 'Flora Bedfordiensis,' and in 1807 a volume of sermons entitled 'Parochial Divinity.' He also wrote a 'Monody on the Death of Horatio, Lord Nelson,' in 1805. His herbarium, prepared by his wife, is preserved at Turvey Abbey; it is contained in five folio volumes, but its value for critical purposes is but small. He became a fellow of the Linnean Society in 1793, and died at Bedford, October 1817.

[Gent. Mag. 1817, ii. 378; Journal of Botany, 1881, p. 40.] J. B.

ABBOT, CHARLES, first Baron Colchester (1757–1829), speaker of the House of Commons, 1802–1817, was born 14 Oct. 1757, at Abingdon, Berkshire. His father, the Rev. John Abbot, D.D., was a fellow of Balliol College, Oxford, and rector of All Saints, Colchester. His mother was Sarah, daughter of Mr. Jonathan Farr, citizen of London. Dr. Abbot died in 1760, and his widow subsequently became the wife of Jeremy Bentham, Esq., father by a former marriage of the well-known writer on jurisprudence. The Abbots had been settled in Dorsetshire from the year 1100, when Richard Abbot was high sheriff of the county; but the immediate ancestors of the Speaker had resided for some generations at Shaftesbury. Charles was sent to Westminster in March 1763, before he was six years old, and at the age of thirteen was admitted 'into college.' In 1775 he was elected to Christ Church, where he went into residence in January 1776. He won the college prize for Latin verse in his first year, and in his second the chancellor's prize, the subject being 'Petrus Magnus;' and so highly were such performances valued at that time, that the Empress Catharine, to whom the verses had been presented, sent him a gold medal. At this time the well-known scholar, Markham, was dean of Christ Church; and for five successive years the chancellor's prize was carried off by Christ-Church men, among them being Abbot, Lord Wellesley, and Lord Grenville. On leaving Oxford in the summer of 1778, Abbot spent a year in Switzerland in the study of the civil law, and in the year following took chambers in Lincoln's Inn, and began to keep terms at the Middle Temple.

In 1781 Abbot was elected Vinerian scholar by the university of Oxford, and five years afterwards Vinerian fellow, appointments which involved residence at the university. In 1783 he was called to the bar, and joined the Oxford circuit; but in 1792, upon transferring his attentions to the equity courts, he found it necessary to resign his fellowship and reside in London. He was now earning by his profession about 1,500*l.* a year; but the work of the bar was too hard for him: 'a life of unceasing and ungrateful toil,' he calls it, 'from daybreak to midnight.' Accordingly in 1794 he accepted the office of clerk of the rules in the court of King's Bench, a place worth 2,700*l.* a year. He discharged his duty energetically for seven years, collecting and endorsing old records which had been left to moulder in garrets, and purchasing law books for the use of the King's Bench. At the expiration of this period the Duke of Leeds, who had been his schoolfellow at Westminster, offered him the borough of Helston in Cornwall. Abbot accepted the offer, and took his seat in the House of Commons in the autumn of 1795. Having turned his attention to the introduction of practical improvements in legislation, in his first session he obtained a committee to inquire into the manner of dealing with expiring laws. Its report established the practice of making complete annual tables of the temporary laws of the United Kingdom, so that none, as had formerly happened, should expire unobserved. In 1797

he brought before parliament a plan for the due promulgation of the statutes in all public offices and courts of justice, including magistrates' courts, by furnishing them with a copy of all acts of parliament as soon as printed: thus enabling them to see readily the state of the law which they had to administer, instead of being obliged to refer to private collections of acts. He was also 'exceedingly desirous to have introduced a more improved style and diction in all public acts, but the matter was full of difficulties, and, though exhorted by all, he was helped by none.' The project therefore fell to the ground (*Memoir*).

In 1797 a finance committee was appointed by Pitt, of which Abbot was the chairman; and for two years he gave his undivided attention to it. The committee made thirty-six reports, of which many were drawn up by Abbot himself; and one of the most beneficial results of his investigations was a bill for charging public accountants with the payment of interest. In the year 1800 he obtained a committee to inquire into the condition of the national records. And in December of the same year he introduced the first Census Act for ascertaining the population of Great Britain.

Abbot had always lived on terms of great intimacy with Addington, and on the latter becoming prime minister in February 1801, the member for Helston was selected to fill the post of chief secretary for Ireland. The office of secretary of state for Ireland, which was then held by Lord Castlereagh, was at the time abolished, and to do the work of the office a secretary to the lord lieutenant, and a keeper of the privy seal for Ireland, a sinecure office which might be held for life, were appointed. The latter post was added to Abbot's secretaryship to compensate him for the loss of his situation in the King's Bench. He arrived in Ireland in July 1801, and in the following October received the tidings of the peace of Amiens, which liberated the Irish government from its gravest anxieties. The remainder of his term of office was devoted to those official and departmental reforms for which he was so eminently qualified; but on the death of Lord Clare, the Irish lord chancellor, in January 1802, Sir John Mitford, the successor of Addington in the speakership, received the great seal, and Abbot was recalled from Dublin to occupy the vacant chair. His diary and correspondence whilst in Ireland may still be read with great profit.

Abbot was elected to the speakership on 11 Feb. 1802. He paid, he says, to his predecessor 1,060*l.* for the state coach which had been built in 1701, 1,000*l.* for wine, and 500*l.* for furniture. At the general election of 1802 the new speaker was returned for Woodstock, a seat which he held till 1806, when, on the dissolution of parliament by Lord Grenville, he was returned for the university of Oxford. His tenure of office was far from uneventful. It fell to his lot to give the casting vote on Mr. Whitbread's resolutions impugning the conduct of Lord Melville as treasurer of the navy, amid a scene long remembered as one of the most striking that have ever been witnessed within the walls of the House of Commons. Mr. Pitt had moved the previous question, and on the division the numbers were 216 on each side. Abbot turned as white as a sheet, says an eye-witness, and paused for at least ten minutes, after which he explained very briefly his reasons for voting in favour of the question being put, which was accordingly put and carried, to the intense grief of Mr. Pitt, who pulled his cocked hat over his face to hide the tears which trickled down his cheeks.

Two important controversies, touching the duty and authority of the speaker, occurred during Abbot's speakership. The earlier of the two arose on the resistance by Sir Francis Burdett to the execution of the speaker's warrant for committing him to the Tower in the year 1810. Sir Francis denied the legality of the warrant, and refused to surrender to it; whereupon the question arose whether the sergeant-at-arms was empowered by Mr. Abbot's warrant to break open the doors of his house. The attorney-general, Sir Vicary Gibbs, gave a very guarded opinion; but one, nevertheless, on which the sergeant felt justified in acting: he forced Burdett's doors, and the prisoner was conveyed to the Tower, where he remained till the prorogation set him free. He at once brought an action against both the speaker and the sergeant in the court of King's Bench, when judgment was given for the defendants. The question was carried by writ of error to the Exchequer Chamber, and afterwards to the House of Lords, but in each case with the same result.

The second of the two questions raised during Abbot's tenure of office was the right of the speaker to include in his address to the sovereign on the prorogation of parliament a reference to measures to which the house had not given its consent. In his address to the prince regent in July 1813, Abbot had introduced some remarks on the bill for the removal of Roman catholic disabilities which had been defeated in committee. Mr. Grant said in the debate, 'What it is not lawful for the king to notice, it is not lawful for the speaker to express.' Lord Morpeth moved, on 22 April 1814, that the address of the

speaker on the occasion referred to should not be drawn into a precedent. The motion was defeated by a large majority, but, according to Sir Erskine May, the correctness of the doctrine upheld by the opposition has since been recognised in practice, and the speaker in addressing her majesty adverts only to the most important measures which have received the sanction of parliament during the session.

Seventy years ago the office of speaker was more laborious than it is now, and in 1816 Abbot's health gave way, and he was obliged to send in his resignation. He retired with a peerage, and selected the title of Colchester; he received a pension of 4,000*l.* a year for himself, and 3,000*l.* for his immediate successor.

Abbot is certainly to be classed among the most distinguished men who have ever occupied the chair. Perceval vainly urged him to become secretary of state in 1809. Whitbread said that he was superior to any other speaker he had ever known. He was formally thanked by the House of Commons in 1808 for his upright, able, and impartial conduct; and both Lord Liverpool and Lord Castlereagh spoke of him on his retirement in terms significant of the general high opinion in which his qualities were held. His short speeches recorded in the Journals of the House of Commons, thanking admirals and generals for their exploits during the great war, are models of dignified panegyric. These speeches were collected into one volume by Mr. John Rickman, Lord Colchester's secretary, and published in 1829.

Abbot's services as an ex-officio trustee of the British Museum had been so valuable that on his retirement from office the number of trustees was increased in order that he might be elected. The appointment of days for the free admission of the public, the opening of the library for the accommodation of students, and the purchase of almost all the collections that were added to it between the years 1802 and 1817, are due to his suggestions.

The five years immediately following his retirement from the speakership were devoted to the restoration of his health; and from 1819 to 1822 he travelled through the greater part of France and Italy, returning to England just before the reconstruction of the ministry consequent on the death of Lord Londonderry. During the next seven years he continued to take an active part in politics. He was a tory of the Sidmouth rather than the Pitt school. He was strongly opposed to the admission of the Roman catholics to parliament; and he has left us a very full account of the political negotiations of 1827, adopting the strong anti-Canning view which distinguished all that section of the tories. On 6 Feb. 1829 he made his last speech in the House of Lords. He was then far from well; in the following month he became seriously ill. He lingered on through April, and died rather suddenly on 7 May, in the 72nd year of his age.

Shortly after his acceptance of the speakership, Abbot purchased the estate of Kidbrooke, in Sussex, which was his country retreat for the remainder of his life. Here he amused himself with planting and gardening, with drilling volunteers, and discharging the duties of a magistrate. He had married, in Dec. 1796, Miss Elizabeth Gibbes, eldest daughter of Sir Philip Gibbes, and was succeeded at his death by his eldest son Charles, who was postmaster-general in 1858, and, dying in 1867, was succeeded by the present Lord Colchester, the third peer.

Lord Colchester's Diary and Correspondence were published by his son in 1861; they extend over a period of thirty-four years, from 1795 to 1829, and are among the most valuable collections of the kind. The memoir by the editor is the principal source of information. A selection from Abbot's speeches on the Roman catholic question appeared in 1828, and the collection of his addresses to military and naval commanders, which have been already referred to, was published in 1829.

[Diary and Correspondence of Lord Colchester, by the second Lord Colchester, 3 vols. 1861; Life of Mr. Perceval, by Spencer Walpole, 1874; Manning's Lives of the Speakers; Annual Register, 1829.] T. E. K.

ABBOT, GEORGE (1562–1633), archbishop of Canterbury, was born at Guildford on 29 Oct. 1562. His father, Maurice Abbot, was a clothworker of the town; his mother's maiden name was Alice March or Marsh; their cottage, the birthplace of the archbishop, was 'by the river's side, near to the bridge on the north side in St. Nicolas' parish,' and, after serving for some years in the seventeenth and eighteenth centuries as an alehouse with the sign of 'The Three Mariners,' remained standing until 1864 (Murray's *Surrey*, p. 74). Abbot's parents were staunch protestants; they had first 'embraced the truth of the Gospel in King Edward's days, and were persecuted for it in Queen Mary's reign (by Dr. Story of infamous memory), and notwithstanding all troubles and molestations continued constant in the profession of the truth till their death,' which took place within ten days of each other in September 1606. George was their second

son; their eldest was Robert, bishop of Salisbury; their sixth and youngest son, Maurice, became an eminent London merchant (Fuller's *Abel Redivivus*, p. 539). Singularly successful as were the careers of this 'happy ternion of brothers,' it was on George alone that the hopes of his family were from the first unmistakably set. Before his birth his mother had a curious dream, long remembered in his native town, prognosticating a great career for him, and news of the vision brought 'the best inhabitants of Guildford . . . to the christening of the child' (Aubrey, *Miscellanies*, ed. 1857, p. 58). Abbot received his early education at the free grammar school at Guildford, and was 'there bred up a scholar' (*ibid.*). When sixteen years old he entered Balliol College, Oxford, in 1582 took the degree of B.A., and became a probationer fellow of his college on 29 Nov. 1583. In 1585 he proceeded M.A., and at the same time took holy orders. During eight succeeding years Abbot devoted himself to the study of theology, and to tutorial work in the university. In 1593 he received the degree of B.D., and four years later that of D.D.

Abbot rapidly won an academical reputation as a powerful preacher and efficient lecturer. His sermons at St. Mary's drew large congregations. In 1594 he began a course of lectures on the book of Jonah, continued at intervals for many years 'both winter and summer on Thursday mornings early,' and in 1597, presumably when he took the degree of D.D., he read publicly in the theological school at Oxford six theses, which were published in the following year. The book was entitled 'Quæstiones sex totidem prælectionibus in Schola Theologica Oxoniæ pro forma habitis discussæ et disceptatæ anno 1597, in quibus e sacra Scriptura et Patribus, quid statuendum sit definitur,' and it was deemed worthy by Abraham Scultetus of republication at Frankfort in 1616. In this volume, as in all his published works, Abbot's theological position was forcibly enunciated. He had inherited from his parents a strong affection for the reformed faith; Oxford, as he knew it in his undergraduate days, was a puritan stronghold, and its tutors were steeped in the theology of Calvin and St. Augustine. It was thus that Abbot became 'stiffly principled' in puritan doctrines, and his views, cast in a dangerously narrow mould, took from his habitually gloomy and morose temperament a fanatical colouring. A natural horror of disorder distinguished him from the extreme section of the puritans, and made the separatists detestable to him. In questions of church government he was content to stand by episcopacy, but he saw in bishops a superintending pastorate and no separate order of the ministry. He always forcibly advocated reasonable obedience to the crown and all duly constituted authority, but whenever the demands of loyalty conflicted with his sense of duty he did not hesitate to act in accordance with the latter.

Abbot's vehement support of the puritan position soon attracted the admiration of Thomas Sackville, Lord Buckhurst, 'a special maintainer of the true religion,' who became chancellor of the university in 1591, and appointed Abbot his private chaplain soon afterwards. Five years later Oxford confirmed this mark of esteem. On 6 Sept. 1597, at the comparatively early age of thirty-five, Abbot was elected master of University College. According to Clarendon's unfriendly judgment, University was at the time 'one of the poorest colleges in Oxford,' and the 'learning sufficient for that province' small (*History*, i. 125, ed. 1849). But of Abbot's own learning there can be no genuine doubt, and the appointment gave him many opportunities of exhibiting its quality with effect. It was quickly followed by his nomination to the deanery of Winchester, in which he was installed on 6 March 1599–1600, and before the year was out Abbot was chosen vice-chancellor of the university. To Lord Buckhurst, who succeeded Lord Burghley as lord high treasurer in 1599, Abbot ascribed all these preferments, and he did not delay the expression of his gratitude. Writing to him on 10 Oct. 1600, Abbot spoke of his 'desire to let men understand with how honorable a regard your lordship hath been pleased now for diverse yeares to looke upon me, and of your lordship's owne disposition at every first occasion so to think on my preferment, as I had no reason in my conceit to looke for or in any way expect' (Dedication to *Jonah*, 1600). In 1603 and in 1605 he was twice reappointed to the vice-chancellorship.

Abbot put all his energy into his rapidly increasing work at Oxford. Although a strict disciplinarian his pupils remembered him with affection in after life. With a 'very towardly one' of them, Sir Dudley Digges, he remained on terms of the closest intimacy until his death. 'He calleth me father,' wrote Abbot in 1627, 'and I term his wife my daughter. His eldest son is my godson, and their children are in love accounted my grandchildren.' Another of his pupils, Sir George Savile, who married a sister of Sir Thomas Wentworth, afterwards Earl of Strafford, left his son on his death to Abbot's guardianship. In 1599 he wrote for his pupils a useful geographical treatise—'a briefe description of the whole world'—which

included an account of America, and was repeatedly reprinted, a fifth edition appearing in 1664. About the same time he concluded his lectures on Jonah, which received very general commendation, and he published them in London in 1600 with a dedication to Lord Buckhurst; in 1613 they reached a second edition. Their occasional digressions into topics of general interest, like the prospects of protestantism in France, explain much of their popularity. (A reprint of the work appeared in 1845, edited, with a life of the author, by Grace Webster.) Throughout the university Abbot at the same time kept strict order as vice-chancellor. He caused a number of religious pictures, which he regarded as incentives to idolatry, to be burnt in the market-place of the town, and on 27 April 1601 he reported to the chancellor how he had arrested one Abraham Colfe, B.A., of Christ Church, 'for publicly in the hall making a very offensive declaration in the cause of the late Earl of Essex.' But in his official capacity Abbot was also summoned to take part in the theological controversies raging outside the university. The citizens of London, who were mainly puritan in feeling, were in 1600 at feud with Richard Bancroft, their bishop, and Abbot with the vice-chancellor of Cambridge was called on to arbitrate in the dispute. Its origin was comparatively simple. A crucifix that had long stood in Cheapside had fallen down, and the bishop had ordered its re-erection. To this the citizens had demurred, and Abbot's opinion on the matter was invited. He unhesitatingly condemned the renovation of the crucifix; 'if,' he said, 'a monument was required in Cheapside, let an obelisk be set up there.' But, with his characteristic hatred of unruliness, he discouraged the citizens from taking the law into their own hands (*Letter to the Citizens of London*, 1600). In the result Abbot's advice was rejected, and a plain stone cross took the place of the crucifix. But his remarks, which threw him into disfavour with Bancroft, attracted much attention. 'The cross in Cheap is going up,' wrote Chamberlain to Carleton (3 Feb. 1600–1), 'for all your vice-chancellor of Oxford and some other odd divines have set down their censure against it' (Chamberlain's *Letters*, Camd. Soc., p. 102). And in 1602, when Abbot preached in London at the Temple Church, one of his hearers testified to his assured reputation by entering notes of the sermon in his diary (Manningham's *Diary*, Camd. Soc., pp. 126–7).

At Oxford, as in London, Abbot was not long able to maintain his cherished opinions unchallenged. Before the close of the sixteenth century there were signs of change in the religious atmosphere of the university, but Abbot's conservative tone of mind did not enable him readily to grasp their significance. John Buckeridge, the chief tutor of St. John's, had begun to brandish 'the sword of Scripture' against the puritans, and his pupil and later colleague, William Laud, eagerly followed in his footsteps. When Abbot was vice-chancellor in 1603, Laud was proctor, and a collision between the two theologians was inevitable. In a divinity lecture delivered at St. John's College in the preceding year Laud had asserted the perpetual visibility of the 'church of Christ derived from the apostles and the church of Rome, continued in that church (and in others of the east and south) to the Reformation.' This was an admission of the beneficial influence of the papacy, against which Abbot rebelled. According to Heylin, Laud's friend and biographer, Abbot from that time 'conceived a strong grudge against [the preacher], which no tract of time could either abolish or diminish,' and certain it is that in 1603 he at once sharply reproved him and drew up a summary of his own views on this subject. It was Abbot's endeavour to show, by aid of much curious learning, how 'the noble worthies of the christian world,' among whom he only numbered opponents of the papacy like Waldo, Wycliffe, Huss, and Luther, 'after they had finished their course, delivered the lamp of their doctrine from one to another.' The pamphlet was widely circulated in manuscript, and was unfortunately published by an anonymous admirer in 1624, when Laud was in a position to use it to the injury of Abbot's reputation with the king and the Duke of Buckingham (Laud's *Diary*, in his *Works*, iii. 145). It appeared, however, without Abbot's name, but with his arms—three pears impaled with the arms of the see of Canterbury—engraved on the title-page. This is probably the work of Abbot's popularly called in error 'Look beyond Luther' (H. Savage, *Balliofergus*, p. 114). But the early quarrels with Laud did not cease here. In 1606, when Dr. Henry Airay, provost of Queen's and a friend of Abbot's, was vice-chancellor, Laud was openly reprimanded for a sermon preached at St. Mary's, 'as containing in it sundry scandalous and popish passages.' And Abbot, according to Laud's sympathisers, brought all his influence to bear to the injury of the offender. 'He so violently persecuted the poor man, and so openly branded him for a papist, or at least very popishly inclined, that it was often made an heresy (as I have heard from his own mouth) for any one to be seen in his

company, and a misprision of heresy to give him a civil salutation as he walked the streets' (Heylin, ed. 1668, p. 54).

Laud was not the only champion of dissentient views that Abbot thought it necessary to attack at the time. 'A certain audacious person who termeth himself Doctour Hill,' a seminary priest, had represented in a book printed at Antwerp that popery was 'the true faith of Christ,' and that England was 'a sinke of wickednesse beyond all the nations of the earth' (see Foley, *Records*, vi. 192). The volume was a new version of Richard Bristow's 'Motives inducing to the Catholike faith,' 'a book of great vogue with the papists' (Strype, *Annals*, II. i. 498). 'At the intreaty of others,' Abbot spent a year and a half (1603–4) in preparing a refutation of Bristow's and Hill's logic, and late in 1604 he published at Oxford, with a dedication to Lord Buckhurst, who had just been created Earl of Dorset, a fiercely worded pamphlet, 'unmasking' Dr. Hill, and showing ten of his reasons 'to be very weake, and upon examination most insufficient for the purpose.' An eloquent eulogy on the reign of Queen Elizabeth is to be found in its pages, and a justifiable attack upon Cardinal Allen's writings. A continuation of the work was partly written, but was never sent to press. The heated temper in which Abbot conducted controversial discussion did not always commend itself to the undergraduates, and when holding the office of vice-chancellor for the third time in 1605, he had to commit one hundred and forty of them to prison for disrespectfully sitting 'with their hats on' in his presence at St. Mary's Church (Nichols, *Progresses*, i. 559).

In 1604 Abbot's scholarship had been put to a more dignified employment. Early in that year a new translation of the Bible had been resolved on at the Hampton Court conference, and Abbot, with seven other Oxford graduates, was entrusted with the responsible task of revising the older translations of the four gospels, the Acts, and the Apocalypse. But these labours did not withdraw him from polemical literature or public affairs. In 1606, Abbot, as dean of Winchester, attended convocation. The assembly was engaged in examining a work by Dr. Overall, 'concerning the government of God's catholic church and the kingdoms of the whole world.' The book vigorously advocated the doctrine of non-resistance to *de facto* rulers; it confirmed its conclusion by a misty interpretation of Old Testament history, and was imagined to strike a crushing blow at the political theories of the Roman catholics. Convocation by a unanimous vote expressed its high approval of the volume, but James I was dissatisfied with this result: he feared that Overall's doctrine would confirm every successful usurper in undisturbed possession of the throne. Abbot had doubtless taken an active part in the discussion, and he had already come into personal relations with the king; once, in 1603, he had carried to him at Woodstock the congratulations of the university on his accession; and again, in 1605, he had been much in his company when the king had been entertained at Oxford by the chancellor, the Earl of Dorset, and had honoured with his presence several formal theological debates over which Abbot had presided. Upon Abbot, therefore, James conferred the distinction of addressing him a letter, partly written in his own hand, stating his views on the action of convocation. 'Good Dr. Abbot,' the king began, 'I cannot abstain to give you my judgment of your proceedings in your convocation, as you call it.' And he proceeded to point out that he himself was no mere *de facto* ruler, but owed his throne to the highest claims of hereditary right. The letter marked a distinct stage in the growth of Abbot's reputation.

In 1608 his patron, the Earl of Dorset, died, and on 20 May Abbot preached the sermon at his funeral in Westminster Abbey; it was published soon afterwards at the earnest solicitations 'of diuers of speciall qualitie and note,' with a dedication to Cicely, the widowed countess. But Abbot immediately found a new and equally influential patron. He became chaplain to the Earl of Dunbar, lord high treasurer of Scotland, who, as Sir George Hume, had become the intimate friend of James I before his accession to the English throne, and while in attendance upon him Abbot performed several important political services. Lord Dunbar had for some years devoted himself to the re-establishment of episcopacy in Scotland, a project in which the king was deeply interested, and he had so far succeeded as to have obtained an act of parliament for the creation of a number of bishops, but the part they were to play in the presbyterian system of government, which was to remain, as far as possible, undisturbed, was not yet satisfactorily settled. In July 1608, a general assembly was summoned at Linlithgow, to give thorough effect to the episcopal reforms, and Abbot, with Dr. Higgins, was ordered to accompany Lord Dunbar to put the claims of episcopacy before the Scotch ministers. Abbot was well received at Linlithgow. 'The English doctors,' says Calderwood, the historian of the Scotch church, 'seemed to

have no other direction but to persuade the Scots there was no substantial difference in religion betwixt the two realms, but only in things indifferent concerning government and ceremonies' (*Hist. of Kirk of Scotland*, published by the Wodrow Soc., vi. 735). A letter from Scotland reached James, describing with enthusiasm the effect of Abbot's preaching (*Orig. Letters on Eccles. Affairs*, Bannatyne Club, i. 146). It is true that the Scotch episcopate was not ultimately restored till 1610, but Abbot's conciliatory tone did much to prepare the way, and he himself put the finishing touch to the work in that year by presiding at the consecration of the bishops of Glasgow, Brechin, and Galloway (Calderwood, vii. 150).

This was only one of the services that Abbot rendered James on his visit to Scotland. While at Edinburgh, the trial of George Sprot, a notary of Eyemouth, charged with conspiring in 1600 to murder the king, took place, and the man was condemned and executed before Abbot left the city. Abbot carefully watched the proceedings, and attended Sprot on the scaffold. The plot in which the convict had taken part was known as the Gowrie plot, and its chief authors, the Earl of Gowrie and his friends, were alleged to have invited James, in 1600, to a house at Perth, and to have locked him in a room with a ruffian who had been hired to kill him. James escaped; the earl and his friends were slain by the royal attendants, and an order was issued to the ministers of religion throughout Scotland to hold thanksgiving services for the king's salvation; these services had been introduced at a later date into England, and continued throughout James's reign. But the Scotch ministers had resisted them. An act of parliament had been necessary to enforce the order; doubts as to the real circumstances of the alleged plot were still abroad at the time of Sprot's execution, and they continued to imperil friendly relations between James and his Scotch subjects. Abbot assumed the responsibility of attempting to remove the ground of disagreement. He published the notes taken by the judge at Sprot's trial, together with a lengthy account of the 'treasonable device betwixt John, Earl of Gowry, and Robert Logane of Restalrig (commonly called Lesterig) plotted by them for the cruel murthering of our most gracious sovereign.' The task was probably undertaken at the suggestion of Lord Dunbar. The pamphlet, which has been reprinted in the 'Harleian Miscellany' (ix. 560 *et seq.*), was penned in a spirit that, from a modern point of view, befitted the courtier rather than the historian. James's life was declared to be 'so immaculate and unspotted from the world . . . that even malice itself could never find true blemish in it.' In successive passages he was compared to David, Solomon, Josias, Constantine the Great, Moses, Hezekiah, and Theodosius; but extravagant adulation was the recognised homage that loyal subjects, and especially the clergy, paid their sovereign at the time, and the warning tones in which Abbot here addressed disturbers of the public peace honestly expressed the value he himself set upon orderly behaviour and respect for authority.

It was thus that Abbot, whose theological attainments had already attracted James's notice, established a claim on his gratitude, and Lord Dunbar's influence with the king insured that his reward should not be long delayed. On 27 May 1609, within a few months of his return from Scotland, Abbot was appointed bishop of Coventry and Lichfield, and his enthronement took place on 29 Dec. following. He had, however, scarcely visited his diocese when he was translated to a higher dignity, the bishopric of London, and he was enthroned at St. Paul's on 12 Feb. 1609–10. But this preferment was little more permanent. In August 1610 Abbot consecrated a new churchyard presented to St. Bride's parish by his old benefactor's son, the Earl of Dorset. In October he consecrated the Scotch bishops. At Oxford he helped to establish Pembroke College out of the old foundation of Broadgates Hall, and throughout the year his letters to the Earl of Salisbury show that he was repressing with a strong hand throughout his diocese any manifestations of sympathy with Roman Catholicism. The poet, John Davies of Hereford, who claimed an acquaintance with him in earlier years, congratulated him on his promotion in a sonnet (Appendix to the *Scourge of Folly*). On 20 Nov. 1610, Richard Bancroft, archbishop of Canterbury, died, and Abbot preached a conventional sermon in his praise on the Sunday following (25 Nov.). The two religious parties throughout England were soon anxiously speculating as to Bancroft's successor. The choice was generally expected to fall on Lancelot Andrewes, bishop of Ely. Abbot had no belief in his own chances of promotion, and the death of Lord Dunbar on 30 Jan. 1610–11, before the vacancy was filled, seemed to exclude him altogether from the list of likely candidates. But James had already consulted Dunbar; the earl had unhesitatingly advanced Abbot's claim, and his advice had been accepted. On 25 Feb. 1610–11, Sir Thomas Lake, clerk to the signet, informed

Lord Salisbury that the king had chosen the bishop of London to be archbishop, 'as being an able man, and recommended by the late Earl of Dunbar, whose memory is dear to his majesty.' Speed, the contemporary historian, speaks of his promotion as due to the 'embassage' in Scotland; and Secretary Calvert wrote in March that 'by a strong north wind coming out of Scotland, Abbot was blown over the Thames to Lambeth.' The appointment was received with general astonishment and misgiving. Abbot himself was wonderstruck. 'Preferment did fly upon him,' says Fuller, 'without his expectation.' And if the Anglican party were depressed, the puritans were content to conceal their enthusiasm. His conduct in Scotland, to which his promotion was ascribed on all hands, had not raised him in their estimation. He was stated, it is true, to be 'of a more fatherly presence than those who might have been his fathers for age in the church of England,' but one ground of his unfitness was urged on many sides. 'He was never incumbent in any living with cure of souls;' he had not experienced the sufferings of the lower clergy, and it was feared that his want of practical training would prevent him from sympathising with their trials and difficulties. His one-sided tone of thought was more likely to render him inadequate for the post. The threatened disruption in the church of England, to which no one who mixed in public affairs could at the time close his eyes, surrounded the primacy with dangers which a statesman's conciliatory spirit alone could meet with effect; and of that spirit Abbot had shown no certain sign.

On 4 March 1610–11 Abbot was formally nominated to the see of Canterbury, and on 9 April was 'very honorably installed at Lambeth' (Nichols, *Progresses*, ii. 424*n*.; Le Neve, *Fasti*; see *Rawlinson MS.* at Oxford, C. 155, No. 54). On 30 April he took his seat in the high commission court, and on 23 June was sworn at Greenwich of the privy council. At first gloomy forebodings seemed unfounded. At court he met with a good reception. The king treated him with cordiality; the queen, who could have had no affection for his religious views, was 'graciously pleased to give him more credit than ordinary, which . . . she continued to the time of her death.' Henry, Prince of Wales, regarded him with the veneration that all who, like himself, approved his theology acknowledged to be his due. Nor was he without friends among the officers of state. The Earl of Salisbury, lord high treasurer, lord chancellor Ellesmere, and Sir Ralph Winwood, who became in later years secretary of state, sympathised with his opinions, and a lavish hospitality at Lambeth, which James I strongly recommended him to maintain, secured him the favour of many 'lords spiritual and temporal, divers privy councillors and men of highest rank.' But enemies of Abbot were also to be found among the king's councillors. Sir Robert Carr, the king's favourite, afterwards Viscount Rochester and Earl of Somerset, viewed his stern integrity with suspicion. Men like the Earl of Northampton, once Lord Henry Howard, a secret papist and pensioner of Spain, did not hide their disappointment at his elevation. Similarly the bench of bishops was not without malevolent spectators of his recent successes; and among the judges with whom he was brought into close contact, Abbot found it impossible to keep on friendly terms with Sir Edward Coke.

Abbot flung himself with vigour into the various duties of his office, but his early actions showed much want of tact and prevision. He saw that the Calvinist theology was losing its hold on the upper classes of society, and that Arminianism was taking its place; but, with characteristic narrowness of view, he charged the newer doctrines with either Roman catholic or sceptical tendencies. To destroy them utterly by means of the high commission court and of the other arbitrary tribunals in which he took his seat was his immediate aim. 'Sentences of correction,' says Hacket, the biographer of Williams, 'or rather of destruction, have their epocha in the predominance of Abbot in that [the commission] court.' From the catholics bitter cries at once rose. Recusants' fines were unceasingly inflicted, and defaulters for payment imprisoned. 'They may expect,' wrote the Earl of Northampton of some catholic prisoners in 1612, 'little mercy when the metropolitan is mediator.' On 10 June 1615 he summoned a prebendary of Christ Church, Oxford, to appear before the king on a charge of coquetting with popery because he had complained of the prevalence of puritanism, and had failed to denounce its antithesis with fitting severity or frequency. In 1613 he came into open collision with the Spanish ambassador. He imprisoned in his own palace a lady, Donna Luisa de Carvajal, an enthusiastic benefactress of the English catholic college of Flanders, who was staying at the Spanish embassy, and appeal had to be made to James to obtain her release. He employed spies in all parts of England, and he did not fear to attack men in the highest stations. He obtained full information of the relations existing between the Earl of Northampton, the lord privy seal, and Spain, and

boldly challenged him to deny his belief in papal doctrines at the council board in 1612. At the same time the earl was trying to suppress damaging reports about himself by a suit of defamation in the Star Chamber against several persons who publicly called him a papist, and Abbot is said to have produced in open court a letter from Northampton to Cardinal Bellarmine, in which he declared that his 'heart stood with the papists;' the death of the earl, which took place in 1614, has been somewhat erroneously attributed by a few writers to the shock of this disclosure. Nor was Abbot willing to see the authority of the high commission court in the smallest degree abridged. In 1611 a Sir William Chauncy had been charged with adultery before that tribunal, and had, on disobeying its order to provide a maintenance for his wife, been sent to prison. Chauncy had appealed to the lord chief justice of the common pleas against the high commission court's judgment, which Coke asserted to be illegal. Abbot tried in vain to change Coke's opinion, and although the king finally settled the point in the archbishop's favour, Coke treated Abbot's protest with irritating indifference. In 1616 Abbot was one of the commissioners appointed to report on Coke's opinion as to the interpretation of the *præmunire* statutes, and declared against it. Abbot was similarly anxious to enforce the utmost rigours that the law allowed him in cases of alleged scepticism, and in this procedure likewise Coke attempted to thwart him. In 1611 two 'blasphemous heretics,' as he called them, Bartholomew Legate and Edward Wightman, were brought before his court. Abbot was from the first resolved that no mercy should be shown them. Their offence was mainly Arianism, and on 21 Jan. 1611–2 he wrote to lord chancellor Ellesmere that a commission of three or four judges ought to deal with them as capital offenders, and that the king was anxious to see 'these evil persons' receive at once 'the recompenses of their pride and impiety.' He advised care in a later letter (22 Jan.) in the choice of the judges, and urged that those should be selected who 'make no doubt that the law is clear to burn them.' Coke was thus, he advised, to be excluded from the tribunal, for he was known to disagree with the archbishop's interpretation of the old statutes affecting heresy (*Egerton Papers*, Camd. Soc. pp. 446–8). And Abbot was finally triumphant. Early in 1614 Legate was burnt at Smithfield, and Wightman at Burton-upon-Trent. In another case of a political complexion he approved the use of torture. A Somersetshire clergyman, Edmund Peacham, was charged, in 1614, with libelling the king in a written sermon which had never been preached. Abbot was at the time receiving reports of catholic conspiracies, to which he always lent a willing ear. When, therefore, Peacham was brought before the privy council in his presence, and persisted in denying the alleged offence, Abbot readily assented to the proposal that he should be put to the 'manacles.' Bacon has been charged with taking a very active part in the persecution of Peacham, but Abbot must be credited with equal responsibility (Spedding, *Life of Bacon*, v. 91).

Abbot, however, did not confine his attention to propagating his views at home. He persuaded James I to use all his influence against Roman Catholicism and against heresies in every country of Europe. He sought information as to the state of religion abroad from the English ambassadors, and with Sir Dudley Carleton, the ambassador first at Venice and afterwards in Holland, he maintained a lengthy correspondence. In Holland he jealously watched the rise of Arminianism, and in 1612 he excited the king's hostility against Conrad Vorstius, recently appointed to the professorship of theology at Leyden, whose views were said to savour of Arianism and Arminianism. James, in fact, applied to the states general for the dismissal of Vorstius, and the request was granted. Grotius came over to England in 1613, to endeavour to soothe James's excited feelings against the Arminian party of the United Provinces, and to counteract Abbot's influence, which was aggravating the religious differences in Holland almost as much as in England. But Abbot resented his interference. He called him a busybody, and warned the secretary of state, Sir Ralph Winwood, of his ambition and indiscretion. 'You must take heed how you trust Dr. Grotius too far,' he wrote (1 June, 1613), and he reported how the Dutch envoy's conversation with the king was 'tedious and full of tittle-tattle,' and how he compared the 'factious contradictors' of his own opinions in his own country to 'our puritans' in England (Winwood, *Memorials*, iii. 459–60)—a comparison that was little likely to reconcile Abbot to his presence at court. But both at home and abroad Abbot looked forward to the conversion of his religious opponents, and he treated all foreigners who set foot in this country, and were willing to follow his religious guidance, with much generosity. In his lectures on Jonah at Oxford he had condemned in a forcible passage the inhospitable reception often accorded to foreigners by 'the meaner people'

of England, and their groundless suspicions of 'outlandish folks.' He had bidden his pupils use protestant aliens as brethren, and such was his own invariable practice (Strype, *Annals*, II. i. 252). In 1612 an Italian friar desirous of conversion was installed in his palace; in the following year he made arrangements for the settlement in England of Antonio de Dominis, formerly archbishop of Spalato, who had renounced the catholic faith. Abbot offered Antonio, through Carleton (15 Dec. 1613), 'a private life in a university and 200*l.* a year,' but the plan was not very successful. The prelate arrived and took up his quarters at Lambeth, but he was 'an unquiet man, and not of that fair, quiet, civil carriage as would give him contentment' (Goodman, *Court of James I*, i. 339). He obtained the deanery of Windsor and the mastership of the Savoy, but was still discontented, and a refusal of the reversion to the archbishopric of York caused him, in 1622, to turn upon his benefactors. He attacked Abbot severely, and reproached him with withholding the 200*l.* originally promised him; finally he announced his intention of returning to Rome, and thereupon Abbot ordered him, with the king's acquiescence, to leave England within twenty days and return at his peril (21 March 1621–2). Abbot secured his loose manuscripts, including the original manuscript of Sarpi's history of the council of Trent, of which he had long been anxious to obtain possession, and which was first printed at London under his direction in 1619 (cf. his letters in Lewis Atterbury's *Some Letters relating to the Council of Trent*, 1705). With Casaubon Abbot remained on more peaceable terms. He frequently received him at Lambeth, and stood with James I sponsor for one of his children on 4 Nov. 1612 (*Cal. State Papers*); he aided with his influence the scholar's endeavour to convert a Jew of Oxford; he read over Casaubon's elaborate criticism on Baronius, and forbade the publication of a pirated version of some portions of the work (Pattison, *Life of Casaubon*, pp. 410, 418, 429). Abbot often raised funds for French or Dutch protestants in distress, and educated at Oxford at his own expense several Greeks and other foreigners. In 1619, he had the satisfaction of reconciling the Calvinists of Jersey to the church of England. In Ireland Abbot discouraged any conciliatory policy towards the catholics, and although he strongly condemned the endeavours of the Scotch bishops to resist the practices of the English church, he maintained a personal intimacy with many of them. On 7 July 1616 he absolved the Marquis of Huntley at Lambeth from the excommunication recently imposed on him by the Scotch bishops for his suspected papistical intrigues; and silenced the discontent in Scotland that his reversal of this act of the Scotch episcopate was likely to rouse by a very cleverly worded if somewhat casuistical letter (23 July) to the general assembly (Calderwood, *History*, vii. 218, 226; *Letters during Reign of James I*, Bannatyne Club, ii. 471 *et seq.*).

In matters of wider political significance Abbot played an equally prominent part. His religious views had led him to form a definite foreign policy, of which the one aim was to crush Spain and to be wary of France. The marriages of James's son and daughter, Henry and Elizabeth, were occupying the ministers' attention when Abbot joined their councils. Proposals had been made as early as 1607 for a marriage between the Princess Elizabeth and the Duke of Savoy, brother-in-law of the King of Spain, and in 1611 it was suggested that Prince Henry at the same time should marry a Spanish princess. The scheme alarmed Abbot; he vehemently opposed it at the council board, but his opposition would hardly have been successful, though Salisbury discountenanced the alliances, had not the Spaniards themselves raised insuperable objections to the English terms. But Abbot was determined that, so far as he could help it, the debates, when they dropped in 1611, should not be reopened. The protestant Elector Palatine of Germany had offered Elizabeth his hand before the Spanish negotiations closed, and on this union Abbot set his heart. Prince Henry was of Abbot's opinion. In September 1612 the elector palatine came over to England, and Abbot and he were soon on friendly terms. A month or two before, a Spanish ambassador, Zuñiga, had been in England to propose another Spanish suitor to Elizabeth in the person of the king of Spain himself. But Abbot, in a strongly worded letter to the king (22 July), had shown how bribery and corruption of the courtiers were, according to his secret information, the instruments on which Zuñiga depended for the success of his mission (cf. Strype, *Annals*, iv. 564). It was by such means that Abbot cleared the path of the German prince, and matters made satisfactory progress. But the marriage seemed likely to be long and dangerously delayed. At the close of October, Prince Henry was taken fatally ill, and shortly afterwards died. Abbot, 'like a grave and a religious churchman,' was with him to the last, and certified that he died in the true faith; but the blow was a severe one for his prospects. His grief

was overwhelming; at the funeral in Westminster Abbey he preached the sermon, and his words were almost choked by his tears and 'exceeding passion, showing the inward sorrow of his heart.' But, in spite of her brother's sad death, Abbot endeavoured to push on the negotiations for the marriage of the princess. On 27 Dec. 1612, he ceremonially affianced her and the elector at Whitehall. On 29 Jan. 1612–3, he gave, in honour of the approaching union, a banquet at Lambeth to the German prince's followers, which the elector 'took so kindly that when they were ready to sit down, himself came, though he were never invited or expected.' The entertainment was worthy of 'the giver and receiver,' and the elector soon returned the courtesy. 'He feasted all the council at Essex House, where, in regard of the entertainment he found with the archbishop, he showed him more kindness and caresses than to all the rest put together.' About a fortnight later (12 Feb.) Abbot married the elector and the princess 'in all points according to the Book of Common Prayer,' and one of his political aims was thus, he imagined, attained. But James I did not seem to be so well satisfied with the event as Abbot could have wished. In April his daughter and son-in-law left England, and the elector wrote to the archbishop from Canterbury that the king, who had resented his request for the release of Lord Grey, a political prisoner and supporter of Arabella Stuart, 'did not use him like a son, but rather like a youngling or childish youth not to be regarded' (Winwood, *Memorials*, iii. 454). The elector's friendship for Abbot was, however, unimpaired. Before his departure he presented him with a piece of plate of the value of 1,000*l.*, although he made no presents to any other of his English friends, except a very small one to the lord chancellor Ellesmere.

In general home politics, Abbot found it difficult to steer a course that should not jeopardise either his loyalty or his honesty, and the difficulty grew in intensity with every year. He was willing, with characteristic generosity, to make some material sacrifices for his sovereign in his financial difficulties; when the parliament of 1614 refused James the subsidies of which he stood greatly in need, Abbot wrote to the bishops begging them to testify 'their duty unto their sovereign' by some free-will offering. He urged every bishop to 'send unto the king the best piece of plate which he had, and if his majesty should be pleased to accept of this,' he promised to move the civilians and others of the 'abler sort of clergy according to their proportions to do the like,' but he was anxious that 'no poor man should be grated on' (Goodman, *Court of James I*, ed. Brewer, ii. 157). Abbot himself forwarded to James a basin and ewer that sold for 140*l.* But in 1615, when the king had still large debts that pressed for payment, Abbot was one of those councillors who strongly urged an appeal to parliament, though he did not discountenance what we should hold to be an exertion of undue influence on the constituencies (Spedding, *Bacon*, v. 205). Abbot was not, however, courtier enough to retain at any time the full confidence of the king. In 1613 he twice came into open collision with him. In the first place, a dispute arose as to the will of Thomas Sutton, who had bequeathed all his fortune to the foundation of the Charterhouse at Smithfield, and James I attempted to divert the money to his own uses. But Abbot would not sanction the proposed malversation, which he attributed to the judges, and James had to yield to the archbishop's representations. A more serious quarrel in the same year was occasioned by Abbot's disregard of the king's wishes in the matter of the divorce petitioned for by the Countess of Essex, once Lady Frances Howard. The lady insisted on the nullity of her marriage with the Earl of Essex. It was known that she was of profligate temperament, and was, at the same time as she was petitioning against Essex, arranging for her remarriage to the Earl of Somerset, the king's favourite. Her petition was referred to a commission, consisting of Abbot as president, with five bishops and six civil lawyers. The king was strongly in the countess's favour, and urged Abbot to grant her suit. But Abbot took an opposite view. The countess was a niece of the Earl of Northampton, his bitterest enemy in the council chamber, and he was not therefore prejudiced in her favour. There was very scanty evidence to prove her charges against her husband, and she made admissions in cross-examination which practically invalidated all her testimony. Abbot knew the Earl of Essex to be 'a religious nobleman,' and tried hard to protect him from what he looked upon as the immoral persecution of his wife and her friends. The king's personal intervention could not change his opinion. Some days before the final hearing of the case, he begged to be rid of the business. He was staying with the king at Windsor, and he 'fell down on his knees twice or thrice to entreat his majesty that he might be dispensed with from being on the commission, which he would esteem a greater favour than all that he had received from him in being raised from a private position, and in so short a time, to the highest dignity.' But

James was deaf to his entreaty, and Abbot determined to act justly at all hazards. He drew up an elaborate paper, in which he pointed out the evils attending facility of divorce; he declared that 'in the greatest breaches between man and wife, reconciliation is the best; and the worthiest pains that can be spared is to bring that about.' But on such arguments as these, and on the insufficiency of evidence, Abbot, with strange perversity, did not, at the critical moment, lay any decided emphasis. He sent to the king a statement of his views, supported by numberless irrelevant quotations from theologians of the reformation era, which only served to exasperate James. The king replied in a letter, of which the first words ran: 'I must freely confess to you I find the grounds of your opposition so weak as I have reason to apprehend that the prejudices you have of the persons is the greatest motive in breeding these doubts in you.' Still Abbot did not swerve, and when he was called upon for his judgment, with the brevity that the king had enjoined on him, he pronounced for the validity of the marriage. But the majority of the commissioners—seven out of twelve—took an opposite view, and the marriage was finally annulled. Abbot's loss of favour at court by his conduct of this case was a general topic of conversation at the time, and all his subsequent misfortunes were ascribed by one contemporary writer to his persistent disregard of the king's wishes in the matter (Weldon, *Court of King James*, printed in *Secret History of James I's Court*, 1811, i. 388). His presence at the marriage of the divorced countess and the Earl of Somerset in 1614 seems therefore inconsistent with his previous attitude. But it is probable that he knew that the days of Somerset's ascendency were already numbered, and that this knowledge did not make him unwilling to conciliate the king by his presence at the ceremony. According to Bacon's account of the mysterious trial of Somerset and his wife for the murder of Overbury, papers had some time previously fallen into Abbot's hands which formed the basis of the accusation (Spedding, v. 288). And Abbot was about to introduce to James's notice George Villiers, who rapidly reconciled the king to Somerset's downfall.

His introduction of George Villiers to court was the most disastrous step that Abbot ever took. It is true that Villiers at the time (10 Dec. 1615) styled the archbishop his father, and Abbot declared that he would repute and esteem him for his son, but the queen prophesied truly when she told the archbishop 'if this young man be once brought in, the first persons that he will plague must be you that labour for him' (Goodman, *Court of James I*, ii. 160, and Rushworth, *Collections*, i. 456). When Villiers had been installed as the king's favourite, the question of the Spanish marriage once again came to the surface, and Abbot found that the views against which his whole soul rebelled had in Villiers their warmest advocate. Very steadily, between 1617 and 1622, the scheme for Charles's marriage with the infanta of Spain took shape, and Abbot and his friends left no stone unturned to thwart its progress. To create war with Spain was their definite object, and Abbot's ally, Winwood, the secretary of state, who was always 'exceedingly beholden,' as Chamberlain had written (9 Jan. 1612–13), 'to that prelate for his good word and opinion,' has been charged with agitating for Sir Walter Raleigh's despatch on his last expedition in the hope of his breaking the peace with Spain (Gardiner, *History*, ed. 1884, iii. 53). But here, at any rate, Abbot suffered the bitterest disappointment. Raleigh attacked the Spaniards in South America, but, so far from England supporting his acts, he was charged before six English commissioners, of whom, as ill fortune would have it, Abbot was one, and proved to have been guilty of breaking his promise to his sovereign, and of injuring the subjects of the king of Spain (22 Oct. 1618). His execution, on a sentence passed upon him fifteen years before, followed, and Abbot was in no position to raise a protest. Winwood, whose complicity in Raleigh's aggressions was openly suspected, had died 27 Oct. 1617, much to Abbot's grief, and the archbishop had to salve his conscience for Raleigh's death by attributing it to his 'questioning' of 'God's being and omnipotence, which that just Judge made good upon himself in over-humbling his estate, but last of all in bringing him to an execution by law, where he died a religious and christian death' (*Abbot to Sir Thomas Roe*, 19 Feb. 1618–19). And meanwhile the affairs of Abbot's friend in Germany, the elector palatine, were intensifying his desire of a war not only with Spain but with the catholic powers of the empire. The elector, as the champion of protestantism on the continent, had been chosen king of Bohemia, and the emperor and the catholic princes of Germany were arrayed against him. In the most vigorous letter he ever penned, Abbot sketched the policy that England, as he thought, should at once adopt. Serious illness kept him from the council when the question of aiding the king's son-in-law was to be discussed; but he wrote (12 Sept. 1619) to Naunton, the king's

secretary: 'I have never more desired to be present at any consultation. I am satisfied in my conjecture that the cause is just.' Therefore he urged that England should join in the elector's war, and 'let it be really prosecuted,' he said, 'that it may appear to the world that we are awake when God in this sort calleth to us.' He hoped that 'our striking in' would lead all the protestant powers of Europe to 'run the same fortune.' 'For the means to support the war,' he concluded, 'providebit Deus' (*Cabala*, ed. 1654, i. 169). Generous enthusiasm, but little statesmanship, characterised this utterance, and Abbot suffered the humiliation of seeing his proposals flung on one side, and the Spanish marriage treaty proceeded with uninterruptedly.

On every side Abbot found the tide against him. In 1618 the king published, at the suggestion of Bishop Morton, 'the declaration of sports' sanctioning Sabbath amusements, which Abbot regarded as imperilling the religious faith of the people. His loyalty could not prevail upon him to obey the decree that authorised it to be read in churches. At Croydon, where he was at the time, he forbade its proclamation in the parish church; James I ignored his resistance, but Abbot's position was not improved. Other misfortunes accompanied this episode; the death (2 March 1617–18) of his brother Robert, a theologian of his own school, whom he had consecrated to the bishopric of Salisbury, in December 1615, greatly grieved him, although the bishop's second marriage had caused a temporary estrangement between the brothers. The queen, who had favoured Abbot in spite of her opposite religious views, died on the same date in the year following; and although the archbishop had the satisfaction of hearing from her own lips on her death-bed a confession of adherence to the protestant faith, he lost in her his last influential friend at court. Abbot preached the sermon at her funeral at Westminster on 13 March 1618–19.

Later in 1619 Abbot retired for a few days from public life with its wearing anxiety to confer a munificent gift upon his native town. On 5 April 1619 the first stone was laid in his presence of a hospital 'for the maintenance of a master, twelve brethren, and eight sisters,' to be erected at his expense opposite Trinity Church. He endowed the foundation with land to the value of three hundred pounds, which he obtained a license to purchase in mortmain. It was incorporated by charter 14 June 1622. Rooms for his private use and a chapel were attached to it, and he often retired to its seclusion when he was oppressed by the heavy weight of public office. The building is still standing, and has undergone few alterations. Abbot's birthday, 29 Oct., is still commemorated there, and the archbishop for the time being is the visitor of the hospital. A brass in the chapel, set up by Abbot to the memory of his father and mother, who both died in 1606, is a testimony to his filial tenderness which was one of the few traits that his habitual moroseness of temper never overcast.

But outside Guildford the clouds still gathered about him. A complication of disorders was already breaking down his health. Bacon, with whom he had maintained friendly relations, was disgraced, and Abbot had himself moved for the attendance of the commons to hear his sentence in the House of Lords (2 May 1621). The pride of Villiers was still thwarting all his cherished schemes, and Arminianism, always to him a detestable heresy, was acquiring new force in England. The synod of Dort, 1618, at which one of his own chaplains represented him, had ended in a barren expression of approval of Calvinism, and little attention had been paid in England to Abbot's injunctions to Carleton to use his influence against the spread of Arminianism in Holland, or to his suggestion that the hostility of the Dutch in the East Indies, which was causing his brother Maurice the utmost anxiety, was prompted by the Arminian followers of Barnaveldt [see Abbot, Sir Maurice]. But a curious accident in 1621 brought on Abbot fresh humiliations which cast a deep shadow over the remainder of his life. In the summer of that year Lord Zouch, with whom he had long been on friendly terms, invited him to a hunting party at Bramshill Park, Hampshire. Crossbows were used in the sport, and on 24 July Abbot, when shooting at a buck, had the misfortune to kill one Peter Hawkins, a gamekeeper. The man had already been warned to keep out of the huntsmen's way, and the coroner's jury returned a verdict of *per infortunium suæ propriæ culpæ*. News of the accident was sent to the king, who declared that none but a fool or a knave would think the worse of a man for such an occurrence, and that the like had often nearly happened to himself. The archbishop was greatly distressed; he prescribed for himself a monthly fast on Tuesday, the day of the misfortune, and settled 20*l.* a year on Hawkins's widow, 'which,' in Oldys's words, 'soon procured her another husband' (*Biog. Brit.*). But others would not allow the matter to be lightly passed over. At the moment four bishops-elect were awaiting consecration. John Williams had been nominated to the see of Lincoln, John Davenant to that of Salis-

bury, Valentine Cary to that of Exeter, and William Laud to that of St. Davids; and in August Williams, who was perhaps personally jealous of Abbot's successful career, and feared that public opinion might be against him if he took any other course, announced that he should refuse to be consecrated by Abbot. By the canon law he declared that homicide in a prelate made him irregular and incapable of exercising ecclesiastical jurisdiction; by the common law he forfeited his estate; to receive consecration, therefore, at Abbot's hands would be sacrilege. Laud on this occasion acted with Williams. The quarrel between him and Abbot, which had begun at Oxford at the beginning of the century, had not yet terminated. In 1610 Abbot had used all his influence to prevent Laud's election to the presidency of St. John's College, Oxford (Laud's *Diary* in *Works*, iii. 134). In 1615, at the suggestion of his brother, Dr. Robert Abbot, master of Balliol, he had charged Laud before the king with libelling him in an Oxford sermon; Laud attributed his frequent disappointment of high preferment to the action of the archbishop, and he now seized the opportunity of revenging himself upon his old persecutor. The king could not resist a petition for an inquiry into Abbot's alleged irregularity, and a commission was nominated. It included Williams, Laud, and Cary, three of the bishops-elect (Davenant, the only one of them on good terms with Abbot, being excluded), three bishops, two judges of the common pleas, the dean of arches, and another. The opinion of the Sorbonne and other foreign universities was at the same time invited. Abbot felt the indignity keenly. His unhappy accident, as he wrote (29 Aug.), was 'a bitter potion, on account of the conflict in his conscience for what sin he is permitted to be the talk of men to the rejoicing of the papist and the insulting of the puritan.' For some weeks he withdrew to his hospital at Guildford. But towards the end of September he was frequently at court and treated by the king with marked kindliness. He persisted in preaching occasionally in the country, 'for which he was like to be in trouble' (Yonge's *Diary*, Camd. Soc., p. 43). At the beginning of October the commission began its sittings. Abbot desired to be represented by counsel (13 Oct. 1621), but the request was refused. His irregularity was, however, never established in England. Hunting was not allowed to be in itself a recreation inconsistent with the episcopate, and the king interpreted in the archbishop's favour the halting decision of the commission, whose members were evenly divided as to the scandal caused to the church by the homicide. The Sorbonne, whose professors thrice discussed the question, condemned him in vain, and Spelman's learned argument to the same effect passed almost unnoticed (*Reliquiæ Spelmanniæ*, pp. 111–120, under date 19 Oct. 1621). It was nevertheless thought fitting to grant Abbot a formal pardon or dispensation, which was duly signed by James, 24 Dec. 1621. But a slur had been cast upon Abbot's reputation from which he never quite recovered. Three of the bishops-elect still refused to be consecrated by him, and he, in deference to their views, delegated the duty to the bishop of London.

Abbot in subsequent years pursued his old course of action in public affairs with all his previous energy, and his differences with the court in both foreign and domestic policy grew rapidly wider. The commons, under the guidance of Abbot's friend, Sir Dudley Digges, came to regard him as the champion of their interests against Buckingham and his creatures, and Abbot, in dealing with the Spanish marriage treaty, very rightly interpreted their sentiments. The proposed visit of Charles and Buckingham to Madrid he opposed to the uttermost, and when, on 16 July 1623, the council was invited to give its consent to the marriage treaty, Abbot alone rose and showed by his awkward questions his contempt for the arrangement. He only signed the articles on receiving orders to do so under the great seal, and James congratulated himself on his compliance even on those terms. But the king was startled to receive early in the following August a letter, signed by the archbishop, declaiming anew with unmeasured vituperation against his toleration of popery, his indifference to parliamentary government, and the journey of the prince to Spain. The letter was clearly proved to be a forgery, but whether it was the work of Abbot's enemies or of his too enthusiastic friends has never been known. A fruitless search was made for the author. Abbot was very backward in disavowing its authorship; it well expressed his own sentiments, and he thus incurred some of its responsibility. But the letter agreed too closely with current public opinion to allow the government to make it the ground of any open action, and the ministers contented themselves with forbidding its circulation. The events of the following months gave the anonymous letter-writer and the archbishop all the satisfaction they desired. The marriage negotiations fell through; Buckingham's haughtiness and evil temper ruined the scheme. On 5 Oct. 1623 Prince Charles returned to England after having resigned

mendation of the action of the Earl of Northumberland, who prevented an attainder by killing himself in the Tower, to save his honour and family estates (North, *Examen*, 385); his sending for a razor—these and other such collateral considerations are to be borne in mind. Flippant and cruel as Charles had become, his remark, 'My lord Essex might have tried my mercy; I owe a life to his family,' is, if genuine, a valuable additional piece of evidence that he at least was utterly without complicity in the crime imputed to him. Essex was buried at Watford in Hertfordshire. From Evelyn we learn that he shared in the three fashionable tastes of the day. 'No man has been more industrious than this noble lord in planting about his seate [Cashiobury], adorned with walks, ponds, and other rural excellencies; while the library is large, and very nobly furnished, and all the books richly bound and gilded; but there are no manuscripts except the parliament rolls and journals, the transcribing and binding of which cost him 500*l.*' (18 April 1680). The reader should refer also to the description given by Evelyn of the house itself.

[The sources of information are sufficiently indicated in the text. The Essex Papers are accessible in the British Museum, and are now arranged chronologically. The letters to Essex are all originals; those from him are drafts or copies, apparently in his own hand. They form a record of daily and incessant toil.] O. A.

CAPEL, Sir HENRY, Lord Capel of Tewkesbury (*d.* 1696), lord-lieutenant of Ireland, was the second son of Arthur, lord Capel of Hadham [q.v.], by Elizabeth, daughter and heiress of Sir Charles Morrison of Cashiobury, Hertfordshire. He was created a knight of the Bath at the coronation of Charles II, and appointed first commissioner of the admiralty 25 April 1679. When the king resolved to pass the winter of 1680 without a parliament, Capel and three other councillors desired to be excused from further attendance (Temple, *Memoirs*, ii. 59). In November following Capel was one of the strongest supporters in the commons of the Exclusion Bill (Burnet, *Own Times*, ed. 1838, p. 319). Having after the accession of William been appointed a lord of the treasury, he was among the most zealous of those who endeavoured to compass the overthrow of Halifax (Clarendon, *Letters on the Affairs of the Time*, ii. 200). He was left out of the new treasury following the general election in 1690, but succeeded Sir John Lowther in the treasury 27 Feb. 1691–2. On 1 March 1691–2 he was created Lord Capel of Tewkesbury. When his kinsman, the Earl of Clarendon, was named in the privy council as suspected of treason, he endeavoured to prevent his arrest, but finally signed the warrant along with the other members of the council. On account of the prevailing disorders in Ireland in 1693, Lord Sydney, the lord deputy, who was supposed to favour the Irish too much, was recalled, and the government placed in the hands of three lords justices, of whom Capel had the chief influence with the government. As a strong enemy of Roman catholicism it was not to be supposed that he would show much favour to the native Irish, while the other two lords justices were more disposed to a mild and compromising policy. The English thereupon made representations that he should be installed lord deputy, he undertaking to manage a parliament, so as to obtain the passing of the measures the king desired. He was accordingly declared lord deputy in May 1695, and by the parliament which he then called the supplies asked for were granted, the proceedings of the parliament of James II were annulled, and the great act of settlement was confirmed. At the instance of Capel a motion was made to impeach the lord chancellor, Porter, for having abused his position to thrust catholics into commissions of the peace, and to favour them in their suits with protestants, but the motion was lost by a majority of two to one. Capel died at Dublin 14 May 1696. By his wife, Dorothy, daughter of Sir Richard Bennet of Kew, Surrey, he left no issue. Capel, before he went to Ireland, resided in 'an old timber house' at Kew, where he was frequently visited by Evelyn, who states that in his garden house he had 'the choicest fruit of any plantation in England.'

[Collins's Peerage (ed. 1812), iii. 480; Luttrell's Diary, i. 266, 519, 528, ii. 22, 369, 373, iii. 26, 30, 37, 101, 119, 279, 319, 339, 457, 468, 482, 489, 491, 497, 503, iv. 57, 61, 63; Sir William Temple's Memoirs, ii. 38, 59, 93; Burnet's Own Times (ed. 1838), pp. 317, 319, 596, 618–619; Evelyn's Diary; Oldmixon's History of England; Ralph's History of England; Froude's English in Ireland, i. 256–8, 263, 267; Macaulay's History of England.] T. F. H.

CAPEL, RICHARD (1586–1656), puritan divine, descended from an ancient Herefordshire family, was born at Gloucester in 1586, being the son of Christopher Capel, alderman of that city, and his wife Grace, daughter of Richard Hands. His father was a good friend to those ministers who had suffered for nonconformity. The son, who was first educated in his native city, became a commoner of St. Alban Hall, Oxford, in 1601, was afterwards elected a demy of

tions to its arguments. It sanctioned a loan for which there was neither law nor custom in England; it praised the papists and showed little sympathy with the German protestants. Murray returned a day or two later with a statement on the part of the king that Abbot's objections were groundless. Abbot asked the attendance of Laud, who, he believed, had prompted the king to befriend Sibthorpe, to discuss the matter with him. But, although Laud refused to come, he answered Abbot's 'exceptions' in a paper which Murray read to the archbishop, but which he refused to leave with him. Finally (3 May 1627) Sibthorpe's sermon was taken to the Bishop of London, and published by his authority. But Abbot's want of compliance with the court policy was not to go unpunished. Buckingham, about to start on his Rochelle expedition, could not leave Abbot to influence the council in his absence; and he it was apparently who insisted on the archbishop's sequestration. On 5 July 1627 Lord Conway, secretary of state, went to Croydon, whither the archbishop had retired during his recent quarrel, and ordered him to withdraw to Canterbury. No cause was assigned, but Abbot was soon afterwards bidden to meddle no more with the high commission court, and, perceiving that he was to be stripped of all authority, he removed, towards the end of July, to a private house that he owned at Ford, near Canterbury. On 9 Oct. following, a commission was issued to five bishops, including Laud and other well-known enemies of Abbot, authorising them to exercise all archiepiscopal powers and jurisdiction in the place of Abbot (Rushworth, *Collections*, i. 431–3). That such an act on the part of Charles was signally unlawful admits of no question. Fuller attributes it to his 'obnoxiousness for that casualty' of 1621, but there is no ground for assigning to it other causes than Abbot's opposition to Buckingham's system of government, and Laud's personal enmity.

At the end of the following year (11 Dec. 1628) Abbot was restored to favour. He was received at court by the Archbishop of York and the Earl of Dorset, the son of his old friend, and by them introduced to the king, who bade him attend the council twice a week. But his authority was practically at an end. Laud had become bishop of London, and was always at the king's side. In parliament, to which the lords had demanded that he should be summoned even during his sequestration, he had endeavoured to maintain his independence. In April 1628 he declared himself opposed to the king's claim of power to commit persons to prison without showing cause. Throughout the session he begged the lords to act as the commons desired, and he tried to bring about a compromise between the lords and commons in their disputes over the additional clause attached by the lords to the petition of right, 'saving the king's just prerogative.'

Abbot lived chiefly in retirement after his sequestration, and his public acts during the last four years of his life are few. On 24 August 1628 he consecrated Richard Montagu, with whom he had previously come into serious collision, bishop of Chichester, and Laud's presence at the ceremony showed that all doubts as to his inability to exercise ecclesiastical jurisdiction had been removed. In 1631 he endeavoured to stay a controversy in which Prynne had fiercely attacked the practice of bowing at the name of Jesus; but Laud ignored Abbot's authority, and caused a book in favour of the practice, by an Oxford writer named Page, to be licensed after Abbot had announced his intention of suppressing it. Nevertheless, Abbot was constantly in attendance in the high commission court, and tried to enforce conformity in the church with consistent love of order. Between October 1631 and June 1632 he refused to allow certain London parishes to place seats above the communion table; he struggled hard in matrimonial cases to maintain a high standard of morality, and he punished the separatists, with whom he never was in sympathy. 'You do show yourselves,' he said to a number of them brought before him in June 1632, 'the most ungrateful to God, and to his majesty the king, and to us the fathers of the church.' On 3 July 1633 Abbot again emphatically showed that the simple forms and ceremonies of religious worship were no matter of indifference to him, as they never had been throughout his life, and bade the parishioners of Crayford, Kent, receive the sacrament of the Lord's Supper on their knees at the steps ascending the altar.

Throughout these last years Abbot was also actively watching over the interests of All Souls College, of which he was visitor *ex officio*. The office had never been a sinecure for him. He had consistently endeavoured to enforce a strict discipline upon the students, although not always with success. In 1616 Dr. Mocket, the warden, a friend of Abbot's, had published a book, entitled 'Politia Ecclesiæ Anglicanæ,' which claimed, as the king believed, undue authority for the primacy, and showed a want of respect for some of the thirty-nine articles. In spite of Abbot's protest the book was burnt, and Mocket is said to have died from the shock of

the humiliation. The act injured Abbot's influence at Oxford, and he was unable to restrain disorders at All Souls, which caused him increasing anxiety. In 1623 he severely reprimanded the officers for allowing the students to 'spend their time in taverns and alehouses, to the defamation of scholars and scandal of your house.' In 1626 he suspended a fellow for irregular conduct, and in 1633 he wrote two letters (2 Jan. and 25 May) expressing his disapproval of the extravagant expenditure of the authorities. Nearly fifty years later, Archbishop Sancroft attempted to re-enforce Abbot's rules (Burrows, *Worthies of All Souls*, pp. 126 et seq.; Martin, *Archives of All Souls College*, pp. 310–77).

During the last few months of 1632, Abbot's health, which had been for a long time apparently breaking, seemed to revive; and a friend wrote (30 Sept. 1632) that 'if any other prelate gape after his benefice, his grace perhaps . . . [may] eat the goose which shall graze upon his grave' (*Harl. MS.* 7000, f. 181; Fuller, *Church History*, ed. Brewer, vi. 44, note). But Abbot's death followed within the year. A well-known story recorded of his last years shows the bitter trials that beset him to the end. On his return to Croydon shortly before his death he was incommoded by a crowd of women who surrounded his coach, and on his complaining of their presence, the shout was raised: 'Ye had best shoot an arrow at us.' The archbishop died at Croydon, 4 Aug. 1633, aged seventy-one. He was buried, as he desired, in Trinity Church, Guildford, and his brother, Sir Maurice Abbot, erected in 1635 an elaborate monument to his memory, which is still standing. By his will he left legacies to the poor of Lambeth and Croydon and to his servants. Besides arranging for the endowment of his hospital, he provided 100*l.* to be lent to poor tradesmen of Guildford, and urged the mayor to set up some manufacture in the town 'to find work for the younger sort of people:' a room in the hospital he assigned as a 'workhouse' for the purpose. His friend, Sir Dudley Digges, was not forgotten, and to the Princess Elizabeth, whose marriage he had brought about, and whose husband he had befriended in vain, he bequeathed 200*l.* The residue of his property he left to his nephews and surviving brothers, Maurice and John. The greater part of his library he gave to his successor at Lambeth, and it practically formed the nucleus of that great collection; some portion was at the same time reserved for the chapterhouses of Winchester and Canterbury. Among his books were found a large number of popish tracts that he had sequestrated, and the Spanish ambassador demanded their surrender to their owners at the close of 1633 (*Cal. Clarendon Papers*, i. 40). But it was not only at his death that Abbot gave proof of his generosity. He had been throughout his life a benefactor of Oxford, London, and Canterbury, as well as of Guildford. In 1619 he subscribed 100*l.* to the library of Balliol and to the repair of the college buildings. He contributed largely to the new foundation of Pembroke, which was established finally in 1624, and the first master wrote to the archbishop to express the society's appreciation of his benevolence. He also sent 100*l.* to assist in the rebuilding of the Oxford schools, and another 100*l.* somewhat later (1632) to aid the library of University College. At Canterbury he built a 'fair conduit,' which he had determined to give to the town, but a quarrel as to his jurisdiction in the city changed his purpose. To London he gave 200*l.*, in 1622, towards the repair of St. Paul's and the removal of beggars, and he was always ready to assist private persons in distress.

It was inevitable that very various estimates should be held of Abbot's character in the seventeenth century. Whitelocke wrote that he left behind him 'the memory of a pious, learned, and moderate prelate' (*Memorials*, 18, ed. 1732; cf. May, *Long Parliament*, p. 23, ed. 1854). Clarendon attributes to him the downfall of the church in the civil wars, and charges him with fostering religious factions and indifference to ecclesiastical discipline (*History*, i. 134, ed. 1849). Fuller describes him as a grave man in his conversation and as unblamable in his life, but unduly severe to the clergy in the high commission court (*Church History*, ed. Brewer, vi. 46). Other writers of the time attribute to him 'remissness in visitation,' a charge depending mainly on Laud's account of the carelessness of his last report of the condition of his diocese. He proved himself, however, conscientious enough at other times in the discharge of the duties of his office, to show that the accusation can only apply to his last days, when he was broken in health and spirit. Of his narrowness of view and unconciliatory tone of mind we have already spoken. His occasional connivance at cruelties that in our eyes admit of no defence put these characteristics in a very repulsive light; but his resistance of unjust authority, his consistency of purpose, and his charitable instincts must be set in the opposite balance.

Besides the works already enumerated, Abbot is credited with having written the account of the persecution of the protestants

in the Valteline, which appears in the seventh edition of Foxe's 'Acts and Monuments,' 1631–2, and the 'Judgment on Bowing at the Name of Jesus,' published at Hamburg in 1632. He is also said to have shared with Sir Henry Savile the expense of republishing in 1618 Bradwardine's 'Cause of God against the Pelagians.' Abbot drew up biographical accounts (1) of his connection with the Essex divorce case, printed in the 'State Trials' (ii. 805–62); (2) of his accident in Bramshill Park, printed, with other documents on the subject, in 'Reliquiæ Spelmanniæ' and in the 'State Trials' (ii. 1165–9); these papers, although written in the third person, may be confidently attributed to his pen (copies of them in manuscript are among the Tanner MSS. at Oxford); and (3) of his sequestration, printed in Rushworth's 'Historical Collections' (i. 434 *et seq.*), and reprinted by Mr. Arber (1882) in his 'English Garner,' iv. 535–76. Several of his letters remain in manuscript at the Bodleian among the Tanner MSS.

Abbot's portrait was several times painted, and engravings after Vandergucht and Houbraken are often met with. A portrait was engraved in 1616 by Simon Pass, in oval, with a view of Lambeth in the background, and eight Latin lines beneath (Evans, *Cat. of Engraved Portraits*, i. 1, ii. 1). A half-length portrait, of uncertain authorship, is in the chapel of Abbot's hospital at Guildford. There is a gloominess of expression in these pictures which, while confirming the moroseness of disposition usually ascribed to him, is yet tempered, on closer examination, by much natural kindliness.

[The fullest accounts of Abbot's life are to be found in the Biographia Britannica and in Hook's Lives of the Archbishops. The former was by William Oldys, and was reprinted at Guildford, in a separate volume, by Speaker Onslow, a fellow-townsman of Abbot, in 1777. It is full of references to all the printed authorities accessible in the eighteenth century. Hook's Life (1875) attempts to incorporate with the older biography some more recently discovered information, but is only very partially successful; it is disfigured by many errors as to dates and by want of sympathy with Abbot's position. Hook gave a less elaborate, but more valuable, account of Abbot in his Ecclesiastical Biography, 1845. By far the best account of Abbot is to be found in Mr. S. R. Gardiner's sketches of him in his History of England. Original authorities for Abbot's biography are his own papers and works, referred to above, which should be compared with Laud's diary and Heylin's Cyprianus Anglicanus, or the Life of Laud, on the other side. Abbot's will was printed at Guildford by Onslow in 1777. Hearne's biographical notice in Rawlinson MS. C. 146, f. 386, and Dr. White Kennet's biographical notes on Abbot in Lansdowne MS. 984, are of very little value. The Domestic State Papers from 1600 to 1633 are full of references to his public and private life, and contain a vast number of his letters. The Rolls of Parliament; Wood's Athenæ Oxonienses; Strype's Annals; Winwood's Memorials; Rymer's Fœdera; Hacket's Life of Williams; and the publications of the Camden, Abbotsford, and Bannatyne Societies concerning the reign of James I throw occasional light on Abbot's life; Nichols's Progresses is very useful for his relations with the court. It is important to compare the views taken of him in Clarendon's History, in Fuller's Church History, and in Neal's History of the Puritans.] S. L. L.

ABBOT, GEORGE (1603–1648), religious writer, has been persistently mistaken for other George Abbots. He is invariably described as a clergyman, which he never was, and as son of Sir Maurice (or Morris) Abbot, who had indeed a son George, but not this George. Similarly, in the bibliographical authorities, he is erroneously designated nephew of George (Abbot), archbishop of Canterbury. He was of a different family from both Sir Maurice Abbot and the archbishop. This George Abbot was son or grandson—it is not clear which—of Sir Thomas Abbot, knight, of Easington, East Yorkshire, and was born there in 1603–4, his mother (or grandmother) being of the ancient house of Pickering.

Of his early, as of his later education, nothing has been transmitted. Whilst his writings evidence ripe and varied scholarship and culture on somewhat out-of-the-way lines, e.g. Hebrew and patristic—there is no record of academic training.

He married a daughter of the once famous Colonel Purefoy of Caldecote, Warwickshire; and as the inscription on his tomb—still extant there—tells us, he bravely held the manorhouse against the Princes Rupert and Maurice during the great civil war.

As a layman and nevertheless a theologian and scholar of original capacity and remarkable attainments, he holds a unique place in the literature of the period. His 'Whole Book of Job Paraphrased, or made easy for any to understand' (1640, 4to), is in striking contrast with the prolixity of contemporary commentators and expositors. His 'Vindiciæ Sabbathi' (1641) had a deep and permanent influence in the long Sabbatarian controversy. His 'Brief Notes upon the whole Book of Psalms' (1651, 4to), as its date shows, was posthumous. He died 2 Feb. 1648.

[MS. collections for History of the Abbots, by J. T. Abbot, Esq., F.S.A., of Darlington;

Dugdale's Antiquities of Warwickshire (1730), p. 1099; Wood's Athenæ, ed. Bliss, ii. 141, 594; Cox's Literature of the Sabbath, i. 193, 441, 476, ii. 29; Catalogues of Bodleian and Brit. Museum; article in Encyc. Brit. (9th ed.) by present author, partly reproduced by permission of Messrs. A. & C. Black.] A. B. G.

ABBOT, JOHN, B.D. (*fl.* 1623), poet, received his education at Sidney College, Cambridge, graduating B.A. in 1606–7, M.A. in 1610, and B.D. in 1617. Having embraced the catholic religion, he retired to the Continent, and in 1623 was a member of the convent of St. John the Baptist at Antwerp. He is the author of a very scarce poetical work, entitled 'Jesus præfigured; or a Poeme of the Holy Name of Jesus, in five bookes (the first and second bookes), by John Abbot, Permissu Superiorum,' 1623, 4to. It is believed that no further portion of this almost unique poem was printed. The volume has two dedications: the primary one to Charles, Prince of Wales, in verse, signed with the author's name; the second in the Spanish language, addressed 'A la serenissima Señora Doña Maria de Austria, Infanta de España, Princessa de Gales,' dated from the convent of St. John the Baptist at Antwerp, 12 Nov. 1623. The date is remarkable as tending to prove that the news of the rupture of the match had not reached the last-named city at that date, and readily accounts for the work not being continued through the other three books. Charles left Madrid 8 Sept. O.S. 1623.

[Dr. Bandinel's Sale Cat., lot 707; Sion Coll. Libr. B. 5, 12; Farr's Jacobean Poetry, p. xliii, 353; Lowndes's Bibl. Man. ed. Bohn.] T. C.

ABBOT, Sir MAURICE or MORRIS (1565–1642), an eminent merchant, governor of the East India Company, and lord mayor of London, was the fifth and youngest son of Maurice Abbot, a clothworker of Guildford, and was the brother of George Abbot, archbishop of Canterbury, and of Robert, bishop of Salisbury [q. v.]. Comparatively little is known of his early life. He was baptised at Trinity Church, Guildford, 2 Nov. 1565, was educated at Guildford grammar school, and was probably apprenticed in London to his father's trade. Subsequently he became a freeman of the Drapers' Company, and rapidly amassed great wealth as a merchant dealing in such various commodities as cloth, indigo, spices, and jewellery.

It is Abbot's connection with the management of the East India Company through a long and troubled epoch of its history that gives his career much of its importance. He was one of the original directors of the company, which was incorporated by royal charter in 1600, was among the earliest to invest large sums in its 'stock,' was a member of its special committee of direction from 1607 onwards, and was throughout his life foremost in defending its interests against its enemies at home and abroad. In 1608 he was appointed a representative of the company for the audit of the accounts of expenses incurred jointly with the Muscovy Company in 'setting forth John Kingston for the discovery of the north-west passage.' Early in 1615 he was one of the commissioners despatched to Holland to settle the disputes that were constantly arising between the Dutch and English East India companies as to their trading rights in the East Indies and their fishing rights in the north seas. But the conferences that followed produced no satisfactory result. In May 1615 Abbot himself paid a visit to the East Indies, and on his return was chosen deputy-governor of the company, an annual office to which he was eight times in succession re-elected. During subsequent years the disagreements with the Dutch increased in force, and in 1619 Abbot was one of those appointed to treat in London with commissioners from Holland as to the peaceful establishment of the two companies abroad. A treaty was signed (2 June), which secured two-thirds of the spice produce of the Molucca Islands, where the disputes had grown hottest, to the Dutch company, and the remaining third to the English (Rymer, *Fœdera*, xvii. 171). But this settlement was not a permanent one. In 1620 the Dutch infringed some regulations of the treaty, and Abbot in company with Sir Dudley Digges went on an embassy to Holland to set matters once again on a surer footing. The commissioners were at first well received (20 Nov. 1620) by the Prince of Orange and the states-general; but the Dutch were unwilling to make any concessions, and pursued the negotiations, according to the English accounts, with too much duplicity to admit of any effectual arrangement. In February 1620–1 Abbot returned to London, and in an audience granted him by James I he bitterly complained of the 'base usage' to which he had been subjected. It was clearly impossible to diminish the active feelings of jealousy that existed between the English and Dutch residents in the East Indies, and Abbot shared the sentiment too heartily to enable him to improve the position of affairs. In 1624 matters became more critical. News reached England that Amboyna, one of the chief trading depôts of the Moluccas, had been the scene of the murder of several English traders by the Dutch. At the time Abbot was holding the office of governor of the

company, to which he had been elected 23 March 1623–4. Intense excitement prevailed throughout the country, and the greatest anxiety was evinced as to the steps that Abbot would take. He recognised at once the necessity of 'pressing the matter modestly,' in order to avoid open war with Holland: but in repeated audiences with the king and in petitions and speeches to the privy council he insisted that demand should be made of the Dutch authorities to bring the perpetrators of the outrage to justice. He spoke of withdrawing from the trade altogether if this measure was not adopted, and after much delay the Dutch agreed to give the desired reparation. But the death of James I saw the promise unfulfilled, and Abbot's efforts to pursue the question further proved unavailing.

But it was not only in the affairs of the East India Company that Abbot during these years took a leading part. He was an influential member of the Levant Company before 1607, and the English merchant service was, from the beginning of the seventeenth century, largely under his control. In 1614 one of his vessels, named the Tiger, was assaulted and taken by 'M. Mintaine, a Frenchman of the Mauritius,' and Abbot sought redress for the injury in vain. In 1616 he with others received a bounty for building six new ships. In 1612 he was nominated a director of a newly incorporated company 'of merchants of London, discoverers of the north-west passage,' and his statement that in 1614 he 'brought to the mint 60 pounds weight of gold for Indian commodities exported' proves that his own commercial transactions continued for many years on a very large scale. He also expressed himself anxious a few years later to open up trade with Persia, and to wrest from the Portuguese the commercial predominance they had acquired there.

During the last twenty years of his life Abbot played a still more active part in public affairs. In 1621 he was elected member of parliament for Kingston-upon-Hull; shortly afterwards was nominated one of the commissioners for equipping merchant vessels to take part in a projected expedition against the pirates of Algiers, and he appears to have been consulted by the king's ministers in every stage of the preparations, which were for a long period under discussion. On 17 Nov. of the same year he became a farmer of the customs, and in 1623 he was empowered to administer 'oaths to such persons as should either desire to pass the seas from this kingdom or to enter it from abroad' (Rymer, *Fœdera*, xvii. 467). A few months later he was engaged in personal negotiations with James I and the Duke of Buckingham for the remission of part of 20,000*l.* claimed by them from the East India Company. In 1624, when he was again returned to parliament for Kingston-upon-Hull, Abbot was appointed a member of the council for establishing the colony of Virginia. It was in the same year that he had been elected governor of the East India Company, an office that he was still holding in 1633, but which he resigned before 1638; and during the time that he sat in parliament he was continually called upon to speak in the company's behalf. On many occasions he complained of the obloquy heaped upon himself and his friends, because it was supposed that their extensive foreign trade deprived this country of the benefit of their wealth, and, with a discrimination far in advance of his age, denounced the 'curiousness' of the English in forbidding the exportation of specie, and asserted the economic advantages to the state of the company's commerce.

On the accession of Charles I in 1625 Abbot was the first to receive the honour of knighthood from the new king (*Authentic Documents of the Court of Charles I*, i. 15), and he represented London in the earliest parliament of the reign, although his old constituency had tried hard to secure his services. He apparently supplied some of the jewellery required for Charles's coronation, and received on 5 July of the same year '8,000*l.* for a diamond cut in facets and set in a collet.' On 15 Dec. 1626 Abbot became alderman of the ward of Bridge Without, and a few months later was chosen sheriff of London. In 1627 the customs department was reorganised, and Abbot with others received a lease of the customs on wines and currants for three and a half years, in consideration of a fine of 12,000*l.* and a loan to the king of 20,000*l.* But he was no servile agent of the crown. On 16 Sept. 1628 information was sent to the king's council that Abbot was one of the merchants who refused to pay a newly imposed additional tax on the importation of currants, and that, while the quarrel was pending, he had broken into the government warehouse where currants belonging to him had been stored. But the supreme authorities do not appear to have pressed the charge against him. In 1637 he was one of those entrusted by the lords of the admiralty with fitting out ships at the expense of the city of London in accordance with the ship-money edict of 1636, and the attorney-general and the recorder of London shortly afterwards exhibited an information against him in the exchequer court on the ground that he had not provided sufficient

men and ammunition. By order of the king's council, however, the proceedings against Abbot were stayed, and the charge dropped. In 1642 the recorder of London, who took part in the matter in behalf of the crown, was impeached by the parliament for having advised Abbot and others to levy ship-money.

In 1638 Sir Maurice Abbot, who had on 13 Sept. 1631 exchanged the ward of Bridge Without for that of Coleman Street, became lord mayor of London. The usual description of the pageant prepared to celebrate his introduction into office was from the pen of Thomas Heywood, the dramatist. Only one perfect copy of this rare work is now known, and it is in the Guildhall library. It bears the title 'Porta (*sic*) Pietatis, or the Port or Harbour of Piety, Exprest in sundry Triumphes, Pageants, and Showes at the Institution of the Right Honourable Sir Maurice Abbot, knight, into the Mayoralty of the famous and fame renowned city London. Written by Thomas Heywood.' London, 1638. In a dedication to the new lord mayor, Heywood emphasises Abbot's popularity among his fellow-citizens, and refers to the extraordinarily successful careers of himself and his two brothers. 'Neither can I omit the happinesse of your deceased father, remarkable in three most fortunate sonnes.' In 'the first show' described by Heywood he makes allusion to 'the trading of the right honourable the present lord mayor, who is a merchant free of the Turkey, Italian, French, Muscovy, and was late governour of the East-Indy Company.' In another 'show' a shepherd was introduced to typify the cloth trade, in which Abbot was still engaged, and subsequently an actor in the pageant, in the character of an Indian, addressed laudatory verses to the new lord mayor as the chief merchant of England,

By whose commerce our nation hath been fam'd.

Abbot's mayoralty, which covered the greater part of the year 1639, was rendered somewhat eventful by the outbreak of war with the Scots, and by the departure of an English army for the northern border under the king himself. On 7 March Abbot was constituted 'the king's lieutenant within the city and suburbs of London' during his absence in the north, and was given full authority to arm, if necessary, the inhabitants against the king's enemies, and at the discretion of himself and the aldermen to put in force martial law. In the following months he was frequently admonished by the king's council to keep a strict watch over the manufacturers of shot and other warlike implements, and ordered to make arrests of suspected persons. At times his energy in this direction seems to have been excessive. On 28 May he sent to the Poultry Counter a woman suspected to have distributed during the Whitsuntide holidays a pamphlet by John Lilburne, the famous agitator; but the House of Lords in the following year reversed Abbot's decision (*House of Lords MSS., Hist. MSS. Com. Rep.* iv. 33). He also regularly collected ship-money. On the termination of his year of office Abbot practically retired from public life. He died 10 Jan. 1641–2 (not 1640, as is usually given), and was buried in St. Stephen's Church, Coleman Street, London.

Abbot married, firstly, Joan Austen, daughter of George Austen, of Shalford, near Guildford, by whom he had five children. Morris, one of his sons, was called to the bar as a member of the Inner Temple, and was one of the executors of the will of his uncle, the archbishop, who left him several legacies. George Abbot, another of his sons, became a probationer fellow of Merton College, Oxford, in 1622, and was admitted bachelor of civil law in 1630 (Wood, *Athen. Oxon.* (ed. Bliss), ii. 564). He carried the great banner at the funeral of his uncle, the Archbishop of Canterbury, in 1633, and sat in the Long Parliament as M.P. for Guildford until his death in 1645 (*Members of Parliament*, i. 494). A third son, Edward, was, it appears from petitions to the House of Lords in 1641, in continual pecuniary difficulties (*House of Lords MSS., Hist. MSS. Com. Rep.* iv. 62, 72, 73, 80, 102). After the death of his first wife in 1597, Abbot married, for the second time, Margaret, daughter of Bartholomew Barnes, an alderman of London, and she died on 5 Sept. 1630.

There is no certain record of the situation of Abbot's house in London, but his name occurs among those who in 1630 held 'tenements from the great south door (of St. Paul's Cathedral) to the south-west corner of the cloister wall' (*Cal. State Papers*, 1629–31, p. 453), and he was one of the commissioners nominated in 1631 for the repair of the cathedral. He erected in 1635 an elaborate monument in Trinity Church, Guildford, to the memory of his brother, the Archbishop of Canterbury, who had died two years previously, and had appointed Sir Maurice an executor under his will. In 1633 one Robert Ashley dedicated his translation of an Italian work on Cochin China to Abbot, and attributes to him the assertion that 'the remotest traffique is always the most beneficiall to the publick stocke, and the trade to East Indies doth farre excell all other.' Abbot's whole career, which was begun under no external advantages, is a remarkable in-

stance of well-directed energy and enterprise; it is one of the earliest examples we have of the creation of enormous wealth by the application of great personal abilities to commerce, and illustrates the extraordinary development of the English foreign trade at the close of the sixteenth and opening of the seventeenth centuries.

[Life of Dr. George Abbot, reprinted by Onslow from the Biographia Britannica, with the lives of his two brothers (Guildford, 1777); Remembrancia of the City of London, 166, 304; W. N. Sainsbury's Colonial State Papers (East Indies, China, Japan), 1600–24; Foster's Collectanea Genealogica, vol. i.; Brayley and Mantell's History of Surrey, i. 392–3; Heywood's Porta Pietatis, edited by F. W. Fairholt, in Percy Society's Publications, x. part ii. pp. 55–78; Calendars of Dom. State Papers, addenda, 1580–1625, and from 1619 to 1639.] S. L. L.

ABBOT, ROBERT (1560–1617), bishop of Salisbury, elder brother of George Abbot, archbishop of Canterbury, was born at Guildford in Surrey, about 1560, and educated at the free school there. The talent he evinced in a school 'oration' on the anniversary of Queen Elizabeth's accession (17 Nov. 1571) appears to have led to his election to a scholarship at Balliol College, Oxford, where he shortly after entered (*Life* by Featley, in Fuller's *Abel Redivivus*, ed. 1651, p. 540). He was elected fellow in 1581, proceeded M.A. in the following year, and in 1597 was admitted D.D. Having entered holy orders and been appointed lecturer both at St. Martin's Church in Oxford and at Abingdon in Berkshire, he soon began to attract attention by his abilities as a preacher, and a sermon delivered at Worcester resulted in his appointment as lecturer in that important centre, and subsequently to the rectory of All Saints in the same city. About the same time a sermon which he preached at Paul's Cross procured for him the valuable living of Bingham in Nottinghamshire, to which he was presented by John Stanhope, Esq., an ancestor of the present patron, the Earl of Chesterfield. His oratory, as contrasted with that of his brother, the archbishop, is thus characterised by Fuller: 'George was the more plausible preacher, Robert the greater scholar; George the abler statesman, Robert the deeper divine; gravity did frown in George, and smile in Robert' (*Worthies*, Surrey, p. 82).

Abbot's reputation was increased by the publication in the year 1594 of his 'Mirror of Popish Subtleties,' designed as a refutation of the arguments advanced by Sander and Bellarmine against the protestant theory of the sacraments. On the accession of James I he was appointed one of the royal chaplains in ordinary. In the same year he published his 'Antichristi Demonstratio,' also designed as a reply to Bellarmine. This treatise was regarded by James with so much approval that he directed that a portion of his own commentary on Revelations (on the passage xx. 7–10) should be appended to the second edition—an honour unaccorded, says Abbot's biographer, to any other of the 'great clerks' of the realm (*Abel Red.* p. 541). It may be added that James's high estimate appears to have been concurred in by Bishop Andrewes. But the work which chiefly served to establish Abbot's reputation with his contemporaries was his 'Defence of the Reformed Catholike of Mr. William Perkins' (published in three separate parts, 1606–9). The 'Reformed Catholike' of that eminent divine was admitted by writers of the Roman party to be the ablest exposition of heretical belief, and Abbot, in his 'Defence,' clearly indicates his sympathy with the puritan party, deriving the true tradition of the early church through the Albigenses, Lollards, Huguenots, and Calvinists, in distinct opposition not only to Tridentine doctrine, but also to the views of the Arminian party, which were then beginning to gather strength within the English church (pt. ii. p. 55). In the concluding part Abbot drew 'the true ancient Roman Catholike' as he himself conceived the character. He dedicated his performance to Prince Henry, who acknowledged the dedication in an autograph letter in which he promised that Abbot should not be forgotten in the future distribution of church preferment. In 1609 he returned to his own college at Oxford as master, a piece of preferment for which he was indebted mainly to Archbishop Bancroft's influence. He continued to preside over the society at Balliol until his promotion in 1615 to the see of Salisbury. His rule (of which his biographer gives a detailed account), while notable for assiduous care for the general welfare of the students, appears, like that of Whitgift at Trinity College, Cambridge, to have been distinguished by a rigorous enforcement of discipline, and especially of religious observances (*Abel Rediv.* p. 543). In 1610 he was appointed a fellow of the newly founded college at Chelsea, designed by King James as a school of controversial divinity and a bulwark against popery. In the same year he also obtained the prebend of Normanton attached to the ancient church of Southwell, 'the mother church' of Nottinghamshire. In 1612 he was appointed by King James

regius professor of divinity at Oxford, in succession to Dr. Holland. During his residence in the university his sympathy with the Calvinistic party was unmistakably evinced by his suspension (when vice-chancellor) of Dr. Howson, canon of Christchurch, who had ventured publicly to animadvert upon the notes to the Genevan Bible; and also by a direct attack from the pulpit upon Laud, at that time president of St. John's College, for his leanings towards Romanism (Heylin, *Life of Laud*, p. 67; *Aerius Redivivus*, p. 390).

In the year 1613 Abbot took a leading part in the dispute respecting the complicity of the jesuit Garnet in the Gunpowder plot —a controversy in which Bellarmine, Bishop Andrewes, 'Eudæmon Joannes' (the jesuit L'Heureux), and Casaubon were likewise engaged. Abbot was invited to answer Eudæmon Joannes, whose treatise the catholic party regarded as a triumphant vindication of Garnet. His reply was entitled 'Antilogia adversus Apologiam Andreæ Eudæmon Joannis.' 'It is manifest,' says Jardine, 'that, during its composition, Dr. Abbot had free access to all the documentary evidence against Garnet which was in the possession of the government . . . and in consequence of the vast body of evidence that it contains . . . as well as the powerful reasoning of the author, it is beyond all comparison the most important work which appeared in the course of the controversy.'

In December 1615, Abbot was consecrated by his own brother to the see of Salisbury. His appointment was not made without considerable opposition. 'Abbot,' said King James, 'I have had very much to do to make thee a bishop; but I know no reason for it, unless it were because thou writest against one'—alluding to the fact that Abbot's 'Defence' was a rejoinder to one Dr. *Bishop*, a jesuit (*Abel Rediv.* p. 545). On quitting Oxford, Abbot delivered before the university a farewell oration in Latin, of which some fragments are still preserved. He was attended, with every mark of respect, by the members of his own college and the heads of houses to the borders of his diocese. His discharge of the duties attaching to his episcopate, during the short period that he held the office, would seem to have been in every respect meritorious. He restored the cathedral which had fallen into decay, exercised a bountiful and discriminating hospitality, and devoted his best energies to the religious instruction of the people and the improvement of their social condition. He died 2 March 1617–18 after much suffering from a painful malady induced by his sedentary habits. 'He was,' says Wood, 'a person of unblameable life and conversation, a profound divine, most admirably well read in the fathers, councils, and schoolmen.' Abbot was twice married; the second time to a widow lady, Bridget Cheynell, mother of Francis Cheynell, an eminent presbyterian divine in the time of the Commonwealth. This second marriage is said to have displeased his brother, the archbishop, who regarded it as an infringement of the apostolic injunction that a bishop should be the husband of one wife. By his first wife Abbot had sons and a daughter, who was married to Sir Nathaniel Brent, warden of Merton College, Oxford. Their daughter, Margaret, was married to Dr. Edward Corbet, rector of Haseley in Oxfordshire, and the latter presented some of the bishop's manuscripts to the Bodleian.

Besides the works already mentioned, Abbot was the author of a laborious commentary on the Epistle to the Romans, a manuscript in four volumes folio and one of the collection presented by his granddaughter's husband to the Bodleian; of his other contributions to controversial theology an account will be found in Middleton, 'Biographia Evangelica,' ii. 381–2; 'Biographia Britannica,' i. 19.

[Life by Featley, in Fuller's Abel Redivivus, vol. ii.; Fuller's Church History; Wood, Athenæ Oxon., ed. Bliss, ii. 224–7; Criminal Trials (S. D. U. K.), ii. 366–7.] J. B. M.

ABBOT, ROBERT (1588?–1662?), divine, has been strangely confused with others, e.g. with Robert Abbot, bishop of Salisbury, and with one of the humble 'ejected' of 1662 (Palmer's *Nonconf. Mem.* ii. 218); he has also been at different times erroneously separated into a Robert Abbot of Cranbrook, Kent; another of Southwick, Hants; a third of St. Austin's, London (the last being further described as a presbyterian, and as joining in the rebellion); while these were only the successive livings of the same Robert Abbot. He is also usually described as of the archbishop's or Guildford Abbots, whereas he was in no way related to them, albeit he acknowledges gratefully, in an epistle dedicatory of 'A Hand of Fellowship to Helpe Keepe Ovt Sinne and Antichrist' (1623, 4to), that it was from the archbishop he had 'received all his worldly maintenance,' as well as 'best earthly countenance' and 'fatherly encouragements.' The 'worldly maintenance' was the presentation to the vicarage of Cranbrook, of which the archbishop was patron. This was in 1616. He had received his education at Cambridge, where he proceeded M.A., and was afterwards

'incorporated' at Oxford. His college remains unknown.

In 1639, in the epistle to the reader of his 'Triall of our Church Forsakers,' he writes: 'I have lived now by God's gratious dispensation above fifty years, and in the place of my allotment two and twenty full.' The former date carries us back to 1588–9, or probably 1587–8, as his birth-year; the latter to 1616–7, the year of his settlement at Cranbrook.

In his 'Bee Thankfull London and her Sisters' (1626), he describes himself as formerly 'assistant to a reverend diuine . . . now with God;' and the name on the margin is 'Master Haiward of Wool Church' (Dorset). This must have preceded his going to Cranbrook. He was also the author of 'Milk for Babes, or a Mother's Catechism for her Children,' 1646; and of 'A Christian Family builded by God, or Directions for Governors of Families,' 1653. Puritan though he was in his deepest convictions and mildly Calvinistic in his creed, he waged a prolonged warfare against the Brownists, and sought to cover their saintliest men and women with undeserved opprobrium.

He remained at Cranbrook till 1643, and in that year, having been called upon by the parliament 'rules' to choose between two benefices, so as not to come under the ban of being a pluralist, he selected the far inferior living of Southwick, Hants. Later he succeeded the extruded Udall, of St. Austin's, London, where he continued 'until a ripe old age.' In 1657, in 'Evangelical Peace,' he is described as 'pastor of St. Austine's, London.' He disappears silently between 1657–8 and 1662. His books are terse and vivid, and fetch high prices on their rare occurrence.

[Brook's Puritans, iii. 182, 183; Abbot's MSS. as under Abbot, George (1603–1648); Walker's Sufferings, part ii. 183; Wood's Fasti, ed. Bliss, i. 323; Bodleian and Dr. Williams's Library Catal.; article in Encyc. Brit. (9th ed.) by present author, partly reproduced by permission of Messrs. A. & C. Black.] A. B. G.

ABBOT, WILLIAM (1789–1843), actor and dramatist, was born at Chelsea, and made his first essay on the stage at Bath in 1806. He remained a member of the Bath company for some seasons. For one night only he appeared at the Haymarket, in the summer of 1808, on the occasion of the benefit of Charles Young, the tragedian, returning afterwards to Bath. He reappeared at the Haymarket in 1810, and was first engaged at Covent Garden in 1812. He was a performer of light comedy and juvenile tragedy, but he took part in the melodramas which were then in vogue. He was assigned the part of Lothair upon the first production of the 'Miller and his Men.' For many years he continued to be a member of the Covent Garden company. 'Mr. Abbot never acts ill,' wrote Hazlitt in 1816. Macready, in his 'Reminiscences,' describing his own first appearance at Covent Garden in 1816 as Orestes in the 'Distressed Mother,' writes: 'Abbot, as Pylades, was waiting for me at the side scene; and when the curtain had risen, grasping his hand almost convulsively, I dashed upon the scene,' &c. Abbot was the original representative of Appius Claudius and of Modus in Sheridan Knowles's plays of 'Virginius' (1820) and the 'Hunchback' (1832). The critics applauded the spirit of his acting, and his 'acute sense of propriety of emphasis.' In 1827 Abbot was engaged, at a weekly salary of twenty napoleons, as stage manager of the English company visiting Paris, with Miss Smithson as their 'leading lady.' He played Charles Surface among other parts; but the 'School for Scandal' was little admired at the Salle Favart. The season concluded in Paris, Abbot, with others of the company, attempted to give English performances in certain of the chief towns of France; but the experiment was wholly unsuccessful, the company was disbanded, and the English actors, in a most necessitous condition, found their way home as best they could. Upon the first appearance of Miss Fanny Kemble in 1830 at Covent Garden, Abbot played Romeo to her Juliet. Leigh Hunt wrote of his performance: 'Mr. Abbot has taken it in his head that noise is tragedy, and a tremendous noise he accordingly makes. It is Stentor with a trumpet. . . . We hear he is a pleasant person everywhere but on the stage, and such a man may be reasonably at a disadvantage with his neighbours somewhere.' Abbot was the author of two melodramas, the 'Youthful Days of Frederick the Great' and 'Swedish Patriotism, or the Signal Fire,' produced at Covent Garden in 1817 and 1819 respectively, and both founded upon French originals. Abbot left England to try his fortune in America, meeting there with small success. He died at Baltimore in distressed circumstances, 'shunned and neglected,' it was said, 'by those his former friendship served.'

[Biography of the British Theatre, 1824; Genest's History of the Stage in England, 1832; Donaldson's Recollections of an Actor, 1865.] D. C.

ABBOTT, CHARLES, first Lord Tenterden (1762–1832), lord chief justice, was born 7 Oct. 1762, at Canterbury, in a house

on the left-hand side of the west entrance to the cathedral. He was, to quote the epitaph which he wrote for his tomb two months before his death, 'Filius natu minor humillimis sortis parentibus, patre vero prudenti, matre pia ortus,' that is, he was the second son of a respectable hairdresser and wigmaker, among whose patrons were the clergy of the cathedral. As a lad Abbott is said to have helped his father in his business. Lord Campbell, who, in his 'Lives of the Chief Justices,' gives the most complete account of him, describes Abbott as a 'scrubby little boy, who ran after his father, carrying for him a pewter basin, a case of razors, and a hair-powder bag.' Having been taught to read at a dame's school, he entered at seven the King's or Grammar School, where many celebrated men have been educated. Abbott's ability was soon discovered by his teacher, Dr. Osmond Beauvoir. The late Sir Egerton Brydges, who was Abbott's schoolfellow, states that 'from his earliest years he was industrious, apprehensive, regular and correct in all his conduct, even in his temper, and prudent in everything.' Another schoolfellow describes him as 'grave, silent, and demure; always studious and well-behaved.' The same informant says: 'I think his first rise in life was owing to a boy of the name of Thurlow, an illegitimate son of the lord chancellor, who was at Canterbury Free School with us. Abbott and this boy were well acquainted, and when Thurlow went home for the holidays he took young Abbott with him. Abbott then became acquainted with Lord Thurlow, and was a kind of helping tutor to his son; and I have always heard, and am persuaded, that it was by his lordship's aid that he was afterwards sent to school with us.' About the age of fourteen he was put forward by his father as a candidate for a place as singing-boy in the cathedral. But his voice being husky, another boy was preferred. In after years, as chief justice, he went the home circuit with Mr. Justice Richardson, and visited the cathedral with his brother judge. Pointing to a singer in the choir, he said, 'Behold, brother Richardson, that is the only human being I ever envied. When at school in this town we were candidates for a chorister's place; he obtained it; and if I had gained my wish, he might have been accompanying you as chief justice, and pointing me out as his old schoolfellow, the singing-man.'

Abbott's proficiency in Latin verse was remarkable; and at seventeen he was captain of the school. His father wished that his son should be apprenticed to his trade, and the indentures were actually signed, sealed, and delivered. Fortunately the trustees of the school saw their way to increase the amount of an exhibition, and he was thus enabled to go to Oxford. He entered Corpus Christi College 21 March 1781, where he obtained a scholarship. In 1783 he competed for the chancellor's medal for Latin composition, the subject being the siege of Gibraltar, 'Calpe obsessa.' He failed to get the prize, being beaten by Bowles the poet, then a scholar of Trinity. But in 1784 he won it by his verses on 'Globus Aerostaticus,' the voyage in a balloon of Lunardi, who had about that time introduced the air-balloon into England. In 1786 he gained the chancellor's medal for English composition by an essay 'On the Use and Abuse of Satire.' This essay, which is printed in the first volume of the 'Oxford Prize Essays,' begins in the approved prize style of the period: 'In the early ages of nations, as in the youth of individuals, before the authority of the judgment is confirmed by the establishment of acknowledged truths, the passions are ever the most powerful springs of human action.' The essay deals separately with personal, political, moral, and critical satire. Clear as one of Lord Tenterden's judgments, it shows considerable reading; and it ends with the cautious remark, characteristic of the author: 'Perhaps we need not hesitate to conclude that the benefits derived from satire are far superior to the disadvantages, with regard both to their extent and duration; and its authors may therefore be deservedly numbered among the happiest instructors of mankind.' In 1785 Abbott took his degree of B.A., and he was soon afterwards made a fellow of his college and tutor. As private tutor of Mr. Yarde, son of Mr. Justice Buller, he became acquainted with that judge, who strongly urged him to go to the bar. 'You may not possess,' he said in his pithy fashion, 'the garrulity called eloquence, which sometimes rapidly forces up an impudent pretender, but you are sure to get early into respectable business at the bar, and you may count on becoming in due time a puisne judge.' He took Buller's advice. On 16 Nov. 1787 Abbott was admitted a student of the Middle Temple. He took chambers in Brick Court, and attended for several months the offices of Messrs. Sandys & Co., attorneys, in Craig's Court. Afterwards he entered the chambers of Mr. Wood, who had been the instructor of Lord Ellenborough and several other judges, and who was one of the chief pleaders of his day. Having there mastered the science of special pleading, he practised for several years as a special pleader under the bar.

On 13 July 1795 he married Mary, daughter of John Langley Lamotte, of Basildon, Berk-

shire. He had four children, two sons and two daughters, John Henry, Mary, Catherine Alice, and Charles (*Gentleman's Magazine*, 1832, ii. 571). His success as a special pleader induced him to go to the bar, or, to use his own characteristic words, to take that 'leap into the turbid stream of forensic practice in which so many sink, while a few—"rari nantes in gurgite vasto"—are carried successfully along to riches and honour.' Called to the bar by the Inner Temple in Hilary term 1796, he joined the Oxford circuit, and, notwithstanding his lack of most of the qualities of an advocate, he obtained a large practice. Appointed junior counsel to the treasury, he drew the indictments and was employed as counsel in several important state trials. In 1801 he was made recorder of Oxford. In 1802 he published his work on the 'Law relative to Merchant Ships and Seamen,' a subject which had been suggested to him by Lord Eldon. The choice was fortunate. Malynes's work on mercantile law had been published as far back as 1622, and considerably more than a century had elapsed since the appearance of Molloy's book, almost the only work on maritime or mercantile law to be found at the beginning of this century in an English lawyer's library. Abbott drew upon materials which had hitherto been neglected by most writers and judges. The civil law, the maritime codes of foreign countries, the 'Notabilia' of Roccus, and the treatises of Pothier and Emerigon were consulted. It may appear strange that so important a work as the 'Consolato del Mare' had never been seen by Abbott, which he admits was the case. But the book displayed much learning. His treatment of legal questions was novel. To appreciate the value of his work, one must know the character of English law books at the time of its appearance. They were, with scarcely an exception, crude compilations of cases. A writer who sought to illustrate principles rather than to collect the decisions of courts and the acts of the legislature justly earned high praise. The book was successful to an extent not often realised by a legal author. It brought Abbott, tradition says, many briefs in commercial cases. It has passed through twelve editions. In this country it was edited by Mr. Justice Shee, and in the United States by Mr. Justice Story; and it is still quoted as a book of authority by lawyers, who regard it as unsurpassed in its clear and simple enunciation of principles. In 1807 Abbott's practice had so grown that he returned his income as 8,026*l.* 5*s.* His success was not won by the display of brilliant forensic abilities. 'He had no striking talents,' says Lord Brougham. 'He never was a leader at the bar.' 'I believe,' says Lord Campbell, 'he never addressed a jury in London in the whole course of his life.' Lord Campbell adds that on the few occasions when Abbott had to address a jury on circuit he showed 'the most marvellous inaptitude for the functions of an advocate, and almost always lost the verdict.' He was offered in 1808 a seat on the bench, but his practice was so lucrative that he declined it. Aware of his deficiencies as a leader, he did not take silk. Owing to bad health he seems at one time to have thought of quitting his profession; but on the death of Mr. Justice Heath, in February 1816, he accepted a puisne judgeship in the court of Common Pleas. As a serjeant he gave rings with the characteristic motto *labore*. He remained for a short time in that court, which was uncongenial to a man of his quiet demeanour. On the death of Mr. Justice Le Blanc, in May of the last year, he was moved into the King's Bench. There his rise was rapid. Admonished by the decay of his faculties, Lord Ellenborough resigned the office of chief justice in September 1818. There was a difficulty in choosing a successor. Sir Samuel Shepherd, the attorney-general, was unpopular and in bad health; Gifford, the solicitor-general, was too young. In these circumstances Abbott was selected, though with some misgiving. 'We endeavoured to do the best we could,' wrote Lord Eldon to Lord Kenyon after the appointment was made. 'We could not do what would have been really unexceptionable. It was impossible' (Twiss, *Life of Eldon*, ii. 324). On 4 Nov. 1818 Sir Charles Abbott was made chief justice. He had the good fortune to be supported by puisne judges of rare ability, such as Bayley J., Holroyd J., and Littledale J. Speaking of the King's Bench in that period, Lord Campbell observes: 'Before such a tribunal the advocate becomes dearer to himself by preserving his own esteem, and finds himself to be a minister of justice instead of a declaimer, a trickster, or a bully. I do not believe that so much important business was ever done so rapidly and so well before any other court that ever sat in any age or country.' Abbott's judgments, which are for the most part reported in Maule and Selwyn's, Barnewall and Alderson's, and Barnewall and Cresswell's Reports, are distinguished by their perspicuity and moderation, clearness of reasoning, and absence of futile subtleties. Among the many judgments which he delivered in cases of importance may be mentioned 'The King against Burdett' (4 *B. & Ald.* 95), a leading case in the law of libel as to what constitutes pub-

lication, and what evidence may be given in mitigation of punishment of such an offence; 'Laugher *v.* Pointer' (5 *B. & C.* 547), an important authority as to a master's liability; 'Blundell *v.* Catterall' (5 *B. & Ald.* 268), relating to the alleged public right of bathing in the sea; 'Rex *v.* Harvey' (2 *B. & C.* 257), dealing with the question how far a malicious intention is necessary to constitute a libel. From the judgment in the first of these may be quoted a sentence which indicates the spirit in which Abbott was wont to approach questions of law: 'In matters that regard the conduct of men, the certainty of mathematical demonstration cannot be required or expected; and it is one of the peculiar advantages of our jurisprudence that the conclusion is to be drawn by the unanimous judgment or conscience of twelve men conversant with the affairs and business of life, and who know that where reasonable doubt is entertained it is their duty to acquit, and not of one or more lawyers, whose habits might be suspected of leading them to the indulgence of too much subtility and refinement.' Abbott presided at several important state trials, among others those of Thistlewood and the Cato Street conspirators, Hone for blasphemous libel, and Cobbett for libel; and he discharged his duties with moderation and dignity. In April 1827 he was raised, at the instance of Mr. Canning, to the peerage under the title of Baron Tenterden of Hendon. He rarely took part in political discussion in the House of Lords. He confined himself for the most part to debates on legal topics, respecting which his opinion carried weight. He was not an active law reformer. He did not sympathise with or aid the reforms in the criminal law which were carried out by Romilly and Lord Mackintosh. In 1830 he opposed the proposal to abolish punishment of death for forgery. But he did not a little to improve the administration of some parts of the common law. In 1830 he introduced into parliament five bills based upon the reports of the commissioners who had been appointed to inquire into the means of improving the administration of justice. His name is associated with certain valuable measures: e.g. 9 Geo. IV, c. 14, an act for rendering a written memorandum necessary to the validity of certain promises; 9 Geo. IV, c. 15, which was intended to prevent a failure of justice by reason of variations between written or printed evidence and the recital of them upon the record; and 2 and 3 Will. IV, c. 71, for shortening the period of prescription. A strong tory in politics, he was conspicuous in his opposition to the Corporation and Test Bill, the Catholic Relief Bill, and the Reform Bill. His resistance to the last two measures was thoroughgoing. 'Can I support,' he said, with reference to the Catholic Relief Bill, 'a measure which I am sure by a broad and direct road leads to the overthrow of the protestant church?' His hostility to the Reform Bill was even more emphatic. He could never, he said, consent to go into committee upon this bill, because if he were in the committee he should feel himself compelled by a sense of duty to move that every word of the bill after the word 'that' be erased from it. He predicted that after the passing of the bill nothing would be left for the house but to obey the dictates of the commons. 'Never,' he said, in conclusion, 'shall I enter the doors of the house after it has become the shadow of its departed greatness.' His health had long been impaired, and in 1832 it broke down under the strain of his duties. Lord Brougham states in his memoirs that he met Lord Tenterden at the recorder's council and besought him to go home. 'Go, chief justice. You will kill yourself.' 'It is done already,' was his answer. Though ill, he presided over the trial at bar in 1832 of Charles Pinney, the mayor of Bristol, for misconduct and neglect of duty on the occasion of the riots in that city. He could not help betraying impatience during the proceedings, and on the third day he was confined to his bed by an attack of inflammation. He returned home on 25 Oct., and died on 4 Nov. His last words, uttered when almost unconscious, indicated that he was thinking of the duties which he had so long discharged: 'Gentlemen, you are all dismissed.' He was buried, at his own request, in the Foundling Hospital, of which he was a governor.

In no sense or capacity was Lord Tenterden great. As a lawyer he was surpassed in acuteness and erudition by some judges of his own time. He was totally destitute of eloquence, and rather despised it as an impediment to justice. He showed to disadvantage in an office which Mansfield had recently filled; and it was a grave defect in his conduct as chief justice that he granted the perilous remedy of criminal informations in circumstances in which Hale and Holt would have refused it. But he exhibited rare good sense and supreme reasonableness. He had no pleasure in deducing from the common law paradoxes offensive to justice. The court over which he presided was respected; and his decisions are still referred to with deference.

[Campbell's Lives of the Chief Justices; Foss's Judges, ix. 68; Townsend's Judges, ii. 234; Gent. Mag. for 1832, ii. 568; Law Magazine, ix. 233, 234, xxvi. 51.] J. M-L.

ABBOTT, CHARLES STUART AUBREY, third Lord Tenterden (1834–1882), permanent under-secretary for foreign affairs, was the son of the Hon. Charles Abbott, brother of John Henry, second Lord Tenterden, and was born in London on 26 Dec. 1834. He was educated at Eton, and in 1854 entered the Foreign Office, where in 1866 he was appointed précis writer to Lord Stanley. On 10 April 1870 he succeeded to the peerage on the death of his uncle. In the following year he was employed as secretary to the joint high commission at Washington; subsequently he assisted the lord chancellor in preparing the statement regarding the Alabama claims, and at the general conference on the subject he acted as agent for Great Britain. He was assistant under-secretary for foreign affairs from 1871 to 1873, when he became permanent under-secretary. In 1878 he was a royal commissioner at the Paris Exhibition, and the same year was promoted to the rank of K.C.B. Lord Tenterden was a distinguished freemason, being installed provincial grand master of Essex 2 July 1879. He died 22 Sept. 1882.

[Times, 23 Sept. 1882; Foreign Office Sketches (1883), pp. 25–40.] T. F. H.

ABBOTT, EDWIN (1808–1882), educational writer, born in London on 12 May 1808, was from 1827 to 1872 head master of the Philological School in Marylebone. Besides elementary works on Latin and English grammar he compiled a 'Complete Concordance to the Works of Alexander Pope,' which was published in 1875. He died on 12 May 1882.

[Personal information.]

ABBOTT, LEMUEL (*d.* 1776), poetical writer, became curate of Ansty, Leicestershire, in 1756; vicar of Thornton, in the same county, in 1773; and died in April 1776. He published 'Poems on various Subjects. Whereto is prefixed a short Essay on the Structure of English Verse.' Nottingham, 1765.

[Nichols's Leicestershire, iii. 1082, iv. 984; Creswell's Collections towards the History of Printing in Nottinghamshire, 34.] T. C.

ABBOTT, LEMUEL (1760–1803), portrait painter, was a son of a clergyman in Leicestershire—most probably the Rev. Lemuel Abbott, vicar of Thornton [q. v.]. At the age of fourteen he became a pupil of Frank Hayman, after whose death, two years later, he returned to his parents, and by his own perseverance acquired the art of taking a correct likeness. About 1780 he settled in London, and resided for many years in Caroline Street, Bloomsbury. He was a frequent contributor to the exhibitions of the Royal Academy between 1788 and 1800. Although he lacked the taste and skill requisite for producing a good whole-length picture, the heads of his male portraits were perfect in their likenesses, particularly those which he painted from the naval heroes of his time. His portrait of the poet Cowper is well known, and the best likeness of Lord Nelson is from his hand. Many of the prints from his pictures are marked Francis Lemuel Abbott, but it is not known why he assumed this additional Christian name, which was not bestowed upon him at the font. Being of a penurious disposition, he employed no assistant, and consequently he was overwhelmed with commissions which he could not execute. Domestic disquiet, occasioned by his marriage with a woman of very absurd conduct, preyed upon his mind and brought on insanity, which at last terminated in his death in 1803.

[Edwards's Anecd. of Painters, 281; Pilkington's Dict. of Painters, ed. Davenport; Bryan's Dict. of Painters and Engravers, ed. Stanley; Redgrave's Dict. of Artists (1878).] T. C.

ABBOTT, THOMAS EASTOE (1779–1854), poetical writer, was descended from a Suffolk family, and resided for many years at Darlington, where he served many offices of local trust with great credit. For his services in connection with the Royal Free Grammar School, which he succeeded in placing in a satisfactory state, he was presented with a valuable testimonial by the inhabitants of that town. He died at Darlington 18 Feb. 1854, aged 76. His works are:

1. 'Peace: a Lyric Poem.' Hull, 1814. 2. 'The Triumph of Christianity: a Missionary Poem, with Notes and other Poems.' London, 1819. 3. 'The Soldier's Friend; or, Memorials of Brunswick: a Poem sacred to the memory of his Royal Highness Frederick, Duke of York and Albany.' Hull, 1828. 4. 'Lines on Education and Religion.' Darlington, 1839.

[Latimer's Local Records of Northumberland and Durham, 338; Gent. Mag. N.S., 1854, xli. 443; Brit. Mus. Cat.] T. C.

ABDY, EDWARD STRUTT (1791–1846), writer on America, was the fifth and youngest son of Thomas Abdy Abdy, Esq., of Albyns, Essex, by Mary, daughter of James Hayes, of Holliport, a bencher of the Middle Temple. He was educated at Jesus College, Cambridge, where he obtained a fellowship (B.A. 1813; M.A. 1817). His death occurred at Bath, 12 Oct. 1846, at the age of 56. His works are:

1. 'Journal of a Residence and Tour in the

United States of North America, from April 1833 to October 1834,' 3 vols. Lond. 1835. 2. 'The Water Cure. Cases of Disease cured by Cold Water (translated from the German), with remarks addressed to people of common sense.' Lond. 1842, 8vo, being a translation of a pamphlet by Von Falkenstein.

[Gent. Mag. N.S. xxvi. 667; MS. Addit. 19209, f. 6.] T. C.

ABDY, MARIA (*d.* 1867), poetess, was daughter of Richard Smith, by a sister of Horace and James Smith [see SMITH, HORATIO], and wife of the Rev. J. Channing Abdy. She contributed to the 'New Monthly' and 'Metropolitan' magazines and several annuals, and printed, for private circulation, eight series of her poems between 1830 and 1862. She died 19 July 1867.

[Personal information.] J. H. R.

À BECKETT, GILBERT ABBOTT (1811–1856), comic writer, was born at the Grange, Haverstock Hill, London, 9 Jan. 1811, being a member of an ancient Wiltshire family which claims direct descent from the father of St. Thomas à Becket, archbishop of Canterbury. He was educated at Westminster School, and following in the footsteps of his father, William à Beckett (a strenuous supporter of municipal reform), he joined the legal profession, and was called to the bar at Gray's Inn, of which honourable society his father was also a member. From his earliest days he devoted much of his time to literature. When at Westminster, in conjunction with his eldest brother William [q.v.], he started two papers, entitled respectively the 'Censor' and the 'Literary Beacon,' which attracted much attention. Subsequently he produced, and was the first editor of, 'Figaro in London' (illustrated by Seymour and Cruikshank), the immediate precursor of 'Punch.' He was afterwards one of the original staff of 'Punch.' For many years he was one of the principal leader-writers of the 'Times' and 'Morning Herald;' and under the signature of 'The Perambulating Philosopher,' he contributed a series of articles to the 'Illustrated London News,' subsequently continued under other titles by Mr. Shirley Brooks and Mr. George Augustus Sala. On one occasion the whole of the articles in the 'Times' were written by him. He edited the 'Table Book,' which contained Thackeray's 'Legend of the Rhine,' and the 'Omnibus'—both illustrated by George Cruikshank. In 1846 he conducted the 'Almanac of the Month,' to which all the members of the 'Punch' staff (then including Leech, Doyle, Lemon, Jerrold, and Hood) were contributors. He was also the author of the 'Comic History of England' and the 'Comic History of Rome' (both illustrated by Leech), the 'Comic Blackstone' (with illustrations by George Cruikshank), and the 'Quizziology of the British Drama.'

Mr. à Beckett, before his marriage with Mary Anne, daughter of Joseph, third son of Henry Glossop, J.P., of Silver Hall, Isleworth, Middlesex, had been a prolific contributor to the London theatres. During his short life he wrote fifty or sixty plays, some of which still keep the stage. In later years, after his appointment to the bench, he, in collaboration with his friend Mark Lemon, dramatised the 'Chimes' and other works of Charles Dickens at the urgent request of the author, who wished to save his stories from the unscrupulous hands of unauthorised adapters.

Although devoting so much of his time to literature, he also was most diligent in the pursuit of his profession. He was chosen by Mr. Buller, the home secretary, as a poor-law commissioner, to inquire into the scandal connected with the Andover union; and it was owing to his report (declared by the minister to be one of the best ever presented to parliament) that important alterations were made in the statute-book. For this and other services of a kindred character, Mr. à Beckett was, at the early age of thirty-eight, appointed a metropolitan police magistrate, an office he occupied until his death in 1856, at Boulogne-sur-Mer, from typhus fever.

The following epitaph by Douglas Jerrold appeared in 'Punch' shortly after his decease—the latter portion is inscribed on his tomb in Highgate cemetery: 'We have to deplore the loss of Gilbert Abbott à Beckett, whose genius has for more than fifteen years been present in these pages; present from the first sheet, 17 July 1841, till 30 Aug. 1856. On that day passed from among us a genial manly spirit, singularly gifted with the subtlest powers of wit and humour, faculties ever exercised by their possessor to the healthiest and most innocent purpose. As a magistrate, Gilbert à Beckett, by his wise, calm, humane administration of the law, gave a daily rebuke to a too ready belief that the faithful exercise of the highest and gravest social duties is incompatible with the sportiveness of literary genius. On the bench his firmness, moderation, and gentleness won him public respect, as they endeared him to all within their influence. His place knows him not, but his memory is tenderly cherished.'

[Private information.] T. C.

À BECKETT, Sir WILLIAM (1806–1869), chief justice of Victoria, was the eldest son of William à Beckett, and brother of Gilbert Abbott à Beckett [q.v.]. He was born in London 28 July 1806, received his education at Westminster School, and was called to the bar at Lincoln's Inn in 1829. Going to New South Wales, he was appointed solicitor-general of that colony in 1841, and subsequently attorney-general. In 1846 he was made a judge of the supreme court for the district of Port Phillip, and he was nominated chief justice of Victoria in 1851, when the colony received a separate organisation. On the latter occasion he was knighted by patent. He retired and returned to England in 1863, and died at his residence in Church Road, Upper Norwood, Surrey, 27 June 1869.

He wrote: 1. 'The Siege of Dumbarton Castle and other Poems,' 1824. 2. A large number of the biographies in the 'Georgian Era,' 4 vols., 1832–4. 3. 'A Universal Biography; including scriptural, classical, and mythological memoirs, together with accounts of many eminent living characters. The whole newly compiled and composed from the most recent and authentic sources,' 3 vols., London [1835?], 8vo, a compilation of little value. 4. 'The Magistrates' Manual for the Colony of Victoria,' Melbourne, 1852. 5. 'Out of Harness,' London, 1854, containing notes on a tour through Switzerland and Italy. 6. 'The Earl's Choice and other Poems,' London, 1863. 7. Legal judgments printed in collections of 'Reports.'

[Men of the Time (1868); Dod's Peerage (1869), 83; Heaton's Australian Dict. of Dates, 1; Times, 1 July 1869, p. 10, col. 5; Catalogue of Printed Books in Brit. Mus.] T. C.

ABEL (*d.* 764), archbishop of Rheims, was a native of Scotland and Benedictine monk. In the early part of the eighth century he left England in company with Boniface, to aid him in his missionary work in Germany, and he did not again return to this country. Abel's missionary labours were mainly confined to the country we now know as Belgium. For many years he held an office of authority in the abbey of Lobbes, in Hainault; and in 744, through the instrumentality of Boniface, who was at the time archbishop of Mainz, Abel became archbishop of Rheims. The office was a very arduous one. All ecclesiastical suits and disputes as to monastical discipline arising in a great part of France were referred to him. His predecessor, Melo, moreover, had been forcibly removed from his post by the council of Soissons (3 March 744), and many barons declared themselves the champions of Melo, and refused to recognise Abel. Carloman, the king of the Frankish empire, favoured the new prelate; but Pope Zacharias, after much hesitation, finally joined his opponents. He declined to confer upon him the pallium, and thus Abel's election was never confirmed. Harassed by these quarrels, Abel at length withdrew from Rheims, and surrendered the see. He retired to Lobbes, and apparently became abbot of the monastery there. The last years of his life he spent in energetic missionary work in Hainault, Flanders, and neighbouring provinces, and he died at Lobbes on 5 Aug. 764. He was buried at Binche, near Jemappes. Subsequently he was canonised, and in the districts where he laboured the day of his death was consecrated to his memory.

His works, which do not seem to have ever been printed, are thus enumerated by Dempster and Tanner: 1. 'Epistolæ ad Zachariam et Adrianum.' 2. 'Ad Rhemensem Ecclesiam.' 3. 'Ad Bonifacium Legatum.' 4. 'Ad Lobienses Fratres.' 5. 'Ad nuper Conversos.' 6. 'De Mysteriis Fidei.'

[Dempster's Historia Ecclesiastica Gentis Scotorum; Tanner's Bibliotheca Britannico-Hibernica; Bollandists' Acta SS. (Augustus), ii. 111–7; Ghesquière's Acta SS. Belgii, vi. 353; Breysig and Hahn's Jahrbücher des fränkischen Reichs (741–752); Allgemeine deutsche Biographie; Migne's Hagiographique, i. 20.] S. L. L.

ABEL, CLARKE (1780–1826), botanist, was born about 1780, educated for the medical profession, and on the occasion of Lord Macartney's mission to China was appointed physician on the staff of his lordship, but by the good offices of Sir Joseph Banks he was nominated naturalist with three assistants. He joined H.M.S. Alceste at Spithead on 8 Feb. 1816, accomplished the voyage to China, where he made large collections, and on returning home on 16 Feb. 1817 the ship struck on a reef off Pulo Leat, at the entrance of the straits of Gaspar, and became a total wreck. A portion of the crew proceeded to Batavia in a boat; the remainder were rescued from a position of great peril by H.M.S. Ternate on 6 March.

The whole of Abel's collections went down in the ship, with the exception of a small collection he had previously given to Sir George Staunton. The latter, on hearing of the collector's misfortunes, at once returned the plants, and they were described by Robert Brown in a botanical appendix to an account of the voyage written by Abel under the title of 'Narrative of a Journey in the Interior of China, 1816–7,' London, 1818. In this volume will be found also descriptions

of the 'orang-outang' and the boa, and his observations on the geology of the Cape have been highly praised. Dr. Abel was subsequently appointed physician to Lord Amherst, the governor-general of India, and died in that country on 24 Nov. 1826. The immediate cause of his death was a fever, but he had been in feeble health for some time, and his constitution was never robust. He was a fellow of the Linnean and Geological Societies of London, and a member of the Asiatic Society and Medical and Physical Society of Calcutta. Robert Brown dedicated a genus to him, *Abelia*, founded on one of the plants formerly presented to Sir George Staunton.

[Biog. Nouv. Univ. i. 109; Abel's Narrative; Asiatic Journal, xxiii. (1827) 669; Gent. Mag. xcvii. pt. ii. (1827) 644.] B. D. J.

ABEL, JOHN (1577–1674), was a distinguished architect of timber houses. He built the old town halls of Hereford and Leominster; the former destroyed in 1861, the latter in 1858. Both are illustrated by John Clayton in his 'Ancient Timber Edifices of England,' fol. 1846. The Hereford building was finished in the time of James I; that of Leominster in 1633. The following account of Abel is given by Price (*Historical Account of Leominster*, 1795): 'The most noted architect in this country of his time; he built the market houses of Hereford, Brecknock, and Kington, and did the timber work of the new church at Abbey Dore. The said John Abel being in Hereford city at the time when the Scots besieged it, in the year 1645, made a sort of mills to grind corn, which were of great use to the besieged; for which contrivance and service King Charles the 1st did afterwards honor him with the title of one of his majesty's carpenters. This architect, after he was ninety years of age, made his own monument, which is in Sarnesfield churchyard, and engraved his own effigy, kneeling with his two wives, and the emblems of his occupation, the rule, compass, and square, and he made the following epitaph:—

This craggy stone or covering is for an architect's bed,
That lofty buildings raised high; yet now lyes down his head:
His line and rule, so death concludes, are locked up in store,
Build they who list, or they who wist, for he can build no more.
His house of clay could hold no longer:
May Heavens frame him a stronger.
JOHN ABEL.
Vive ut vivas in vitam æternam.'

He died in 1674, aged 97.

[Price's Historical Account of Leominster, 1795; Nagler's Allgemeines Künstler-Lexicon; Duncomb's History and Antiquities of the County of Hereford, 1804.] E. R.

ABEL, KARL FRIEDRICH (1725–1787), a celebrated player on the viol-di-gamba, was the son of a musician, Christian Ferdinand Abel. He was born at Cöthen in 1725, received his first musical education from his father, and subsequently entered the Thomas Schule at Leipzig, where he was probably a pupil of J. S. Bach. In 1748 he entered the court band at Dresden, remaining there until 1758. He left Dresden 'with three thalers in his pocket and six symphonies in his bag,' and his talent as a performer maintained him during his wanderings until he reached England in 1759. Here he found a patron in the Duke of York, and on the establishment of the queen's private band was appointed one of her chamber musicians, with a salary of 200*l.* a year. At his first concert Abel was announced to play his own compositions on the viol-di-gamba, the harpsichord, and an instrument of his own invention, which he called the Pentachord; but after 1765 he only performed on the viol-di-gamba. On the arrival in 1762 of John Christian Bach the two musicians joined forces, and in 1765 started their celebrated concerts. Abel was in Paris in 1772 and also in 1783, in which year he returned to Germany to visit his brother Leopold August, who was also a musician of eminence. He returned to London in 1785, and occasionally played at concerts until his death, which took place, hastened by his habits of intemperance, June 20, 1787. Abel's compositions chiefly consist of instrumental music. As a player he was remarkable for the beauty of his execution on an instrument which was even in his days almost obsolete, but to which he was nevertheless devoted. It is said that he declared the viol-di-gamba to be 'the king of instruments;' and when challenged to play by Richards, the leader of Drury Lane orchestra, exclaimed, 'What, challenge Abel! No, no, there is but one God and one Abel!' He was a great admirer of the fine arts, and completely covered the walls of his rooms with drawings by Gainsborough, which the painter used to give him in exchange for his music. In person he was big and portly. He was twice painted by Gainsborough; a portrait of him by Robineau is at Hampton Court Palace, and another by an anonymous artist in the Music School at Oxford.

[Grove's Dictionary of Music and Musicians, i. 4; Mendel's Musikalisches Conversations-Lexicon, i. 5; Allgemeine Deutsche Biographie, i. 13; P. Spitta's J. S. Bach, i. 616, 985; Burney's History of Music, iv. 678; Busby's History

of Music, ii. 517; H. Angelo's Reminiscences, i. 19, 58, 184, 187, 190, 457; W. T. Parke's Musical Memoirs, i. 53, 62; Gent. Mag. lvii. part i. 549; European Magazine, v. 366; Notes and Queries, 4th ser. ix. 39.] W. B. S.

ABELL, JOHN (1660?–1716?), a celebrated lutenist and alto singer, was sworn a 'gentleman of his majesty's chapel extraordinary' 1 May 1679. He was sent to Italy by Charles II to cultivate his voice, and returned to England in 1681–2, when John Evelyn recorded of him in his Diary (27 Jan.): 'I never heard a more excellent voice; one would have sworn it had been a woman's, it was so high, and so well and skilfully managed.' Between 1679 and 1688 he received from the crown large sums of 'bounty money;' but at the Revolution he was discharged from the Chapel Royal as a papist, and went to Holland and Germany, where he supported himself by his talents as a singer and player on the lute. In the course of his travels he went so far as Warsaw, where it is said that he refused a request of the King of Poland to sing before the court. The day after this refusal he was ordered to appear at the palace. On his arrival, Abell sat on a chair in the middle of a large hall. No sooner was he seated than the chair was drawn up into the air until it faced a gallery in which were the king and his courtiers. At the same time a number of bears were turned into the hall, and Abell was given the alternative of singing or being lowered to the wild beasts. The terrified singer promptly chose the former course, and afterwards said that he had never sung better in his life. In 1696 overtures were made to him through Daniel Purcell to return to England and sing on the stage at a salary of 500*l.* a year; but in 1698 he was still abroad (at Aix-la-Chapelle), though he offered to return and sing at the opera in English, Italian, Spanish, or Latin, for 400*l.* per annum, provided his debts were paid. In 1698 and 1699 he occupied the post of intendant at Cassel; but he seems soon after to have returned to England, for Congreve heard him sing in 1700, and in 1701 he published two collections of songs, prefixed to one of which is a poem in which he states that—

> After a twelve years' industry and toil,
> Abell, at last, has reach'd his native soil.

He published a song on Queen Anne's coronation, and a few manuscript compositions by him are to be found in contemporary collections. The date of his death is unknown; but in his later years he is said to have been at Cambridge, and in 1716 he gave a concert at Stationers' Hall. Mattheson says that Abell possessed some secret by which he preserved his pure alto voice unimpaired until old age; his extreme carefulness in matters of diet is recorded by the same author.

[Grove's Dict. of Music, i. 5; Cheque Book of the Chapel Royal (Camden Society's Publications, 1872), pp. 17, 129; Evelyn's Diary (ed. 1850), ii. 163; Hawkins's History of Music (ed. 1853), ii. 725; Congreve's Literary Relics, p. 322; Tom Brown's Letters from the Dead to the Living (Works, 2nd ed. 1707), ii. 36; Mattheson's Der vollkommene Kapellmeister (1739); Mendel's Musikalisches Conversations-Lexicon, vol. i.; Ellis MSS. (Brit. Mus. Add. MS. 28883, 57); British Museum Catalogue; Catalogue of Library of Royal College of Music.] W. B. S.

ABELL, THOMAS (*d.* 1540), catholic martyr, studied at Oxford and took the degree of M.A. in 1516. Nothing else is known of his early life, nor when it was that he entered the service of Katharine of Aragon; but it was certainly before the year 1528, when he received a new year's gift from the king as her chaplain. A year later Katharine sent him into Spain on a delicate and rather perilous mission to the emperor, Charles V. Henry VIII had then instituted his suit for a divorce before the legatine court in England, and had discovered to his surprise that his case was very seriously weakened by the fact that besides the original bull of dispensation for the marriage a brief had been also granted by Julius II, which completely met some objections he had taken to the sufficiency of the other document. This brief was in Spain, and he determined, if possible, to get it into his hands by artifice. Pressure was put upon Katharine's legal advisers, and through them she was induced to write to the emperor, earnestly requesting him to send it to England, as its production was of the most vital importance to her cause, and she was informed no transcript could be received in evidence. Abell was commissioned to carry this letter to Spain; but along with it he delivered one of his own to the emperor, stating that he had been expressly desired by the queen to explain that she had written under compulsion, and that she particularly begged he would by no means give up the brief as in her letter she requested him to do. Thus the emperor was made fully aware of the queen's position, and carefully avoided doing anything to prejudice her real interests even at her written request.

After his return from this mission, Abell was presented by the queen to the rectory of Bradwell-by-the-Sea, in Essex, to which he was instituted on 23 June 1530 (Newcourt, *Repertorium*, ii. 84). By this time the legatine court in England had been dissolved,

and Henry was seeking the opinions of universities in his favour, which being obtained, books were published by the king's authority to show that marriage with a deceased brother's wife could not be legalised by papal dispensation. To one of these publications Abell wrote an answer, entitled 'Invicta Veritas,' which was printed in 1532 with the fictitious date 'Luneberge' on the title-page, to put inquirers off the scent. He also preached boldly to the same effect, and, as a natural consequence, was committed to the Tower, where, as we find stated in a contemporary letter, he and his fellow prisoner, Dr. Cook, parson of Honey Lane, were permitted, by some extraordinary oversight, to say mass before the lieutenant (*Calendar of State Papers*, Henry VIII, vol. v., Nos. 1256, 1432). During his imprisonment replies to his book were published, which he in vain asked permission to see. He was, however, liberated at Christmas, with an injunction not to preach again till after Easter; and for a few months he was again at liberty. But in July 1533 we find search made for him again by order of Lord Chancellor Audeley; yet it appears he was soon afterwards, if not at that very time, attendant upon Katharine in her household. By this time the marriage with Anne Boleyn had taken place, and in December of the same year a deputation from the king's council, headed by the Duke of Suffolk, waited on Katharine at Bugden, to induce her to renounce her title of queen and accept the name of Princess Dowager. This she steadily refused to do; and the deputation endeavoured at first, with equally little success, to impose an oath upon her servants inconsistent with that which they had already sworn to her as queen. Suffolk and his colleagues found upon inquiry that the servants had been instructed how to reply by Katharine's two chaplains, Abell and Barker. They dismissed a portion of the household, put the rest in confinement, and carried the two priests up to London, where they were lodged together in the same grim fortress, from which Abell had been released only twelve months before.

At this time Elizabeth Barton, popularly known as the Nun of Kent, had recently been arrested for her denunciation of the king's second marriage, and she had already made open confession at St. Paul's that she had practised imposture in her prophecies, ravings, and trances. The opportunity was unscrupulously used to make her implicate as many as possible of those who had notoriously disliked the king's divorce and second marriage as confederates with herself in a disloyal conspiracy; and an act of attainder was procured against them in parliament early in the following year. In that act Abell was named, not as one of her active accomplices, but as having been guilty of misprision by concealing her treasons; and it was also charged against him that he had encouraged 'the lady Katharine' after her divorce still to claim the title of queen, and her servants to call her so against the king's express commands. At this time he had, as a fellow-prisoner in the Tower, one Friar Forest, who, like himself, suffered martyrdom some years later; and it would appear that though both were for the moment spared, they both at this time expected to die together. This we know from the letters they wrote to each other in prison, which were printed nearly fifty years later in Bourchier's 'Historia Ecclesiastica de Martyrio Fratrum' (Ingolstadt, 1583). Abell was of course deprived of his benefice of Bradwell; but as the offence charged against him in the act was only misprision, he seems to have remained in the Tower for six years longer. On 30 July 1540 he was one of a company of six prisoners who were dragged out of the Tower on hurdles and suffered at Smithfield. Three of them were protestant heretics, and were burned at the stake; the other three, of whom Abell was one, were hanged, beheaded, and quartered for treason, the specific charges against them being denial of the king's supremacy, and affirming the validity of his marriage with Katharine of Aragon.

On the wall of his prison in the Tower, during his confinement, Abell carved the device of *a bell* with the letter A on it to represent his surname, surmounted by his christian name 'Thomas.' This memorial of his captivity remains, and is continually shown to visitors along with the other inscriptions in the Beauchamp Tower.

[Wood's Athenæ Oxonienses; Calendar of State Papers of Henry VIII, vols. iv.–vii.; Statute 25 Henry VIII, c. 12; Bourchier's Historia Ecclesiastica, and Newcourt, cited above.]

J. G.

ABELL, WILLIAM (*fl.* 1640), alderman of London, was elected alderman of Bread Street ward in 1636. He was a vintner by trade, and in 1637 became sheriff of London and master of the Vintners' Company. The guild was engaged at the time in a financial dispute with the king. Charles I had made heavy and illegal demands upon the vintners' resources, and on their resisting his proposals his ministers had threatened proceedings against them in the Star Chamber. But Abell undertook, at the instigation of the Marquis of Hamilton, and with the aid of Richard Kilvert, a liveryman, stated to be

the alderman's cousin, to bring the vintners to terms. With some trouble he obtained from them a promise to pay to the king 40*s.* per tun on all wine sold by them, on the understanding that they might charge their customers an additional penny per quart. Abell was nominated one of the farmers of the new duty; but many merchants refused to pay it, and Abell petitioned for means to coerce them. In 1639 Abell, whose name had become a byword in the city as a venal supporter of the government and as a placehunter, became the licenser of tavern-keepers, and in that office did not diminish his unpopularity. Barely a month elapsed after the first meeting of the Long Parliament before Abell was summoned to answer the committee of grievances for his part in the imposition of the arbitrary duty of 40*s.* per tun on wine. On 27 Nov. 1640 he was committed to the custody of the sergeant-at-arms by order of the Commons. Bail was refused, and on 26 May 1641 it was resolved to bring in a bill against Abell and Kilvert as 'projectors' of the 40*s.* duty, 'to the end to make them exemplary.' On 1 Sept. following Abell was released on bail in 20,000*l.*, and on 9 April 1642, having been declared a 'delinquent,' he offered to make his submission to the house; on payment of 2,000*l.* his request was granted, and pardon promised him. Ten years later Abell was again imprisoned, but in the interval he had resigned his office of alderman. On 12 March 1652 he was given into the custody of Sir John Lenthall on the petition of certain persons to whom he owed money, borrowed in behalf of the Vintners' Company several years previously. He was not, however, kept in close confinement, but allowed to reside with his son at Hatfield, Herts. On 5 May 1652 it was reported to the council of state that he had spoken 'dangerous words' against the existing government, and measures were devised to keep him under closer surveillance. On 25 Feb. 1653–4 he petitioned the judges sitting at Salters' Hall for the payment of 1,333*l.* 13*s.* 4*d.* owing to him from persons concerned with him in farming the wine duty. On 7 June 1655 a passport to Holland was given to him, but nothing seems ascertainable of his subsequent career.

A number of pamphlets and broadsides condemning Abell's action in the matter of the wine duty appeared in 1640 and 1641. Soon after his first imprisonment by the Commons Thomas Heywood published (18 Dec. 1640) a tract dealing with 'a priest, a judge, and a patentee,' in which Abell was severely attacked as the patentee. In 1641 appeared 'An Exact Legendary, compendiously containing the whole life of Alderman Abel, the maine Proiector and Patentee for the raising of Wines.' He is here described as springing from the lowest class of society, and thriving through his extreme parsimony. His wealth is computed at from 'ten to twelve thousand pounds.' He is denounced as having 'broken' both 'merchants and retailors,' and the city is described as rejoicing in his removal from his shop in Aldermanbury to a 'stronger house.' Other tracts relating to Abell, all of which appeared in 1641, bear the titles: 'The Copie of a Letter sent from the Roaring Boyes in Elizium, to two errant Knights of the Grape in Limbo, Alderman Abel and Mr. Kilvert;' 'Time's Alteration;' and 'The Last Discourse betwixt Master Abel and Master Richard Kilvert.' An attempt to defend Abell from the charge of obtaining by undue influence the consent of the Vintners' Company to the wine duty was printed under the title of 'A True Discovery of the Proiectors of the Wine Proiect,' and a reply to this defence appeared in 'A true Relation of the Proposing, Threatening, and Perswading of the Vintners to yeeld to the Imposition upon Wines.' An engraved portrait of the alderman by Hollar was issued in 1641. Above it is written 'Good wine needs not A-Bush nor A-Bell.' Abell is often referred to in hostile broadsides as 'Cain's brother,' and as 'Alderman Medium.'

[Gardiner's Hist. of England, viii. 286–7; Commons' Journal, vol. ii.; Calendars of State Papers, 1638–41, 1652–3, 1655; Remembrancia, 14 *n.*; Rushworth's Collections, iv. 277–8; Catalogue of Prints and Drawings in the British Museum—Political and Personal—vol. i., where full accounts of the broadsides relating to Abell may be found.] S. L. L.

ABERCORN, EARL OF. [See HAMILTON.]

ABERCROMBIE, JOHN (1726–1806), a writer on horticulture, was the son of a market gardener at Prestonpans, near Edinburgh. Having received some education, he began at an early age to work under his father: and when about twenty-five, he found employment in the Royal Gardens at Kew, and Leicester House, and in the service of several noblemen and gentlemen. After a marriage which brought him a numerous family, he began business on his own account as a market gardener at Hackney. While he was thus occupied, his biographer Mean asserts that he was asked, about 1770, by Lockyer Davis, a well-known publisher, to write a work on practical gardening; he consented only on condition that his manuscript should be revised by Oliver Goldsmith: and it is said that the manuscript was sent back by

Goldsmith unaltered, with the remark that Abercrombie's own style was that best suited to the subject. The story can hardly be true in relation to the first edition of Abercrombie's earliest work, since that was not published by Lockyer Davis, who was the publisher of some of his subsequent productions. It appeared in 1767, and was entitled 'Every Man his own Gardener, being a new and more complete Gardener's Kalendar than any one hitherto published.' 'From a diffidence in the writer' (this is Abercrombie's own statement), the volume was represented in the title-page as written 'by Mr. Maw, gardener to the Duke of Leeds,' who had not seen a line of it before publication, and who is said to have received 20*l.* for this use of his name. 'Every Man his own Gardener' soon attained a popularity which it has never wholly lost, a new edition of it having appeared in 1879. It supplied a want scarcely met by the chief work of the kind in vogue at the time of its publication, the 'Gardener's Kalendar' of Philip Miller, and gave for the first time detailed instructions which his practical experience enabled him to furnish. 'Every Man his own Gardener' had gone through seven editions, said to be of 2,000 each, when, in 1779, Abercrombie published under his own name, now well known, 'The British Fruit Gardener and Art of Pruning.' Abercrombie was then in business at Tottenham as a market-gardener and nurseryman. He afterwards seems to have devoted himself to the production of books on horticulture and to the revision and republication of his earlier works. A systematic work on general horticulture, in which the calendar form was discarded, with the title of 'The Practical Gardener,' appeared after his death. In spite of his industry and the great success of some of his manuals, he had, during his last years, to depend for support on the bounty of a friend. He died at or about the age of 80, in the spring of 1806, and left behind him the reputation of an upright man and a cheerful companion. A competent authority among his later editors or annotators, Mr. George Glenny, has called Abercrombie 'the great teacher of gardening.' Next to 'Every Man his own Gardener,' the most popular of his works has been the 'Gardener's Pocket Journal and Daily Assistant,' which in 1857 had reached a thirty-fifth edition. Among his treatises on special departments of horticulture are 'The Complete Forcing Gardener' (1781); 'The Complete Wall Tree Pruner' (1783); 'The Propagation and Botanical Arrangement of Plants and Trees, useful and ornamental' (1784); and 'The Hot House Gardener on the general culture of the pine-apple and method of pruning early grapes,' &c. (1789); of which last work a German translation appeared at Vienna in 1792.

[Mean's Memoir in second edition of the Practical Gardener (1817); Biographical Sketch prefixed to the 35th edition of the Gardener's Pocket Journal (1857); Preface to Philip Miller's Gardener's Kalendar; Catalogue of the British Museum Library.] F. E.

ABERCROMBIE, JOHN, M.D. (1780–1844), physician, was the only son of the Rev. George Abercrombie, one of the parish ministers of Aberdeen. He was born on 10 Oct. 1780, in Aberdeen, where, at the grammar school and at Marischal College, he received his early education. In 1800 he went to Edinburgh to study medicine, and took his degree there in 1803. The mental aspects of medical science seem already to have attracted him, his inaugural address being 'De Fatuitate Alpinâ,' a subject to which he recurred in his work on the intellectual powers. He spent about a year in London in further study at St. George's Hospital, and soon after his return to Edinburgh in 1804 began to practise. From the outset of his career his fellow-citizens recognised in him a man of boundless energy and of generous public spirit. Becoming connected with the public dispensary, he gradually gained an intimate knowledge of the moral and physical condition of the poor, and found opportunities for the exercise of those habits of close and accurate observation which were already formed in himself, and which throughout his life he strove to teach to others. He did much to train the medical students of his time. It is recorded as part of his system that he divided the poorer quarters of Edinburgh into districts, and allotted them to different students, himself maintaining a supervision of the whole. Meanwhile he kept with scrupulous care a record of every case of scientific interest that came before him. The results of his observations appeared in a series of papers on pathological subjects, contributed chiefly to the 'Edinburgh Medical and Surgical Journal' from 1816 to 1824. From these papers were elaborated his two chief works on pathology, published in 1828, in which his aim was rather to group together well-tested facts than to theorise. On the death of Dr. James Gregory in 1821, Abercrombie, whose professional reputation stood very high, immediately became one of the chief consulting physicians in Scotland. He failed, however, in his application for Dr. Gregory's chair of the practice of medicine. In 1823 he was made a licentiate, and in 1824 a fellow, of the Col-

lege of Physicians, and he received the complimentary appointment of physician in ordinary to the king in Scotland. About this time he began the works with which his name has been chiefly associated. Like Dr. Gregory, the friend of Reid, he was led away from science to metaphysics, through a belief that his wide knowledge of nervous diseases enabled him to throw light on mental problems. In 1830 he published a work on the intellectual powers and the application of logical methods to science, followed three years afterwards by another and shorter work on the moral feelings. Both books acquired an instant popularity, which even now has scarcely died away. Immediately after their first publication they were brought out in America. Within ten years there appeared ten English editions of the 'Intellectual Powers,' and in 1860 it was still in such favour that it was introduced as a text-book in the Calcutta University. The causes of this popularity were, no doubt, partly the numerous cases set forth of peculiar mental phenomena, whose detailed record made a dry subject easy and entertaining reading, and partly the pious and practical tone in which the books were written, rendering them acceptable for educational purposes. They have now no philosophical value. Abercrombie's theory of the mind is such as might be expected from a thinker of little originality, who was acquainted with the works of Reid, Brown, and Stewart, and who studiously kept himself from bold speculation as from a thing savouring of impiety. The facts which formed his own contribution to the subject are very rudely classified, and are subjected to the most superficial analysis. Lord Cockburn no doubt referred to the 'Intellectual Powers' and the 'Moral Feelings,' when he said that Dr. Abercrombie's 'fame would perhaps have stood higher had he published fewer books.' During his later years he wrote little besides a few popular essays, which were collected after his death. In 1835 the degree of doctor of medicine was conferred upon him by Oxford. In the following year the students of Marischal College elected him their lord rector. Before the disruption he hesitated long as to the course which he should take, but he finally decided to quit the established church. He died very suddenly on 14 Nov. 1844, of a somewhat exceptional disease of the heart, a full account of which is given in the 'Edinburgh Medical and Surgical Journal,' lxiii. 225. The report, drawn up by Dr. Adam Hunter, states that Abercrombie's brain weighed 63 oz., being only a little less than the weight of Cuvier's.

A list of his early papers is given in Raige-Delorme and Dechambre's 'Dict. Encycl. des sciences médicales.' His principal works were the following: 1. 'Pathological and Practical Researches on Diseases of the Brain and Spinal Cord,' Edinburgh, 1828; 2nd edition, enlarged, 1829. 2. 'Pathological and Practical Researches on Diseases of the Stomach, the Intestinal Canal, the Liver, and the other Viscera of the Abdomen,' Edinburgh, 1828. 3. 'Inquiries concerning the Intellectual Powers and the Investigation of Truth,' Edinburgh, 1830. 4. 'The Philosophy of the Moral Feelings,' London, 1833. 5. A collected edition of 'Essays and Tracts,' chiefly on moral and religious subjects, Edinburgh, 1847.

In 'Hogg's Instructor,' iii. 145, will be found a portrait of Dr. Abercrombie, and in the 'Scottish Nation,' i. 3, a woodcut of the medallion on his monument in the West Churchyard, Edinburgh.

[Edin. Med. and Surg. Journal, lxiii. 225; Witness, 23 Nov. 1844; Rev. J. Bruce's Funeral Sermon; Anderson's Scottish Nation, i. 3; Hogg's Instructor, iii. 145; Lobb's Abercrombie as a Text Book in the Calcutta University; Cockburn's Journal, ii. 203–4.] G. P. M.

ABERCROMBY, ALEXANDER (1745–1795), Scotch judge and essayist, the fourth and youngest son of George Abercromby, of Tullibody, in Clackmannanshire, was born on 15 Oct. 1745. Two of his brothers entered the army, one of them becoming the celebrated general Sir Ralph Abercromby. Alexander studied at the university of Edinburgh, where he seems to have been chiefly distinguished for his handsome person and engaging disposition. He was admitted a member of the Faculty of Advocates in 1766, and was soon afterwards appointed sheriff-depute of his native county. Personal residence, however, not being required, he continued the practice of his profession at the bar. In 1780 he resigned his sheriffship and was appointed one of the advocates-depute by Henry Dundas, then lord-advocate of Scotland, and acquired a good practice. He also helped Henry Mackenzie, the author of the 'Man of Feeling,' to start the 'Mirror,' published at Edinburgh in 1779, and contributed to the 'Lounger' in 1785 and 1786. Abercromby's papers show much correctness of style and tenderness of expression. In 1792 he took his seat on the bench of the Court of Session under the courtesy title of Lord Abercromby, and a few months afterwards was appointed one of the lords commissioners of justiciary. On 17 Nov. 1795, he died of pulmonary disease at Exmouth.

Lord Abercromby's known contributions to literature consist of ten papers in the 'Mirror' and nine in the 'Lounger.'

[Notice of Lord Abercromby by Henry Mackenzie in the Transactions of the Royal Society of Edinburgh, vol. iv. part 1, app. I.] J. B. P.

ABERCROMBY, ALEXANDER (1784–1853), colonel, was the youngest son of Sir Ralph Abercromby, and was born in 1784. He entered the army at an early age, and served as a volunteer with the 92nd regiment in the expedition to the Helder in 1799. He soon obtained his commission, and saw service with his regiment in Egypt. He was appointed aide-de-camp to his father's old lieutenant and friend, Sir John Moore, during his command in Sicily in 1806, but was not with him in Spain. Like his brother, Sir John, he was rapidly promoted, and in 1808, when only twenty-four, became lieutenant-colonel of the 28th regiment. He accompanied his regiment when it was sent to Portugal to reinforce Lord Wellington after the battle of Talavera. He commanded it at the battle of Busaco, and in the lines of Torres Vedras, and as senior colonel had the good fortune to command his brigade at the battle of Albuera. His services there were very conspicuous, and his brigade has been immortalised by Napier. He was soon superseded, but commanded his regiment at the surprise of Arroyo de Molinos and the storming of the forts at Almaraz. In 1812 he was removed to the staff of the army, and was present as assistant-quartermaster-general at the battles of Vittoria, the Pyrenees, and Orthes. He served in the same capacity in 1815, and was present at Quatre-Bras, Waterloo, and the storming of Peronne. For his active services he was promoted to a colonelcy in the 2nd or Coldstream guards, and made a companion of the Bath, a knight of the order of Maria Theresa of Austria, of the Tower and Sword of Portugal, and of St. George of Russia. He was returned to parliament in 1817 for the county of Clackmannan in the place of his brother Sir John, but retired in the following year. He was for some time in command of the 2nd guards, but retired on half-pay when there seemed to be no chance of another war, and died at his country seat in Scotland in 1853. He had no small share of the military ability of his family, and was an admirable regimental and staff officer; but the long peace which followed the battle of Waterloo gave him no opportunity to show whether he had his father's ability to command an army.

[For his services see the Royal Military Calendar, vol. iv., and occasional allusions in the Wellington Despatches; for the battle of Albuera see Napier's Peninsular War, book xii. chaps. 6 and 7, and the discussion which arose on these chapters in the United Service Magazine and published pamphlets.] H. M. S.

ABERCROMBY, DAVID (*d.* 1701–2?), was a Scottish physician of the seventeenth century. Half a century after his death, his 'Nova Medicinæ Praxis' (1685) was reprinted at Paris (1740); and during his lifetime his 'Tuta ac efficax Luis Venereæ, sæpe absque Mercurio ac semper absque Salivatione mercuriali, curandæ Methodus' (1684, 8vo), was translated into French (Paris, 1690), as by 'celebre médicin d'Angleterre;' and into Dutch (Amsterdam, 1691) by no less than J. B. Lusart. It was also translated into German (Dresden, 1702, 8vo). His books also gave him a place of honour in Haller's 'Bibliotheca Medicinæ Pract.' (4 vols. 4to, iii. 619, 1779). His other professional works are: 'De Variatione et Varietate Pulsus Observationes' (London and Paris, 1685); and 'Ars explorandi Medicas Facultates Plantarum ex solo Sapore' (London, 1685–8, 12mo). His 'Opuscula' were collected in 1687.

But it is as a metaphysician rather than as a physician that he lives, and ought to live. His 'Discourse of Wit' (1686)—wrongly assigned by some writers to Patrick Abercromby—has somehow fallen out of sight, but none the less is it a more than ordinarily noticeable book. It antedates the (so-called) 'Scottish School of Philosophy' a century nearly; for in it Dr. Thomas Reid's philosophy of common sense—since glorified by Sir William Hamilton—is distinctly taught. Of kin with it is the following: 'Academia Scientiarum, or the Academy of Sciences; being a Short and Easie Introduction to the Knowledge of the Liberal Arts and Sciences, with the names of those famous authors that have written on any particular Science. In English and Latine' (1687, 12mo). This is arranged alphabetically from Algebra to Rectiline Trigonometry, and is far ahead of its age. Equally weighty and characteristic is another treatise, 'A Moral Discourse of the Power of Interest; by David Abercromby, M.D. and Fellow of the Colledge of Physicians in Amsterdam' (London, 1690, 12mo). This is dedicated worthily to Boyle. 'Almighty interest'—perhaps the prototype of the American 'almighty dollar'—is here asserted to be 'the undoubted cause of all the Transactions of the Politick World.' The 'Discourse' is packed with capital stories and racy and sometimes severely sarcastic sayings.

Biographically, a little book of his, hitherto

entirely neglected, is the most interesting of all. Its title-page runs thus: 'Protestancy to be Embrac'd; or a New and Infallible Method to Reduce Romanists from Popery to Protestancy. A Treatise of great Use to all His Majestie's Subjects, and necessary to prevent Errors and Popery. By David Abercromby, [M.]D., Lately Converted, after he had Profess'd near nineteen years Jesuitism and Popery. London, printed for the author by Thomas Hodgkin, 1682,' 12mo. It was republished in 1686 as 'Protestancy proved Safer than Popery' (12mo).

There is a good deal of personal autobiographical matter in the introduction, by which we learn that he was born into a Roman catholic (Scottish) family, and educated as such, 'because that all his nearest relations were, and ever were, for the most part, zealous Romanists' (p. 13). 'I was bred up,' he says, 'in my greener years at Doway, and in a short time became so good a proficient in the mysteries of popery, that I enter'd the order of Jesuits in France at my first instance: I lived amongst them full eighteen years and more, and I may say, without vanity, in some repute of a scholar, being judg'd after a solemn examen capable to teach divinity and philosophy in the most renowned universities of Europe, which is the Jesuits way of graduating their own men in divinity. I taught in France grammar, in Lorrain mathematics and philosophy, and being graduate in physick, I practis'd it not unhappily; and intend to practice it hereafter, with certain hopes, God willing, of the same good success' (pp. 2–5).

Continuing on his spiritual and intellectual difficulties and doubts, he adds: 'Being thus perplex'd in mind, and, as Hercules *in bivio*, uncertain what way to make choice of, I came to Scotland, where, because of some repute I had got abroad of a scholar, I was put instantly to work by the Jesuits against M. Menzies, a professor of divinity in Aberdeen. I wrote then in a short time a treatise of some bulk against his way of defending the protestant religion, but neither to my own satisfaction, though several others, seeing things but under one light, seem'd to be persuaded by my arguments; nor to the satisfaction of most Romanists, who thought and said my doctrine in some material points was not unlike or the same with that of Protestants' (pp. 10–11). He remained in Scotland about two years, and 'after an accurate parallel of Protestancy and Popery, and a scrupulous scrutiny of the most material grounds they both stood on,' he renounced the latter, and 'came to London as to a safe sanctuary' where he might 'serve God in all freedom and security' (p. 11). He protests: 'They [his Roman catholic friends and relatives] cannot say that any other motive but that of saving my soul in the securest way caus'd me to withdraw from them and side with Protestants. They know I was in a condition amongst them to want for nothing, being supplyed with all necessaries sufficiently; but now I must rely on God's providence and my own industry' (p. 14). There is rare acuteness and force in his argumentation.

The last occurrence of his name is in the following work: 'Fur Academicus sive Academia Ornamentis Spoliata a Furibus, qui in Parnasso coram Apolline sistuntur, ubi Criminis sui accusantur et convincuntur Auctore Davide Abercrombio Scoto, M.D. Editio secunda, Amstelod. 1701' (12mo). This consists of scholastic and medical discussions. It would appear that he passed over to reside and practise as a physician in Holland (Amsterdam). The date of his death is unknown. He was living, says Haller, 'early in the eighteenth century.' It will be observed that in 'Fur Academicus' he is designated 'Scotus' (Scoto). He is believed to have belonged to the Abercrombys of Seaton or Seatoun. Curiously enough, so recently as 1833, Mr. James Maidment, of Edinburgh, printed privately for the first time 'A Short Account of Scots Divines' by him.

[Abercromby's books, as cited; Catalogues of Scotch Writers (published in 1833 by Mr. James Maidment), p. 62.] A. B. G.

ABERCROMBY, JAMES, first Baron Dunfermline (1776–1858), third son of General Sir Ralph Abercromby [see Abercromby, Sir Ralph], was born 7 Nov. 1776. He was educated for the English bar, and was called at Lincoln's Inn in 1801, soon after which he obtained a commissionership of bankruptcy. Subsequently he became steward of the estates of the Duke of Devonshire. In 1807 he entered parliament as member for Midhurst, and in 1812 he was returned for Calne, which he continued to represent till 1830. Without special claims for promotion as a politician, he owed his success chiefly to his power of clear and judicious statement, and the prudent use he made of opportunities. His career was also influenced to a considerable extent by the prominent part which he took in the discussion of Scotch business. In 1824 and 1826 he brought forward a motion for a bill to amend the representation of the city of Edinburgh; but although on both occasions he received large support, the

power of election remained until 1832 in the hands of the self-elected council of thirty-three. On the accession of the whigs to power under Canning in 1827, Abercromby was appointed judge-advocate-general. In 1830 he became chief baron of the exchequer of Scotland, and when in 1832 the office was abolished, he received a pension of 2,000*l.* a year. A parliamentary career being again open to him, he was chosen along with Francis Jeffrey to represent Edinburgh in the first reformed parliament. As on various questions of privilege he had manifested a special knowledge of the forms of the house, he was put forward by his party as a candidate for the speakership, but the vote was in favour of Manners Sutton. In 1834 he entered the cabinet of Lord Grey as master of the mint, but the ministry became disunited on the Irish question. At the opening of the new parliament in 1835 the condition of the political atmosphere was in some respects so uncertain, that the choice of a speaker awakened exceptional interest as a touchstone of party strength; and amid much excitement Abercromby was chosen over Manners Sutton by 316 votes to 310. As speaker Abercromby acted with great impartiality, while he possessed sufficient decision to quell any serious tendency to disorder. His term of office was marked by the introduction of several important reforms in the management of private bills, tending to simplify the arrangements and minimise the opportunities for jobbery. In spite of failing health he retained office till May 1839. On retiring he received a pension of 4,000*l.* a year, and was created Baron Dunfermline of Dunfermline in the county of Fife. He died at Colinton House, Midlothian, 17 April 1858.

Lord Dunfermline, after his retirement, continued to interest himself in public affairs connected with Edinburgh, and was one of the originators of the United Industrial School for the support and training of destitute children, with a provision for voluntary religious instruction in accordance with the beliefs of the parents. He wrote a life of his father, Sir Ralph Abercromby, which was published posthumously in 1861.

[Gent. Mag. 3rd series, iv. 547–551; Annual Register, c. 403–5; Anderson, History of Edinburgh (1856); Journal of Lord Cockburn (1874); Memoirs of Lord Brougham, iii. 230–231; Greville Memoirs, ii. 333, iii. 95, 201, 204, 213; Encyclopædia Britannica, 9th edit. i. 37.]

T. F. H.

ABERCROMBY, JOHN (*d.* 1561?), a Scotch monk of the order of St. Benedict, was a staunch opponent of the doctrines of the Reformation, and on that account was condemned to death and executed about the year 1561. He was the author of 'Veritatis Defensio' and 'Hæreseos Confusio.' It does not appear that either of these works was printed.

[Dempster, Hist. Eccl. Gentis Scotorum, i. 28; Tanner, Bibl. Britannico-Hibernica.]

T. C.

ABERCROMBY, SIR JOHN (1772–1817), general, was the second son of the famous Sir Ralph Abercromby, and the elder of the two sons who followed their father's profession. He entered the army in 1786 at the age of fourteen, as ensign in the 75th regiment, of which his uncle Robert was colonel. He became lieutenant in the same regiment in 1787, and captain in 1792, and first saw service as aide-de-camp to his father in the campaigns in Flanders in 1793 and 1794. His father's military reputation and dependence on his services caused him to rise rapidly. In May 1794 he became major in the 94th, and in July, when only twenty-two, lieutenant-colonel in the 112th regiment. In 1795 he exchanged into the 53rd, and accompanied his father to the West Indies in 1796 and 1797, to Ireland in 1798, and in the expedition to the Helder in 1799 as military secretary. This was a post of more than usual importance on the staff of Sir Ralph, who was extremely short-sighted, and had in action to depend entirely for his knowledge of what was happening on his personal staff. In this capacity young Abercromby particularly distinguished himself, and on more than one occasion, notably at the attack on Morne Fortunée in St. Lucia, the father owed much of his success to his son's power of explaining the military situation. He was promoted colonel on 1 Jan. 1800, and thus removed by his rank from his father's personal staff, but was appointed a deputy-adjutant-general in the army under Sir Ralph in the Mediterranean, and attached to General Hutchinson's division. In Egypt he greatly distinguished himself, and was at least twice publicly thanked by General Hutchinson in general orders.

At the time of the rupture of the peace of Amiens in 1803, he unfortunately happened to be travelling in France, and with other travelling Englishmen was seized and imprisoned by Napoleon at Verdun. Nevertheless in his absence he was promoted major-general in 1805, and made colonel of his old regiment, the 53rd, in 1807. He was at last exchanged for General Brennier, who had been taken prisoner by Sir A. Wellesley at the battle of Vimeiro in 1808, was allowed to return to England, and was appointed

commander-in-chief at Bombay in 1809. In this capacity he led the division from Bombay, which was to co-operate in the expedition sent by Lord Minto from India to capture the Mauritius. This island, which formed the base of the French fleet and of innumerable French privateers, caused immense damage to the Indiamen sailing between England and India, and Lord Minto had determined to subdue it. On his way the Ceylon, on which General Abercromby and his staff had embarked, was taken by the French frigate Venus, but on 18 Sept. was fortunately recaptured by Captain Rowley in the Boadicea. On 22 Nov. he left the island of Rodriguez with the Madras and Bombay divisions, and was joined, when in sight of the Mauritius, by the division from Bengal. He took command of the whole force as senior general present, and on 29 Nov. disembarked at an open roadstead, and advanced with 6,300 Europeans, 2,000 sailors lent to him by Admiral Bertie, and 3,000 Sepoys, upon Port Louis, the capital of the island. On 30 Nov. he fought a smart action, which showed the French general that resistance was impossible, and on 2 Dec. Decaen surrendered the island. Abercromby returned to Bombay in 1811, and continued to command the forces there till 1812, when he was appointed commander-in-chief and temporary governor of Madras. This presidency had lately been disturbed by the well-known mutiny of the Madras officers, on account of which Sir George Barlow had been recalled; but the quiet manner and good nature of General Abercromby had as good an effect as similar qualities had had during his uncle Sir Robert's command at Calcutta. In May 1813 Mr. Hugh Elliot assumed the governorship, and in December of the same year General Abercromby's health was so much impaired by the climate that he had to go home. On his return he was well received; he had been promoted lieutenant-general in 1812, and was now in 1814, on the extension of the order of the Bath, made a K.C.B. In 1815 his brother George resigned the seat for Clackmannan to him, and in 1816 he was made a G.C.B.; but his health was too bad for him to take any prominent part in politics, and on 14 Feb. 1817, when on the continent for his health, he died at Marseilles, where he was buried with full military honours. Some French writers have asserted that he was in command of an escort which conducted Napoleon to St. Helena; but there does not seem to be any record of the presence of any troops or any general officer on board the Northumberland, except the ordinary complement of marines. Sir John seems to have possessed the military abilities of his family but had but little chance of showing them, except as military secretary to his father, and in the easy conquest of the Mauritius.

[For General John Abercromby's services in early life see the memoir of his father; for his services in Egypt see Sir R. Wilson's Campaign in Egypt; and for the capture of the Mauritius see the despatches in the Annual Register and Gentleman's Magazine, the Asiatic Annual Register, and Lady Minto's Lord Minto in India.]

H. M. S.

ABERCROMBY, PATRICK (1656–1716 ?), Scottish antiquary and historical writer, was the third son of Alexander Abercromby of Fetterneir in Aberdeenshire, a branch of the house of Birkenbog in Banffshire, and which again was a migration from Abercromby of Abercromby in Fifeshire. He was born at Forfar in 1656. Like David Abercromby he was born into a Roman catholic family, and accordingly would not attend the parish school, but was probably educated first privately and then abroad (as he himself seems to indicate in the preface to his *magnum opus*). This probably explains his Roman catholicism and adhesion to James II. He graduated at St. Andrew's University in 1685. It has been alleged that he passed to the university of Paris, and there pursued his studies. His phrase of having 'spent most of his *early* years abroad' points rather to this having preceded his entry at St. Andrew's. On the completion of his professional course he is found practising as a physician in Edinburgh, according to his biographers; his title-pages assure us that he was 'M.D.;' he probably therefore gave himself to his professional duties with all fidelity and success, although some confusion with David Abercromby has apparently led his biographers to emphasise disproportionately his career as a doctor. When his brother Francis, eldest son of the family, was created Lord Glassford (or Glasford) on his marriage with Anna, Baroness Sempill, in July 1685, Patrick was appointed physician to James II. But this post he naturally vacated at the revolution.

When, in the reign of Queen Anne, the project of the union between England and Scotland took shape and substance, he rushed into the fray. Two considerable pamphlets by him attest at once his capacity and zeal: 'Advantage of the Act of Security compared with those of the intended Union' (Edinburgh, 1707), and 'A Vindication of the Same against Mr. De Foe' (Edinburgh, 1707). The logic was with Defoe, but the sentiment—more powerful—was with Aber-

cromby. The disadvantages of union, or, as he held, absorption and extinction, were near at hand, and the advantages remote and contingent on a thousand circumstances and uncertainties. Hence to Lord Belhaven and Allan Ramsay and Abercromby union with mighty England had the look of selling the national birthright of independence and freedom won at Bannockburn.

A minor work of Abercromby was a translation of M. Beaugué's 'L'Histoire de la Guerre d'Ecosse' (1556) as follows: 'The History of the Campagnes, 1548 and 1549; being an exact account of the martial expeditions performed in those days by the Scots and French on the one hand, and the English and their foreign auxiliaries on the other; done in French by Mons. Beaugué, a French gentleman; with an introductory preface by the Translator' (1707). The 'Preface' is well written. The original was reprinted for the Maitland Club by one of its members (Smythe of Methuen), who betrays slight knowledge of either the language or the book, or ability to judge of Abercromby's translation. More recently the Comte de Montalembert edited a reproduction (Bordeaux, 1862, 8vo).

But the work that has kept Abercromby's name alive is his 'Martial Atchievements of the Scots Nation; being an account of the lives, characters, and memorable actions of such Scotsmen as have signaliz'd themselves by the sword at home and abroad; and a survey of the military transactions wherein Scotland or Scotsmen have been remarkably concern'd, from the first Establishment of the Scots Monarchy to this present Time.' This extraordinary work occupies two great folios, vol. i. 1711, vol. ii. 1716. The author modestly disclaimed the name of historian in vol. i., but in vol. ii. felt entitled to assume it. There is much of myth and 'padding,' but there is indubitably much more of genuine historical and biographical research. It could not have been otherwise; for besides his own untiring exertions he was ably seconded by Sir Thomas Craig, Sir George Mackenzie, Alexander Nisbet, and Thomas Ruddiman—the last his printer (in vol. ii.). With every abatement the 'Martial Atchievements' is a book of which Scotland, at least, may well be proud. Singularly enough, the date of his death is still uncertain. It has been assigned to 1715, 1716, 1720, and 1726. It has been alleged that he left a widow in great poverty. In 1716 he must have been living, for Crawford, in his 'Peerage,' calls him 'my worthy friend.' Probably he died in or soon after 1716. A manuscript, entitled 'Memoirs of the Abercrombies,' elaborately drawn up by him, seems to have perished.

[Works as cited; Anderson's Scottish Nation; A. Chalmers's Biog. Dict.; G. Chalmers's Life of Ruddiman, pp. 58–9; Crawfurd's Peerage (1716), p. 167; art. in Encyc. Brit. 9th ed. by the present writer.] A. B. G.

ABERCROMBY, Sir RALPH (1734–1801), the general who shares with Sir John Moore the credit of renewing the ancient discipline and military reputation of the British soldier, was born at Menstry, near Tullibody, in October 1734. His father was a descendant of the family of Abercromby of Birkenbog, and was the chief whig landed proprietor in the little Scotch county of Clackmannan. Mr. George Abercromby had married a Miss Dundas, and had thus increased his own political importance and prepared an important connection for his son. Young Ralph was educated at Rugby, and then studied law at the universities of Edinburgh and Leipzig. But he felt such a distaste for the legal profession, that his father gave way to him, and in 1756 procured him a cornetcy in the 3rd dragoon guards. In 1758 he accompanied his regiment to Germany, where it formed part of the English force under the command of Prince Ferdinand of Brunswick, the victor of Minden, and he was soon appointed aide-de-camp to General Sir William Pitt. He now saw a good deal of active warfare, and had a good opportunity of studying the advantages and essentials of the strict discipline of the Prussian system. He was promoted lieutenant in 1760 and captain in 1762, and at the conclusion of peace went with his regiment to Ireland. Here he was stationed for several years, and had an opportunity of studying that country, which stood him in good stead at the most critical period of his military career. His life continued its even tenor of domestic and military occupation; and the prolonged life of his father, who lived till the advanced age of ninety-five, saved him from the necessity of retiring from the service and looking after the paternal estate. In 1767 he married Miss Menzies, with whom he lived very happily, and was promoted in due course major in 1770, and lieutenant-colonel in 1773.

But a change was at hand, and he was asked to contest the county of Clackmannan, which his grandfather and other members of his family had represented, in the whig interest. The election was, like all elections in Scotland at the time, contested with extreme bitterness. His opponent, Colonel Erskine, was supported by all the old Jacobite families, who felt a personal animosity against the whigs. The election terminated, as often happened at this time, in a duel between

the two candidates, fortunately without any mishap to either side, and Colonel Abercromby was returned by the influence of his relative, Sir Lawrence Dundas. The plunge into politics was not a fortunate one for Colonel Abercromby. He refused to vote for the interests and at the bidding of his powerful relative, and by his opposition to the American war forfeited all chance of professional advancement. This opposition was the more creditable to him, as he longed to see service at the head of his regiment. His brothers did not feel as he did, and, while James Abercromby fell at Brooklyn, Robert fought his way to high honour and the command of his regiment. At last, disgusted with political life, Ralph Abercromby gave up his seat in parliament and retired in favour of his brother Burnet, who had made a fortune in India, and then, retiring to Edinburgh, devoted himself to the education of his children.

The war with France destroyed the chance of his ending his life as a colonel on half-pay. He had no hesitation in applying for a command, and, having a great military reputation and much parliamentary influence, he was at once promoted major-general and ordered to proceed with a brigade to Flanders. It is not necessary to go into the details of the disastrous campaigns in Flanders under the Duke of York, but in every engagement General Abercromby distinguished himself. He first made his mark at Furnes, commanded the storming column at the siege of Valenciennes, and was publicly thanked by the Duke of York for his conduct at Roubaix. It was in the retreat, however, that he was most conspicuous. When the Duke of York returned to England, his successors, General Harcourt and General Walmoden, proved incompetent, and on General Abercromby, who commanded the rear column, fell the real burden of the retreat of the dispirited troops before the impetuous onset of the republican army. Under him Lieutenant-colonel Wellesley commanded the 33rd regiment, and learned his first lesson in the art of war. On his return to England in the beginning of 1795 he was made a knight of the Bath, and, almost to his own surprise, found himself considered his country's greatest general. He had learned from this disastrous retreat the terrible deterioration in the military discipline of the English army. His last campaigns had been those of Minden and the Seven Years' war, and he had no difficulty in understanding the causes of the failure of the English. The American war of itself would have been enough to sap the discipline of any army, but there were yet further causes. The American war, like all civil wars, had made the soldiery more ferocious and less easy of control, and, like all wars abounding in defeats, had deprived them of confidence in victory; and at the beginning of the French war they had no strong feelings to animate them, and no *esprit de corps* to take the place of strong feelings. The army was like a neglected machine; its officers knew they owed their grades to political influence, and the ministers were not slow to use these grades for political purposes; while the soldiers were regarded as an unimportant factor in an army, and were secured and provided for as cheaply as possible. The result of such corruption and false economy appeared in Flanders. Sir Harry Calvert, a keen observer, who afterwards became adjutant-general, remarked that Abercromby's own brigade consisted of old men and weak boys, and reminded him of Falstaff's ragged ruffians.

In November 1795 Abercromby was ordered to start for the West Indies at the head of 15,000 men to reduce the French sugar islands. He was at first driven back by a storm, but reached Jamaica early in 1796. He at once set about his task. He first reduced the island of St. Lucia, with its great and hitherto impregnable fortress of Morne Fortunée, and left his ablest lieutenant, Moore, to govern his acquisition. He then took Demerara, relieved St. Vincent, and reorganised the defences both of that island and of Grenada. He also examined the condition of the health of soldiers in the West Indian climate, had the uniform altered for the hot climate, forbade parades in the heat of the sun, established mountain stations and sanatoria, and encouraged personal valour and self-reliance both in men and officers, by giving the former pecuniary rewards and small civil posts, and by placing the latter on the staff, even when not recommended by the authorities. He went home for the summer, but returned at the end of 1796 and took Trinidad, of which he made Colonel Picton governor. He failed, however, at Porto Rico, through the inadequacy of the force at his command, and then threw up his command from ill-health.

His fame was more assured than ever, and he was sent to Ireland in December 1797 to command the troops there. He had had a great experience of the state of Ireland when his regiment was stationed there, and, knowing what he did, refused to be hoodwinked by the officials at Dublin Castle, or to connive at their schemes. The situation was a perilous one. The English cabinet and Irish officials had fixed their attention on the intrigues of the leading patriots and club

orators, rather than on the populace who would take part in a rebellion. And this populace had been inflamed to revolution pitch more by the arbitrary and cruel proceedings of the troops in Ireland than by the declarations of demagogues or the bribes of the French directory. The late commander-in-chief Luttrell, Lord Carhampton, had been ferocious enough, but it was rather of the conduct of the troops than of their commanders that the Irish people complained. The garrison of Ireland consisted nearly entirely of English and Scotch militia and protestant Irish yeomanry. Without the discipline of soldiers, they committed most fearful excesses, and the officials wished to condone their offences because the militia were only serving in Ireland as volunteers, and could demand to be sent home. Abercromby was too thorough a soldier to meet their wishes, and on 26 Feb. 1798 issued his famous general order, that the militia were far more dangerous to their friends than their enemies. The castle soon wished to get rid of this obnoxious Scotchman who would abuse their yeomanry, on which they depended, and try to remove the militia, whose services they wanted, and who seemed to expect that the Irish peasants should not be wantonly ill-treated; the authorities soon made a pretty quarrel between him and Lord Camden, the lord lieutenant, on which Abercromby resigned his command. He soon found he was not in disgrace at home, for he was at once appointed commander of the forces in Scotland.

In 1799 he was summoned to London by Mr. Dundas to discuss a project for a descent on Holland. He was appointed to command the first division, and was informed of two distinct projects. The first was to co-operate with a fleet in capturing the remnant of the Dutch fleet which had been beaten at Camperdown, and the second to make a powerful diversion, with the help of the Russians, in favour of the Archduke Charles and Suwaroff, who were both marching to invade France. On 13 Aug. he set sail with his division of 10,000 men, effected a landing at the Helder after a smart action on 27 Aug., and on 30 Aug. heard that the Dutch fleet had surrendered to Admiral Mitchell, though nominally to the Stadtholder. Thus the first project was accomplished; the second could not be attempted without a larger force. On 10 Sept. he defeated an attack made on his position by General Daendels, and on 13 Sept. was superseded by the Duke of York. When the Russians had disembarked, the duke ordered an attack on Bergen, which took place on 19 Sept., but was foiled by the impetuosity of the Russians. On 2 Oct. a yet more elaborate attack on Bergen failed. In this Abercromby had to lead the right column along the sand to Egmont-op-Zee. He was completely successful after an engagement in which he had two horses killed under him, but the operation failed through the failure of the other columns. These failures were followed on 20 Oct. by the disgraceful convention of Alkmar, by which the English restored their prisoners, on condition that they should be allowed to embark undisturbed. This failure disgusted Abercromby, but the ministry were so pleased with the capture of the fleet that they wished to make him a peer as Lord Egmont or Lord Bergen, but he refused indignantly to have his name associated with a disgraceful failure.

He now had a very few quiet months in his command in Scotland, where he was immensely popular, as was shown by his unopposed re-election for Clackmannan during his absence in the West Indies; but he had for ever renounced political life, and resigned in favour of his brother Robert. He was then appointed to succeed Sir Charles Stuart in the command of the troops in the Mediterranean. He reached Minorca in June 1800, but the battle of Marengo prevented his being able to land in Italy as the ministry had directed. He therefore waited for orders, and spent his time in trying to improve the physical condition and the *morale* of his army. Orders at last came for him to proceed to Gibraltar, absorb a force under Sir James Pulteney, and make a descent on Cadiz with the co-operation of Vice-admiral Lord Keith. He accordingly arrived at Cadiz on 3 Oct. with 20,000 men, but failed to make a landing. The causes of the failure have been the subject of bitter controversy, but it may be asserted that no blame is to be laid on either side. Keith, who must have known, declared the anchorage unsafe; Abercromby refused to land unless the fleet would stop with him a fortnight. He, however, made an attempt to land on 5 Oct., but, owing to the slowness of the men in getting into the boats, not more than 3,000 men could have been got to shore in a whole day, and it would have been too dangerous to leave them unsupported. Admiral and general agreed, therefore, to retire. The latter had not to wait long for further orders, for on 24 Oct. he was directed to proceed with all his troops to Egypt to expel or capture the French army left there by Napoleon. He reached Malta on 19 Nov., and was delighted with its power of defence, about which he wrote to the government, begging them to make Malta the head-quarters of the Mediterranean army instead of Minorca. On 13 Dec. he left Malta,

and cast anchor in the bay of Marmorice on 27 Dec. Here he waited six weeks, receiving some slight reinforcements, and discovering that the Turks were quite useless as allies. But while waiting he looked after his soldiers' health, and practised disembarkments until the whole force thoroughly understood how to promptly disembark, and every man knew his place in his boat. At last, giving up any hope of assistance from the Turks, he set sail from Marmorice Bay with 14,000 infantry, 1,000 cavalry, and 600 artillery. On 2 March he anchored in Aboukir Bay, and on 8 March effected a landing in force in a single day, thanks to former practice. The opposition of the French was vigorous enough to show Abercromby he had no mean enemy to encounter, and he decided to march slowly and cautiously to Alexandria. He had a couple of skirmishes on 13 and 18 March, and then heard that the French general Menou was coming out to attack him. On 21 March accordingly, the French made a violent attack, but without effect, owing to the splendid conduct of Moore and his division, who held the right, and more particularly of the 28th regiment. In the end Menou was beaten back with immense loss, including three generals killed, while the English loss was only 1,464 killed and wounded. Among the latter was Sir Ralph Abercromby, who, riding in front in his usual reckless manner, was wounded in the thigh by a musket-ball. He was carried to the Foudroyant, the flagship. 'What is it you have placed under my head?' asked the wounded general. 'Only a soldier's blanket,' answered the aide-de-camp, who afterwards became General Sir John Macdonald. 'Only a soldier's blanket? Make haste and return it to him at once.' When carried on board he seemed to rally, but the improvement did not last, and on 28 March he died on board the flagship. He was buried at Malta, where a simple monument was erected to his memory; a more enduring monument has remained in the peerage conferred upon his wife as Baroness Abercromby of Tullibody and Aboukir Bay; but the most enduring of all lies in his unstained honour as a soldier.

When Abercromby came to the front in the campaign in Flanders, England had not a single great or even tolerable general, unless we except Lord Cornwallis, and her army was in a terrible state of degeneration. When he died, after having served in every important campaign, he left many a worthy successor and an army second to none in everything but equipment. He formed a regular school of officers, of whom may be mentioned John Moore, John Hope and Robert Anstruther, and James Kempt, his adjutant-general, quartermaster-general, and military secretary in Egypt, Hildebrand Oakes, Thomas Graham, Rowland Hill, Cradock, Doyle, Edward Paget, and his own sons, John and Alexander Abercromby—as goodly a collection of officers as ever were formed by any general. It is more difficult to breathe the spirit of military prowess and military discipline into an army than to win a battle; and this is what Abercromby did. No wonder, then, that Moore and Hope for instance, probably his superiors in military ability, did not grudge giving him the credit for such victories as Morne Fortunée and Alexandria, which they really won, for they looked on him as the regenerator of the English army. No biography of Sir Ralph would be complete which did not notice his extreme short-sightedness, almost blindness, which made him depend for sight at different times on Moore, Kempt, and his son John, nor yet without noticing the singular sweetness and purity of his domestic life, which made all who came across him, from the Duke of York, whom he eclipsed, to Lord Camden, with whom he quarrelled, acknowledge the charm of his society.

Sir Ralph left four sons: 1. George Ralph, M.P. for Edinburgh and Clackmannan, who succeeded his mother as Lord Abercromby, 1821; 2. Lieutenant-general Sir John Abercromby, G.C.B.; 3. James, M.P. for Edinburgh, speaker, and first Lord Dunfermline; 4. Alexander, colonel, C.B., M.P., &c.

[The best authority for his life is a short Memoir of his Father by James, Lord Dunfermline, published in 1861; but there are also short biographies in Gleig's Eminent British Military Commanders, vol. iii., and the Royal Military Panorama, vol. iii.; for the campaigns in Flanders see, besides the despatches, Sir H. Calvert's Journal; for the West Indian campaigns see the supplement to Bryan Edwards's History of the West Indies, and the Naval Histories of Brenton and James; for the expedition to Egypt consult Moore's Life of Sir John Moore, the various contemporary journals and magazines, and more particularly Sir Robert Wilson's Expedition to Egypt.] H. M. S.

ABERCROMBY, ROBERT (1534–1613), a Scotch Jesuit, who, after entering the order, spent twenty-three years in assisting catholics abroad, and nineteen years on the Scotch mission, where he suffered imprisonment. Father Drew, in his 'Fasti S. J.,' states that Abercromby induced Anne of Denmark, queen of James I, to abjure Lutheranism, and to die in the profession of the catholic faith. A reward of 10,000 crowns was offered for his apprehension; but he

escaped, and died at Bransberg College, 27 April 1613.

[Oliver's Collectanea S. J. 16; Foley's Records, vii. 2.] T. C.

ABERCROMBY, Sir ROBERT (1740–1827), military commander, was born at Tullibody, his father's seat in Scotland, in 1740, and was a younger brother of the more famous Sir Ralph. His desire to enter the army was as great as his elder brother's; and while Ralph was serving in Germany, Robert served as a volunteer in North America with such gallantry, that, after the battle of Ticonderoga in 1758, he was appointed an ensign, and in 1759 a lieutenant in the 44th regiment. He was present at the battle of Niagara and the capture of Montreal, was promoted captain in 1761, and retired on half-pay at the peace in 1763. He spent some quiet years in Scotland, but on the breaking out of the war with the American colonies felt none of the political scruples of his brother Ralph, and at once offered his services to the government. They were gladly accepted, because of the numerous retirements of officers from political reasons, and in 1772 he was appointed major in the 62nd regiment, and in 1773 lieutenant-colonel of the 37th. He served with great distinction throughout the war, and was present at the battles of Brooklyn, where his brother James was killed, Brandywine and Germantown, at the occupation of Charleston, and the capitulation of Yorktown. His services were the more appreciated from his brother's well-known political opinions, and in 1781 he was promoted colonel, and made aide-de-camp to the king. In 1787 he was made colonel of the 75th regiment, and in 1788 accompanied it to India.

In India during the next nine years he won his chief military renown. In 1790 he was governor and commander-in-chief at Bombay, and was directed by Lord Cornwallis to co-operate with him in his attack on Mysore. He first occupied with his forces the Malabar coast, and not without some resistance from the independent chieftains who either feared or loved Tippoo Sultan, and in 1792 marched up from the west to meet Lord Cornwallis before Seringapatam. His march was completely successful, and Tippoo had to sign the tripartite treaty of Seringapatam. For his eminent services he was made a knight of the Bath, and appointed to succeed Lord Cornwallis as commander-in-chief of the forces in India. He left Bombay in November 1792, but did not become commander-in-chief till the departure of Cornwallis in October 1793. His term of office was chiefly remarkable for the second Rohilla war and the mutiny of the officers of the company's service.

After the reduction of the wild but warlike tribes of the Rohillas by the orders of Warren Hastings after his disgraceful convention with the Vizier of Oudh, the district of Rampoor was given to Fyzoollah Khan, one of the Rohilla chieftains. On his death, in 1793, the Vizier of Oudh wished to resume this district for his master; but the governor-general supported the claim of Mahommed Ali to succeed his father, Fyzoollah Khan. In 1794, however, Mahommed Ali was murdered by a relative named Gholam Mahommed, and Abercromby was ordered by the governor-general, Sir John Shore, to punish the murderer. Abercromby advanced with a small force, and after a long and well-contested action at Battina defeated Gholam Mahommed. His own ability and the gallantry of his troops were at once acknowledged by Sir John Shore; but he was censured for admitting the murderer to terms.

The other important event of his command was the mutiny of the company's officers. This was chiefly caused by their being always regarded as inferior to the king's officers, though often in command of more serviceable regiments, which deprived them of any chance of obtaining the more lucrative appointments in the garrison or the field. Abercromby's mildness and good temper served him in good stead, and where a martinet would have given rise to a regular rebellion he managed to control the spirit of disaffection till the arrival of new regulations from England. He was now suffering so much from a disease of the eyes that he was obliged to return home in April 1797. The best character of himself and of the tenor of his command in India is contained in the following passage from a private letter of the governor-general, Sir John Shore: 'My respect for Sir Robert Abercromby has increased with my knowledge of his character. What he was at Bombay I know not; he has been here mild, conciliatory, and unassuming from the first, and it is only justice to him to declare that a more honourable, upright, and zealous man never served the company. I assure you with great truth that I have ever found him anxious to promote the public good, either by his own efforts or those of others. I certainly do not think his abilities equal to his situation, and there are few men who have abilities equal to it; but I believe that his have been under-estimated, and that his greatest fault is his good nature. He will retire with a very moderate fortune, for money was never his object: he thinks too little of it.'

He was promoted lieutenant-general in 1797, elected M.P. for the county of Clackmannan in the place of his brother Ralph in 1798, was made governor of Edinburgh Castle in 1801, and a general in 1802. His increasing blindness made it impossible for him ever again to take active service, and obliged him to resign his seat in parliament in 1802. He lived to the age of 87, and died at Airthrey, near Stirling, in November 1827, being at the time the oldest general in the British army. He does not seem to have possessed the abilities of his brother Sir Ralph, but always did well whatever he had to do. As an Indian general of that period Sir John Shore's testimony to his incorruptibility is the highest praise for a time when a command in India was regarded as an opportunity for making a fortune.

[For Robert Abercromby's services see the Royal Military Calendar, 1820, vol. i.; for the campaigns in Mysore see Cornwallis's Correspondence, published 1861; and for his command-in-chief in India the Life of John, Lord Teignmouth, by his son.] H. M. S.

ABERDEEN, Earls of. [See Gordon.]

ABERGAVENNY. [See Neville.]

ABERNETHY, JOHN (1680–1740), Irish dissenting clergyman, was born at Coleraine, co. Londonderry, Ulster, on 19 Oct. 1680. His father was then presbyterian minister there. His mother was a daughter of Walkinshaw of Walkinshaw, Renfrewshire, Scotland.

In his ninth year, on occasion of his father's being sent to London as representative of the Irish presbyterian church in affairs that concerned them, his mother removed to Londonderry, whilst he was sent to a relative in Ballymena (or Ballymenagh). This was in 1689. To escape the rebellion and turbulence and confusion of the times, the relative proceeded to Scotland, and carried Master John with him, having 'no opportunity of conveying him to his mother.' He was thus delivered from the horrors and perils of the famous siege of Derry, in which Mrs. Abernethy lost all her other children. His education was continued in Scotland for three years. He then returned to Coleraine; but in his thirteenth year he is again found in Scotland as a student at the university of Glasgow. He himself condemned the unwisdom of this premature sending of him to the university. His career in Glasgow was a brilliant one. He must have been specially precocious in wit. He took his degree of M.A. with much *éclat*.

At this time his leanings were towards the study of medicine or physic. He was persuaded by his parents and other friends to devote himself to divinity. Upon this decision he went to Edinburgh university. His distinction at Glasgow college and his social attainments preceded him. He was at once admitted into the innermost circle of the cultured society of Edinburgh. The unvarying tradition is that he excelled as a conversationalist, drawing forth the wonder of grave professors (e.g. of Professor Campbell) and the more perilous homage of fair ladies' bright eyes.

Patriotically and modestly putting aside opportunities presented in Scotland, at the close of his theological course he returned to Coleraine. He there prosecuted his studies privately. In a short time he was licensed by his presbytery to preach the gospel. But being still under twenty-one, he proceeded to Dublin that he might get the advantages of further classical and theological study. When he left for the capital, he was practically under 'call' to the (presbyterian) church at Antrim; but having preached in Wood Street, Dublin, that congregation eagerly sought to associate him as co-pastor with the Rev. Mr. Boyse, who was held in high esteem. There was then competition between the two congregations. According to use and wont the synod was left to decide. In the interval the competition was complicated by a third 'call' on the death of his venerable father, from his father's congregation of Coleraine. The synod determined in favour of Antrim, and he was there ordained on 8 Aug. 1703. His admiring biographer (Duchal) tells of such quantity and quality of work done in Antrim as few could have achieved. He toiled and witnessed as a primitive apostle might have done. By the mass of his intellect, united with unequalled alertness of perception and fluency of expression, he was marked out for a debater; and perhaps no ecclesiastical courts in Christendom afford finer opportunities for an able debater than the synods and general assemblies of the presbyterian churches. But he was more than a debater. His whole soul and heart were fired with zeal on behalf of his ignorant and superstitious fellow-countrymen; and it is clear on perusal of the 'Records' that he lifted the entire Irish presbyterian church to a higher level of duty than ever before.

When he had been nine years in Antrim, he was called to Londonderry, but rejoiced when the synod retained him in his original charge. In 1712 the darkest shadow of his life fell broad and black upon him—the death of his wife, whose maiden name

was Susannah Jordan, leaving one son and three daughters. A 'Diary'—passages of which are given in Duchal's 'Life'—begun at this date (Feb. 1712–13) reveals how intense was his desolation and sorrow, and equally how yearning and devout was his 'walk with God.' His passionate, because compassionate, concern for the Roman Catholics was most remarkable, and his labours abundant. In 1717 he was again involved in competing claims for him as minister. First there came a call from the congregation of Usher's Quay, Dublin, in conjunction with the Rev. Mr. Arbuckle. Then, almost simultaneously, a like 'call' from the old congregation at Belfast. In the face of both, Antrim desired to retain its beloved pastor. As before, the synod decided the matter and assigned him to Dublin. This threw Abernethy into no common agitation and perplexity. After tarrying three months at Usher's Quay on an experimental or observing visit, he felt that Antrim had the first claim upon him, and resolved accordingly, spite of the appointment of the general synod. When his resolution to remain at Antrim was bruited abroad, it was as though an ecclesiastical earthquake shook the Irish presbyterian church. Such a thing as disobedience to a decision of the supreme court of the church never had been heard or dreamed of as possible. But Abernethy stood firm; and from less to more the thing grew to an assertion of resistance to mere authority, or, as it ultimately ran, 'the tyrannical exercise of ecclesiastical power.' His convictions were coloured, if not shaped, by Bishop Hoadly's famous sermon on the 'Kingdom of Christ.' Henceforward he stood forth uncompromisingly for religious freedom, and disowned the sacerdotal assumptions of church courts, higher or lesser. The minister of Antrim promulgated his new opinions in an association of like-minded presbyterians, called *The Belfast Society*. The issue was a division of the one camp of Presbyterianism into two, known historically as subscribers and non-subscribers. Abernethy was at the head of the latter.

In 1719 Abernethy's opinions and sentiments found memorable expression in a sermon on the text (Romans xiv. 5): 'Let every man be fully persuaded in his own mind,' in which he nobly vindicated private judgment and christian liberty; but it was as fuel added to fire. The jealousies waxed fast and furious. A breach or schism was threatened. To arrest it if possible, he published 'Seasonable Advice to the contending Parties in the North.' This was accompanied with a 'Preface'—an admirable one—by Boyse and Chappin, of Dublin, and others. The effort was vain. In 1726 the 'non-subscribers' were 'cut off' from the ministry and membership of the Irish presbyterian church, and formed themselves into a separate presbytery. Sorrowful heart-burnings and feuds followed. There can be no question that, consciously or unconsciously, Abernethy now sowed the seed whose blissful or baleful harvest (according to opinion) had to be cut down by the illustrious Dr. Henry Cooke fully a century later. But the 'non-subscribing' presbyterians still exist as unitarians.

In 1730 he accepted a call to Wood Street congregation in Dublin, on the death of Mr. Boyse. And here his fame as a pulpit orator won back for him his original influence. His sermons were now noted for their pathos. Here he married a Miss Boid (or Boyd), and was again happy in his choice.

In 1731 came on the greatest of all the controversies in which Abernethy engaged. The occasion was the notorious Test Act; but the contest grew to a demand for repeal of all tests and disabilities. The stand taken was 'against all laws that, upon account of mere differences of religious opinions and forms of worship, excluded men of integrity and ability from serving their country.' He was far ahead of his age. He had to reason with the episcopal church, which held presbyterians for 'schismatics,' and with others who had to be convinced that it was possible for 'protestant dissenters' and Roman Catholics to be 'men of integrity and ability.' John Abernethy's is a venerable name to all who love freedom of conscience and opinion. He died in December 1740. The works of Abernethy, other than his ecclesiastical writings, are still noticeable. The 'Biographia Britannica' furnishes full details. His 'Discourses on the Divine Attributes' and his 'Posthumous Sermons' (4 vols.) are still valued. His collected 'Tracts' (1751), wherein he measures swords with Swift himself triumphantly, carry in them truths and principles greatly in advance of the age.

[Life, by Duchal, prefixed to Sermons (1762); Kippis's Biographia Britannica; Irish Presbyterian Church; Reid's Presbyterian Church in Ireland, iii. 234, seq.; MS. Diary, 6 vols. 4to.]

A. B. G.

ABERNETHY, JOHN (1764–1831), an eminent surgeon, was born in London 3 April 1764, the son of John Abernethy, a London merchant belonging to an Irish family of Scotch extraction, whose father and grandfather, both of the same name, were Irish

nonconformist divines, the second in descent especially being of some eminence. Claims have been made both for Ireland and for Scotland as the native country of Abernethy; but his baptismal certificate, dated 24 April 1765, at St. Stephen's, Walbrook, is given by Macilwain (*Life of Abernethy*, i. 16), who states other facts on the authority of Abernethy himself. He was educated at the Wolverhampton Grammar School under Dr. Robertson, and at the age of fifteen was apprenticed to Mr. (afterwards Sir Charles) Blicke, surgeon to St. Bartholomew's Hospital. He followed the surgical practice of the hospital and also the course on surgery (the only lectures then given there) of Mr. Pott. At the same time he attended the lectures on anatomy given at the London Hospital by Dr. Maclaurin and Sir William Blizard, the latter of whom by his instructions, and further by appointing Abernethy prosector for his lectures, gave him his first impulse to the study of anatomy. In 1787 he was elected assistant-surgeon to St. Bartholomew's, and held this appointment for twenty-eight years till he succeeded as full surgeon. He then began to lecture on anatomy at his house in Bartholomew Close, and speedily attracted a large class, the numbers of which were swollen when Dr. Marshall, the most popular anatomical teacher in the city, ceased to lecture. Abernethy's success was one of the causes which induced the governors of St. Bartholomew's to build a lecture theatre, where in 1791 he began to lecture on anatomy, physiology, and surgery, and thus became the founder of the medical school attached to that ancient hospital. About this time he was himself a diligent attendant at the lectures of John Hunter, with whom he had also private conferences on scientific matters, and whose influence greatly determined the bent of his mind.

Throughout this period Abernethy was much occupied with anatomical and physiological observations, and published three short papers on anatomical subjects in the 'Philosophical Transactions' from 1793 to 1798. In 1796 he was elected a fellow of the Royal Society. In 1814 he was appointed to lecture on anatomy and physiology at the College of Surgeons (there was no regular professorship), and held the office till 1817. His lectures were mainly devoted to explaining the Hunterian museum, then lodged in the college, and to expounding the views of John Hunter, of whose theory of life Abernethy constituted himself an ardent champion.

In 1800 he married Miss Anne Threlfall, of Edmonton, by whom he left a family.

Abernethy's scientific reputation and his popularity as a teacher grew rapidly, and his private practice was subsequently very large. In 1815 he became full surgeon to St. Bartholomew's Hospital, and resigned this appointment in 1827. He died after a lingering illness at Enfield 28 April 1831.

Abernethy enjoyed during his lifetime the highest reputation as a surgeon, anatomist, and physiologist, and exercised great influence on his profession. Though his reputation has not quite stood the test of time, his influence is still felt in certain departments of practice. In anatomy he did no original work of any value, but was a very brilliant lecturer, and as such instructed most of the eminent men of the coming generation. As a physiologist he became known for some desultory and not very important researches, but chiefly as the defender of John Hunter, whose views, after his death and before the posthumous publication of his lectures, Abernethy had almost a monopoly in expounding. As an operating surgeon Abernethy early became distinguished for extending John Hunter's operation for the cure of aneurism (by ligature at a distance) by tying the external iliac artery. This was in 1797, but he afterwards attained no great fame as an operator—a fact which may have been partly due to his long tenure of office as assistant-surgeon where few opportunities were allowed him. In later life he became extremely averse to operate. His other chief contributions to practical surgery were a paper on injuries to the head, in which he deprecated the indiscriminating use of the trephine, which was at that time customary; and an important improvement which he introduced in the opening of lumbar abscesses by early incision without admitting air. His memoir on the Classification of Tumours deserves perhaps more attention than it has received. It is a rough but masterly sketch, quite in the spirit of recent investigations, and had it been more carefully worked out might have been of great value. But the work by which he was best known, and on which he would himself have rested his fame, is the Essay on the Constitutional Origin of Local Diseases, which has profoundly influenced surgical practice. The title implies a truth little recognised when the essay first appeared, though now universally admitted; but the scope of the work does not bear out the title. At the present day the constitutional origin of diseases is conceived of in a different and far wider sense than it was by Abernethy, whose work deals almost entirely with the relations of local diseases to certain disorders of the digestive system. The first

sketch of this paper appeared in 'Surgical Observations,' part ii. (1806); it was afterwards published in a more complete form in 'Surgical Works,' vol. i. (1811). In it he shows that on the one hand local irritation will produce disorders of the digestive organs, and that this takes place by a reflected operation through the nervous system (pp. 6–10). On the other hand, he insists upon the variety of diseases which may result from disorders of the digestive organs, such as 'diminution of the functions of the brain, or delirium, partial nervous inactivity and insensibility, muscular weakness, tremors, palsy, convulsions . . .' 'Also local diseases in such a constitution will become peculiar in their nature and difficult of cure' (p. 61). Although evincing great power of generalisation, these views were clearly extravagant and one-sided. 'In his lectures and practice,' says a witness of the highest authority (Sir James Paget), Abernethy 'simplified still more, and seemed to hold only that all local diseases which are not the immediate consequence of accidental injury are the results of disorders of the digestive organs, and are all to be cured by attention to the diet, by small doses of mercury, and by purgatives.' These views were not only imparted by Abernethy to the profession, but impressed upon his private patients, who were referred to 'page seventy-two of my book, published by Messrs. Longman;' while the medicinal treatment indicated above, which has become known all over the world as characteristic of English practice, suited admirably the well-fed and free-living Londoners who crowded his consulting-room. On the surgeons of his time the 'system' had a happy effect in leading them to study the general health of their patients, and it may be said to have introduced a new principle into surgical practice in England.

The secret of Abernethy's ascendency over the profession is not, however, to be found in his books, which, though clearly written, are flimsy in texture. They contain fewer valuable observations than those of many men who have made much less figure in the world, and are quite wanting in that best originality which is based upon thoroughness of investigation. 'Indeed,' says Sir James Paget, 'for the observation of particular facts, and for the strict induction of general truths from them, his mind was altogether unsuited; for he was naturally indolent, and early success rendered industry unnecessary.' So that to a student of the present day Abernethy's writings are disappointing, and his celebrity an enigma.

The solution of the mystery is to be found in his vigorous and attractive personality, and in a power of exposition to which contemporaries have borne striking testimony. Sir Benjamin Brodie writes: 'Mr. Abernethy was an admirable teacher. He kept up our attention so that it never flagged; and that which he told us could not be forgotten. He did not tell us so much as other lecturers, but what he did he told us well. His lectures were full of original thought, of luminous and almost poetical illustrations, the tedious details of descriptive anatomy being occasionally relieved by appropriate and amusing anecdotes. . . . Like most of his pupils, I learned to look upon him as a being of a superior order' (Brodie's *Autobiography*, p. 23). He seems, indeed, to have possessed enough of the arts of the advocate and the actor to secure unhesitating acceptance for whatever he chose to put forth. 'He reserved all his enthusiasm,' says Dr. Latham, 'for his peculiar doctrine. He so reasoned it, so acted, so *dramatised* it, and then in his own droll way he so disparaged the more laborious searchers after truth, calling them contemptuously "the Doctors," and so disported himself with ridicule of every system but his own, that we accepted his doctrine in all its fulness. We should have been ashamed to do otherwise. We voted ourselves by acclamation the profoundest of medical philosophers at the easy rate of one half-hour's instruction. . . . We never left his lecture-room without thinking him the prince of pathologists, and ourselves only just one degree below him.'

To this should be added that such admiration was not wasted on an unworthy character. Abernethy was a man of blameless life, highly honourable in all his dealings, generous to those in need of help, incapable of meanness or servility. His blunt independence and horror of 'humbug' were doubtless among the factors of that rudeness and even brutality of manner for which he was notorious, and of which many strange stories are told. This defect was fostered by a physical irritability probably connected with the latent heart-disease which ultimately closed his life. In the end it seems to have become a wilful and almost calculated eccentricity, in which he was confirmed by the experience that a masterly roughness commanded the confidence of his patients even better than an amiability, possibly suggestive of weakness, would have conciliated it.

The following is a condensed list of Abernethy's writings. All but one are in octavo, and all published in London: 1. 'Surgical and Physiological Essays.' Part i. On Lumbar Abscess, &c., 1793; Part ii. On Matter per-

spired, &c., by the Skin, 1793; Part iii. Injuries of the Head, &c., 1797. 2. 'Surgical Observations on Tumours,' &c., 1804. Part ii. Disorders of the Digestive Organs, &c., 1806. 3. 'Surgical Works' (containing the surgical papers of the above, with additions), 2 vols. 1811, and later. 4. 'Account of Disease in the Upper Maxillary Sinus' (Transactions of Society for Improvement of Medical and Surgical Knowledge, 1800). 5. 'An Inquiry into Mr. Hunter's Theory of Life,' 1814. 6. 'Physiological Lectures,' 1817. 7. 'Introductory Lecture exhibiting Mr. Hunter's Opinions respecting Life and Disease,' 1819. 8. The 'Hunterian Oration,' 1819, 4to. 9. 'Reflections on Gall and Spurzheim's System of Physiognomy and Phrenology,' 1821. 10. 'Lectures on Surgery,' 1830; also in 'Lancet,' 1824–5; reprinted 1828. (All the above, except three early physiological papers, are included in the 'Works,' 4 vols. 1830.) 11. Three Memoirs in 'Philosophical Transactions:' 'On Two Malformations,' 1793; 'On Anatomy of the Whale,' 1796; 'On the Foramina Thebesii,' 1798. 12. 'Memoir on a Case of Heart-disease' in 'Medico-Chirurgical Transactions,' vol. i. 1806.

[Macilwain's Memoirs of John Abernethy, London, 1853, where a portrait is given; Biog. Dict. of Useful Knowledge Society (memoir by James Paget); Latham's Lectures on Clinical Medicine, London, 1836, p. 75.] J. F. P.

ABERSHAW, or **AVERSHAWE**, **LOUIS JEREMIAH** (1773?–1795), generally known as Jerry Abershaw, was a notorious highwayman, and was for many years the terror of the roads between London, Kingston, and Wimbledon. An inn near Kingston named the 'Bald-faced Stag' obtained an unenviable reputation as his headquarters, and few who passed by it escaped Abershaw's violence. When in hiding he frequented a house in Clerkenwell near Saffron Hill, known as the 'Old House in West Street,' which was noted for its dark closets, trap-doors, and sliding panels, and had often formed the asylum of Jonathan Wild and Jack Sheppard (Pink's *History of Clerkenwell*, ed. Wood, p. 355). All efforts to bring Abershaw to justice for a time proved futile, but in January 1795 he shot dead one of the constables sent to arrest him in Southwark, and attempted to shoot another; for these crimes he was brought to trial at the Surrey assizes in July of the same year. Although a legal flaw in the indictment invalidated the case of murder against him, he was convicted and sentenced to death on the second charge of felonious shooting.

On Monday, 3 Aug. 1795, Abershaw was hanged on Kennington Common; his body was afterwards set on a gallows on Putney Common. The coolness with which Abershaw met his death prolonged his notoriety, and his name was commonly used as a synonym for a daring thief in the early years of the present century. He received his sentence with extraordinary *sangfroid*, putting on his own hat at the same moment as the judge assumed the black cap, and 'observing him with contemptuous looks' while pronouncing judgment. The few days that intervened between his conviction and execution he spent in sketching with cherries on the walls of his cell scenes from his daring exploits on the road. While being driven to the gallows he 'appeared entirely unconcerned, had a flower in his mouth . . . and he kept up an incessant conversation with the persons who rode beside the cart, frequently laughing and nodding to others of his acquaintances whom he perceived in the crowd, which was immense' (*Oracle and Public Advertiser*, Tuesday, 4 Aug. 1795). In a pamphlet on his career, entitled 'Hardened Villany Displayed,' which was published soon after his death, he is described as 'a good-looking young man, only 22 years of age.' Anecdotes of Abershaw credit him with the rude generosity commonly ascribed to men of his vocation. On one November night, it is said, after several hours spent upon the road, he was taken ill at the 'Bald-faced Stag,' and a doctor was sent for from Kingston. Abershaw entreated the doctor, who was in ignorance of his patient's name, to travel back under the protection of one of his own men, but the gentleman refused, declaring that he feared no one, even should he meet with Abershaw himself. The story was frequently repeated by the highwayman, as a testimony to the eminence he had gained in his profession.

[Knapp and Baldwin's Newgate Calendar, iii. 241–3; Criminal Recorder (1804), i. 28–32; The Oracle and Public Advertiser for 31 July 1795 and 4 Aug. 1795; Hon. G. C. Grantley Berkeley's Life and Recollections, i. 198; Brayley and Mantell's History of Surrey, iii. 56; Timbs's English Eccentrics (1875), p. 546; Gent. Mag. (4th series) iv. 79; Walford's Old and New London, vi. 335, 497.] S. L. L.

ABINGDON, Earl of. [See Bertie.]

ABINGER, Baron. [See Scarlett.]

ABINGTON. [See Habington.]

ABINGTON, **FRANCES** (1737–1815), actress, was of obscure origin. Her maiden name was Frances or Fanny Barton. Of

her mother she knew nothing: her father, having served as a private soldier in the King's Guards, kept a cobbler's stall in Vinegar Yard; her brother was an ostler in Hanway Yard. After she had risen to fame and prosperity, her descent was traced to a certain Christopher Barton, Esq., of Norton, Derbyshire, who at the accession of William III left four sons, a colonel, a ranger of one of the royal parks, a prebendary of Westminster, and the grandfather of Frances Barton. She at first sold flowers and was known as 'Nosegay Fan.' Then singing in the streets or reciting at tavern doors, she was sometimes carried within the Bedford and Piazza coffee-houses, to amuse the company with the delivery of select passages from the poets. She became the servant of a French milliner in Cockspur Street, from whom she acquired a taste in dress and a knowledge of French. She was afterwards cookmaid in the kitchen ruled by Robert Baddeley, admired at a later date for his performance upon the stage of foreign footmen, Jews, and 'broken-English' parts. Frances Barton underwent many ignoble, painful, and vicious experiences. 'Low, poor, and vulgar as she had been,' a contemporary critic writes, 'she was always anxious to acquire education. . . . She was well acquainted with the French authors, could read and speak French with facility, and could converse in Italian.' In the summer of 1755 the Haymarket was opened under the management of Theophilus Cibber. On 21 Aug. the comedy of the 'Busybody' was presented, the bills announcing 'the character of Miranda by Miss Barton, being her first essay.' She appeared subsequently as Miss Jenny in the 'Provoked Husband,' as Desdemona, as Sylvia in the 'Recruiting Officer,' and in other parts. For more than a year she was absent from London, fulfilling engagements at Bath and Richmond. She reappeared in November 1756, as a member of the Drury Lane company, engaged at the recommendation of Samuel Foote, and personated Lady Pliant in the 'Double Dealer,' and various other characters. In 1759 she was first described in the bills as Mrs. Abington: she had become the wife of her music-master, one of the royal trumpeters. The marriage was of an unhappy sort. Soon terms of separation were agreed upon, and the husband and wife lived apart. She paid him annually a stipulated sum, upon condition that he forbore to approach her. At Drury Lane Mrs. Abington advanced but slowly. Mrs. Pritchard and Mrs. Clive enjoyed possession of the best parts in the dramatic repertory, while the younger actresses, Miss Macklin and Miss Pritchard, inherited claims to the consideration of the managers. Mrs. Abington left England for Ireland, and was absent five years. Her success in Dublin was very great, and her Lady Townley drew the most crowded houses of the season. Hitchcock, the historian of the Irish stage, writes: 'So rapidly did this charming actress rise, and so highly was she esteemed by the public—even so early did she discover a taste in dress and a talent to lead the *ton*—that several of the ladies' most fashionable ornaments were distinguished by her name, and the "Abington cap" became the prevailing rage of the day.' She returned to Drury Lane upon the pressing invitation of Garrick, and for some eighteen years continued a member of the company, the most admired representative of the grand coquettes and queens of comedy, greatly successful as Beatrice, Lady Townley, Lady Betty Modish, Millamant, and Charlotte in the 'Hypocrite.' She was not confined to impersonations of this class, however. She could descend to country girls, romps, hoydens, and chambermaids. Reynolds's best portrait of her exhibits her as Miss Prue in 'Love for Love.' She could appear either as Lucy Lockit or Polly Peachum, as Biddy Tipkin or Mrs. Termagant, as Miss Prue or as Miss Hoyden. Her Shakespearian characters were Portia, Beatrice, Desdemona, Olivia, and Ophelia. Murphy dedicated to her his comedy of the 'Way to keep him,' in recognition of her genius, and of those 'graces of action' which had endowed his play with brilliancy, and even with an air of novelty, twenty-five years after its first production. She appeared on some occasions as Lydia Languish, and she was the original representative of Lady Teazle in 1777, the actress being then but a few years the junior of the performer of Sir Peter. No one complained, however, that her Lady Teazle lacked youth or grace or charm. Horace Walpole, who had bidden her welcome to Strawberry Hill, with as many friends as she might choose to bring with her, described her acting in Lady Teazle as equal to the first of her profession—as superior to any effort of Garrick's; she seemed to him, indeed, 'the very person.' In 1782 she closed her long connection with Drury Lane, and transferred her services to Covent Garden. Between 1790 and 1797 she was absent from the stage, and it was believed that her professional career had closed. She reappeared for a season, however, and was warmly welcomed by the public. Boaden wrote of her return to the stage: 'Her person had become full, and her elegance somewhat unfashionable; but she still gave to Shakespeare's Beatrice what no other actress in my time has ever conceived:

and her old admirers were still willing to fancy her as unimpaired by time as the character itself.' Taking no formal leave of her public, she enjoyed no farewell benefit, and was seen upon the stage for the last time on 12 April, 1799, when she played Lady Racket in the after-piece of 'Three Weeks after Marriage,' the occasion being the benefit of Pope, her fellow-player during many seasons. She is described as possessed of a singularly elegant figure, which, towards the close of her career, acquired proportions too matronly for the youthful characters she still assumed; she was of graceful address, with animated and expressive gestures. Her voice was not by nature musical, but her elocutionary skill was very great, and her articulation was so exact that every syllable she uttered was distinct and harmonious. Her taste in dress was admitted to be supreme by the many ladies of quality whose friendship she enjoyed. Garrick wrote of her, on the back of one of her letters, that she was 'the worst of bad women.' Of his merits as an actor she spoke enthusiastically; but she pronounced him as a manager inconsiderate, harsh, and resentful. She maintained with him a long and acrimonious correspondence. He complained of her peevish letters, of her want of zeal for the interests of the theatre, of her incessant querulousness. She alleged that he caused her to be attacked in the newspapers, that his harshness affected her health and spirits, that he spoke ill of her wherever he went. Again and again she asked that her engagement might be cancelled, and that she might be released from the inconvenience and distress of her position at Drury Lane. Upon one occasion it was necessary to take counsel's opinion as to the proper night to be devoted to Mrs. Abington's benefit. Her salary at Drury Lane was 12*l.* per week, 'with a benefit and 60*l.* for clothes.' She was rarely called upon to play more than three nights a week. Mrs. Abington had conquered for herself a distinguished position in society. The squalor, the misery, and the errors of her early life were forgotten or forgiven in the presence of her signal success upon the stage, her personal beauty, wit, and cleverness. Boswell relates that in 1775, when Mrs. Abington begged Dr. Johnson to attend her benefit, he was 'perhaps a little vain of the solicitations of this elegant and accomplished actress,' and that he mentioned the fact because 'he loved to bring forward his having been in the gay circles of life.' He sat in the boxes, and at such a distance from the stage that he could neither see nor hear. 'Why, then, did you go?' asked Boswell. 'Because, sir, Mrs. Abington is a favourite of the public: and when the public cares a thousandth part for you that it does for her, I will go to your benefit too.' He supped with Mrs. Abington, met certain persons of fashion, was 'much pleased with having made one in so elegant a circle,' and afterwards piqued Mrs. Thrale by saying 'Mrs. Abington's jelly, my dear lady, was better than yours.' Mrs. Abington retired upon a comfortable independence, which it was said she much reduced by her losses at cards. John Taylor, of the 'Sun' newspaper, in his 'Records of my Life,' states that he remembered her 'keeping a very elegant carriage, and living in a large mansion in Clarges Street.' He had seen her, on the occasion of her benefit, surprise the audience by playing the low-comedy part of Scrub in the 'Beaux's Stratagem.' He once witnessed her performance of Ophelia to the Hamlet of Garrick, when she appeared 'like a mackerel on a gravel walk.' He had met her at Mrs. Cosway's, in Stratford Place, when she was treated with much respect by the company; but she chiefly confined her conversation to General Paoli. She lived at one time in Pall Mall. In 1807 she was occupying two rooms in the house No. 19 Eaton Square. Taylor further states that he had seen her, long after her retirement from the stage, attired in a common red cloak, and with the air and demeanour of the wife of an inferior tradesman. She died 4 March 1815.

[Secret History of the Green Rooms, 1790; Genest's History of the Stage, 1832; Boaden's Life of Mrs. Jordan, 1831; Hours with the Players, 1881.] D. C.

ABNEY, Sir THOMAS (1640–1722), lord mayor of London, was born in January 1639–40 at Willesley, Derbyshire, where his ancestors had enjoyed an estate for upwards of five hundred years, now, with Willesley Hall, in the possession of Charles Edward Abney-Hastings, earl of Loudoun. Sir Thomas was the fourth and youngest son of James Abney, Esq., who was high sheriff of his county in 1656, by his first wife, Jane Mainwaring. His mother died during his infancy, and he was sent to school at Loughborough, in Leicestershire, in order that he might be under the observation and control of Lady Bromley, the widow of Sir Edward Bromley, knight, one of the barons of the exchequer in the reigns of James I. and Charles I. The date of the commencement of Abney's career in London is not recorded; but we are told that 'in early life he cast his lot with the nonconformists, and joined the church in Silver Street under the care of Dr.

Jacomb, and afterwards of the learned Mr. John Howe' (Wilson, *History of Dissenting Churches*, i. 297). In his marriage license, dated 24 Aug. 1668, he is described as 'of All Hallows in the Wall, London, citizen and fishmonger' (Marshall, *Genealogist*, 1881, p. 90). He married Sarah, a younger daughter of the Rev. Joseph Caryl. This union lasted over a 'very happy and comfortable' period of nearly thirty years, and resulted in a family of seven children, of whom six died in infancy or early youth; whilst only one son, Edward Abney, a gentleman 'of very promising hopes,' grew up to manhood and died in October 1704 at 24 years of age. Lady Abney herself died in March 1698, and, like all her children, was buried at St. Peter's, Cornhill. Abney was elected alderman of Vintry Ward, 5 Dec. 1692, which, on 15 June 1716, he, being then the 'Father of the City,' left for the representation of Bridge Without. Abney served the office of sheriff of London and Middlesex in 1693–4. His shrievalty was illustrated by the incorporation of the Bank of England, of which he was one of the earliest promoters, and in whose charter, 27 July 1694, his name occurs as one of the original directors. It was probably with a special reference to his services in this connection that he was knighted by King William III. Sir Thomas Abney was also president, during many of the latter years of his life, of St. Thomas's Hospital, to which he was a considerable benefactor, and to which he contributed an 'additional gift' of 200*l.* in honour of his mayoralty (Golding, *Historical Account of St. Thomas's Hospital*, 8vo, London, 1819). He was lord mayor in 1700–1, having been elected some years in advance of his turn for that office on the recognition of the Pretender by Louis XIV. Sir Thomas Abney carried an address from the corporation, 30 Sept. 1701, to William III, assuring him of their loyal co-operation against his enemies, and in support of the validity of his title to the throne. In the parliament from 30 Dec. 1701 to 2 July 1702 Sir Thomas Abney was one of the members for the city of London.

On 21 Aug. 1700 Sir Thomas Abney married, as his second wife, Mary, the eldest daughter of John Gunston, Esq., upon whom, by the death of her only brother and co-heir, Thomas Gunston, on 11 November following, devolved the lease of the manor of Stoke Newington, with a mansion not yet perfectly finished, and with grounds, afterwards of proverbial beauty, incompletely laid out. It was at Abney House, alternately with their summer retreat at Theobalds, Hertfordshire, that Dr. Watts found a home for the last thirty-six years of his life. Sir Thomas Abney died at Theobalds on the night of Tuesday, 6 Feb. 1722, in the eighty-third year of his age, and ten days after was buried at St. Peter's, Cornhill. His widow survived till 25 Jan. 1750. Dr. Watts resided with her until his own death, which took place on 25 Nov. 1748.

'His estate, said to be very great, falls to his widow and three maiden daughters' (*Daily Post*, 8 Feb. 1722). Elizabeth, the last surviving child and ultimate sole heiress of her father and mother, was 'lady of the manor of Stoke Newington,' and died unmarried in August 1782 at the age of 78. By her will she directed that on her death the lease of the estate of Abney Park, together with the rest of her property in Stoke Newington, should be sold, and the proceeds of the same distributed amongst poor individuals or corporate charities. Since 1840 Abney Park has been 'a general cemetery for the city of London;' and Abney House was pulled down in 1845.

An elder brother of Sir Thomas Abney, and the eldest surviving son and heir of his father, was Sir Edward Abney, LL.D., an eminent civilian and M.P. for the borough of Leicester in the parliaments of 1690–95 and 1695–98, who was born 6 Feb. 1631, knighted at Whitehall 2 April 1673, and who died 3 Jan. 1728, having nearly completed his ninety-seventh year.

[Jeremiah Smith's Memoirs of Sir Thomas Abney, in 'The Magistrate and the Christian,' 8vo, London, 1722; Bibliotheca Topographica Britannica (1790), vol. ii.; Nichols's History of the County of Leicester, iii. part 2, fol. London, 1804; Wilson's History of Dissenting Churches and Meeting Houses in London, Westminster, and Southwark (1808), i. 296–7; Orridge's Citizens of London and their Rulers; Thornbury and Walford's Old and New London, v. c. 44; Marshall's Genealogist (1881), vol. v.]

A. H. G.

ABNEY, Sir THOMAS (*d.* 1750), justice of the common pleas, was the younger son of Sir Edward Abney, elder brother of Sir Thomas Abney, lord mayor of London, by his second wife, Judith, daughter and co-heir of Peter Barr, of London. He became in November 1740 a baron of the exchequer, and in February 1743 a justice of the common pleas. Abney fell a victim to the gaol distemper at the 'Black Sessions' at the Old Bailey in May 1750, when, 'of the judges in the commission, only the chief justice (Lee) and the recorder (Adams) escaped. Those who fell a sacrifice to the pestilence were Mr. Justice Abney, who died 19 May; Mr. Baron Clarke, who died on the 17th; Sir Samuel Pennant, lord mayor; and alder-

man Sir Daniel Lambert; besides several of the counsel and jurymen.'

[Foss's Judges of England, viii. 96–7, 8vo, London, 1864.] A. H. G.

ABOYNE, Viscount and Earl of. [See Gordon.]

ABRAHAM, ROBERT (1773–1850), a London architect, was the son of a builder, and educated as a surveyor. At the conclusion of the war in 1815, when an impetus was given to architecture by Nash in his projected plans for the improvement of the metropolis, Abraham placed himself in a high position as an architect. He obtained an introduction to some of the chief Roman catholic families in England, and much valuable private connection. Among his works may be mentioned the conservatories and garden buildings for the Earl of Shrewsbury at Alton Towers, the works at Arundel Castle, Worksop, Farnham, and Norfolk House, for the Duke of Norfolk, the Synagogue near the Haymarket, and the Westminster Bridewell. Abraham died 11 Dec. 1850.

[The Builder, viii. 598, 602; Art Journal (1851), 44; Redgrave's Dict. of Artists (1878).] T. C.

ABYNDON, RICHARD de. [See Richard.]

ACCA (*d.* 740), fifth bishop of Hexham (709–732), was a native of Northumbria, and was brought up from childhood in the household of Bosa, who was made bishop of York in 678 in the place of Wilfrid. Wilfrid was deposed from his see because he refused to assent to the subdivision of the Northumbrian diocese according to the plan of Archbishop Theodore. It would seem that Acca sympathised with Wilfrid. He transferred himself to Wilfrid's service, accompanied him in his wanderings, and stood high in his confidence and affection till his death. He was with Wilfrid in his missionary journey among the South Saxons (Bede, *H. E.* iv. 14–15). He went with Wilfrid to Friesland, and visited St. Willibrord (*H. E.* iii. 13). He further accompanied Wilfrid to Rome. On their return in 705 Wilfrid was seized with sickness at Meaux, and lay as though dead, but was restored by a vision of St. Michael. On recovering consciousness his first question was, 'Ubi est Acca presbyter?' and to Acca alone he narrated his vision (Eddius, ch. 54). When Wilfrid, on his return to Northumbria in 705, settled in his favourite monastery of Hexham, and became bishop of the see, which embraced the southern part of Bernicia, Acca shared in his labours. He was made by Wilfrid abbot of Hexham (Eddius, ch. 62), and on Wilfrid's death in 709 Acca was chosen to succeed his master.

As bishop of Hexham, Acca faithfully carried out the work which Wilfrid had begun. Wilfrid brought to the adornment of Hexham all the cultivation which he had gathered from his journeys on the Continent. He built the monastery church, which was dedicated to St. Andrew, and three others, St. Mary's, St. Peter's, and St. Michael's (Ric. of Hexham, p. 18). These buildings Acca completed and adorned. He gathered relics of saints and martyrs, and erected side-chapels with altars in their honour. Eddius (ch. 22) says that they were splendid with gold and silver and precious stones, and were draped with purple and silks. Acca procured holy vessels, lamps, and all things needed for the ornament of his churches. He was himself a skilful musician, and wished to have the services performed according to the model which he had seen in Italy. He summoned to Hexham a famous singer, Maban by name, who had learned his art in Kent from the descendants of those whom St. Gregory had sent to instruct in ritual the barbarous English. Maban abode in Hexham twelve years, till he had trained a choir. Nor was Acca satisfied with merely providing for outward magnificence. He carefully brought together a large and noble library, consisting of theological works and lives of the saints.

In administering his diocese, Acca was a strict upholder of ecclesiastical discipline, and showed a worthy example to his clergy and people. He was renowned for his theological learning, and his advice was freely sought by students. His library at Hexham was probably of great service to Bede, with whom Acca stood in intimate relations. Their friendship began soon after Acca's coming to Hexham, as Bede dedicated his 'Hexameron' to Acca while still abbot. Bede mentions Acca as his authority for several things which he narrates in his 'History' (iii. 13, iv. 14). Eddius, in his preface to his 'Life of Wilfrid,' says that he undertook the work at Acca's instigation. Acca seems to have acted as an adviser and patron to men of letters. He was in constant correspondence with Bede about his 'Commentaries on the Scriptures,' and encouraged him to proceed with his work. Bede's Commentaries on Genesis, on St. Mark's Gospel, and on the Acts of the Apostles are all dedicated to Acca; and a poem of Bede on the Last Judgment, addressed to Acca, is interpolated into Simeon of Durham's 'Chronicle' (Twysden, 96, &c.). In the prologue to his 'Com-

mentary on the Acts,' Bede writes to Acca: 'Accepi creberrimas beatitudinis tuæ literas, quibus me commonere dignatus es, ne mentis acumen inerti otio torpere et obdormire permittam.' One only of these letters of Acca has come down to us (Bedæ *Op.* ed. 1563, v. 175; also Raine's *Priory of Hexham*, i. 33). In this letter Acca beseeches Bede to write a commentary on St. Luke's Gospel; he combats the plea that the work has been sufficiently done by St. Ambrose; he urges the need of a simpler commentary, and humorously exclaims, 'Beatum Lucam luculento sermone expone.'

The end of Acca's life is obscure. In 732 he was driven from the see of Hexham. We do not know the reason; probably it was some cause connected with the still uncertain organisation of the Northumbrian dioceses. It cannot have been for any reason disgraceful to him, since he was revered by the monks of Hexham as a saint. Richard of Hexham (p. 35) records a story that Acca spent the years of his exile in organising the new diocese of Whithern, in Galloway. However this may be, Acca returned to Hexham before his death in 740. He was buried outside the east wall of the church, and two stone crosses of elaborate workmanship were erected over his grave (Simeon, in Twysden, 101). One of these crosses has been identified by Raine, and is engraved in the 'Priory of Hexham' (i. p. xxxiv). The remains of Acca were twice translated, once in the eleventh century and again in 1154. He is commemorated in the Calendar on 19 Feb. His miracles are recorded by Simeon of Durham, s. a. 740, and by Aelred, abbot of Rievaux (Raine, i. 184).

[Bede, Historia Ecclesiastica, book v. chaps. 19, 20; Eddius, Vita Wilfridi, in Gale's Scriptores, i. 53, &c.; Simeon of Durham, De Gestis Regum Anglorum, in Twysden, Decem Scriptores, 94, &c.; also ed. G. Hinde for Surtees Society, s. a. 740; Richard of Hexham, in Raine's Priory of Hexham (Surtees Society), i. 18. The best modern account is given in Raine's Preface, xxx–xxxiv.] M. C.

ACCUM, FRIEDRICH CHRISTIAN (1769–1838), chemist, was born in Buckebourg, in Westphalia, in 1769. In 1793 he came to London, and engaged in some science work, which led to the delivery of a course of lectures on chemistry and physics in 1803 at the Surrey Institute, and to the publication in that and the following years of several treatises on chemistry and mineralogy, including a 'System of Chemistry' in 1803, an 'Essay on the Analysis of Minerals' in 1804, and a 'Manual of Analytical Mineralogy' in 1808. He afterwards associated himself with Ackermann, the art publisher, in order to introduce into England the lighting of towns by gas; and in 1810, when the London Chartered Gaslight and Coke Company was formed, Accum was nominated one of its engineers. It is said that the prompt adoption of this mode of lighting in London and other large cities was greatly due to his 'Practical Treatise on Gas Light,' which was published in London in 1815 (3rd edit. 1816), and speedily translated into German, French, and Italian. A second work by Accum on the same subject, entitled 'Description of the Process of manufacturing Coal Gas,' appeared in 1819 (2nd edit. 1820). He was made librarian of the Royal Institution in Albemarle Street, but a charge of embezzlement was brought against him shortly afterwards, and he was dismissed. On being brought to trial, he was acquitted; but he immediately left England for Berlin. There, in 1822, he obtained a professorship at the Technical Institute, which he retained till his death on 28 June 1838. Accum published 'Chemical Amusement' (London, 1817, 4th edit. 1819), which was translated into German in 1824, and into French in 1827; and 'Adulterations of Food and Culinary Poisons' (London, 1820, 2nd edit. 1820), which was translated into German in 1822. In 1826 he published a work in two volumes at Berlin on the physical and chemical qualities of building materials (*Physische und chemische Beschaffenheit der Baumaterialen*). He also wrote on 'Crystallography' (London, 1813); on 'Chemical Reagents' (London, 1816), translated into Italian in 1819; on the 'Chalybeate Spring at Thetford' (1819); on 'Brewing' (London, 1820); on the 'Art of making Wine' (London, 1820), translated into French in 1821; on 'Culinary Chemistry' (London, 1821); and on the 'Art of making wholesome Bread' (London, 1821).

[Allgemeine Deutsche Biographie (1875); Meusel's Das gelehrte Teutschland; Neuer Nekrolog der Deutschen, xvi. 628.] G. F. R.

ACHEDUN. [See Acton.]

ACHERLEY, ROGER (1665 ?–1740), lawyer, constitutional writer, and politician, was the son and heir of John Acherley of Stanwardine, or Stottesden, Shropshire, where he was the representative of a long-established family. Roger was admitted a student of the Inner Temple on 6 March 1685, and called to the bar on 24 May 1691 (Inner Temple *Register*). He married Elizabeth, only daughter of Richard Vernon, Esq., of Hanbury, Worcestershire, and sister of Thomas Vernon, Esq., a celebrated lawyer, known especially for his 'Reports,' posthu-

mously published, on the 'Cases argued and adjudged in the High Court of Chancery.' For some years Acherley was engaged in disputing the will of Thomas Vernon, who died in 1721, by which the wife of the former inherited an annuity of 200*l.*, and his daughter Letitia received a legacy of 6,000*l.* The case was finally given against Acherley, on an appeal before the House of Lords, on 4 Feb. 1725.

Acherley was probably the first person who, in 1712, advised the moving of the writ for bringing over the electoral prince, afterwards George II, to take his place in the House of Lords as Duke of Cambridge; but the intrigues in which he indulged for the furtherance of this object were cut short by the death of Queen Anne, 1 Aug. 1714. Thereafter he pressed Barons Leibnitz and Bothmer for professional advancement in recognition of his admitted services to the house of Hanover. Down to 1731, however, he met with no substantial reward, and he appears to have passed his later years as an obscure and disappointed man. He died on Wednesday, 16 April 1740, 'in an advanced age, at his house in Greenwich' (*London Daily Post*, 21 March 1740).

Acherley's reputation rests upon his political, legal, and constitutional treatises, which have now, by lapse of time and the development of methods, been largely superseded. He believed in an extreme form of the 'social contract' theory. The most elaborate of his works is 'The Britannic Constitution; or, the Fundamental Form of Government in Britain,' fol. London, 1727, which was written to demonstrate the constitutional fitness of the accession of William III, and of the Hanoverian succession; a second edition, issued in 1759, incorporated 'Reasons for Uniformity in the State, being a Supplement to the Britannic Constitution,' which first appeared in 1741. Another work of Acherley's is entitled 'Free Parliaments; or, an Argument on their Constitution; proving some of their powers to be independent. To which is added an Appendix containing several original Letters and Papers which passed between the Court of Hanover and a gentleman at London, in the years 1713 and 1714, touching the right of the Duke of Cambridge to reside in England and sit in Parliament. By the author of the Britannic Constitution,' 8vo, London, 1731. Also Acherley is credited with the authorship of an anonymous pamphlet of forty-six pages, called 'The Jurisdiction of the Chancery as a Court of Equity researched,' 8vo, London, 1733, third edition, 1736.

[Appeals to the House of Lords, 1725; Appendix to Acherley's Free Parliaments, 1731; Nash's History and Antiquities of Worcestershire, 1781, vol. i.; Kemble's State Papers and Correspondence, London, 1857.] A. H. G.

ACKERMANN, RUDOLPH (1764–1834), fine-art publisher and bookseller, was born 20 April 1764, at Stolberg in Saxony. His father, a coach-builder and harness-maker, removed in 1775 to Schneeberg, where Rudolph received his education and entered his father's workshop. But he did not long follow this occupation. After visiting Dresden and other German towns, he settled for some time in Paris, whence he proceeded to London. Here for about ten years he was engaged in making designs for many of the principal coach-builders. In 1795 he married an Englishwoman and set up a print-shop at 96 Strand, removing the following year to No. 101, where he had already revived a drawing-school established by Wm. Shipley, the founder of the Society of Arts. In consequence of the increase of Ackermann's publishing business the school was closed in 1806, being at that time frequented by eighty pupils whose instruction was attended to by three masters. His extensive trade in fancy articles had given employment for some years to many French *émigrés*.

Ackermann's ingenuity and enterprise were not directed to fine-art matters alone. In 1801 he patented a method to render paper, cloth, and other substances waterproof, and erected a factory at Chelsea. He was among the first of private individuals to illuminate his place of business with gas, and between 1818 and 1820 was occupied with a patent for movable carriage axles. The preparation of Lord Nelson's funeral car (1805) was entrusted to his skill. The establishment of lithography as a fine art in this country is due to him. Having been introduced as a mechanical process by Mr. Andrée of Offenbach in 1801 (*Repository of Arts, &c.*, 1817, p. 225), it was chiefly used for copying purposes until 1817, when Ackermann set up a press, engaged Prout and other eminent artists, and made large use of lithography in his 'Repository' and other publications. 'A complete Course of Lithography, by J. A. Senefelder, translated from the German by A. S[chlichtegroll],' 4to, was issued in 1819 by Ackermann, who had visited the inventor the year before, and who narrates in a preliminary 'advertisement' his experience of the method. The volume includes specimens of drawings executed at his press.

The distress in Germany after the battle of Leipzig gave rise to a movement for the relief of the sufferers, mainly founded by Ackermann; and for two years he devoted

unceasing labour towards organising the distribution of over 200,000*l.*, of which more than one-half was contributed by public subscriptions, the remainder consisting of a special grant from parliament. For this service he received from the king of Saxony the order of Civil Merit, but modestly declined the many expressions of popular gratitude offered by German towns in the course of a subsequent visit to the Continent (see *A short Account of the successful Exertions [of R. Ackermann] on behalf of the Fatherless and Widows after the War in* 1814, Oxf. priv. pr. 1871, 16mo). In 1815 he collected and distributed a large sum for the succour of wounded Prussian soldiers and their relatives. About the same period the Spanish exiles, like the French *émigrés* of a quarter of a century before, found in him a generous employer. He also printed and published many Spanish translations and original works, and formed branch depôts in several South American cities. Ackermann's Wednesday evening 'Literary Meetings' during March and April had become from 1813 quite a feature in the literary and artistic world. In 1827 he returned to premises at 86 Strand, designed by J. B. Papworth. He married a second time, and in 1830 experienced an attack of paralysis which prevented him thenceforward from attending to business. He died at Finchley on 30 March 1834, and was buried at St. Clement Danes. His eldest son, Rudolph, carried on a fine-art business in Regent Street, and died in 1868.

A list of his numerous fine-art publications is contained in the two excellent articles by W[yatt] P[apworth] in 'Notes and Queries' for 1869. The name of Ackermann is intimately associated with the 'Repository of Arts, Literature, Fashions, Manufactures, &c.,' which at once became so successful that before the end of the first year (1809) it obtained 3,000 subscribers. It regularly appeared until 1828, when forty volumes had been produced in monthly 3*s.* 6*d.* parts, under the editorship of F. Shoberl. Wm. Combe was a large contributor, and Rowlandson supplied many of the plates. The illustrations of fashions, mostly by well-known artists, supply valuable materials for the history of costume. Many of the contributions to the 'Repository' were reissued separately. 'Dr. Syntax's Tour in search of the Picturesque' first appeared in Ackermann's 'Poetical Magazine,' 1809–11, under the title of the 'Schoolmaster's Tour.' Among his chief publications may also be mentioned 'The Microcosm of London,' 1808–11, 3 vols. 4to; 'Westminster Abbey,' 1812, 2 vols. 4to; 'University of Oxford,' 1814, 2 vols. 4to; 'University of Cambridge,' 1815, 2 vols. 4to; 'Colleges of Winchester, Eton, Westminster, &c.,' 1816, 4to. W. H. Pyne and William Combe supplied the text for these antiquarian works, the plates being drawn by A. Pugin, Rowlandson, Nash, and others. His remarkable series of 'Picturesque Tours' in elephant 4to includes 'The Rhine,' by J. G. von Gerning, 1820; 'Buenos Aires and Monte Video,' by Vidal, 1820; 'English Lakes,' by Fielding and Walton, 1821; 'The Seine,' by Pugin and Gendall, 1821; 'The Ganges and Jumna,' by C. R. Forrest, 1824; 'India,' by R. M. Grindlay (atlas folio), 1826; and 'The Thames,' by Westall and Owen, 1828. The 'World in Miniature,' 43 vols. 12mo, 637 plates, was commenced in 1821 by T. Rowlandson, and finished in 1826 by W. H. Pyne. He introduced from Germany the fashion of the illustrated annual, upon which, between 1822 and 1856, English publishers expended large sums for illustrations and literary contributions. In the first rank of these popular gift-books stood his 'Forget-me-not,' first brought out in 1825 in a manner unapproached for typographical and artistic merit. It was continued until 1847 under the editorship of F. Shoberl.

[Notes and Queries, 4th series, iv. 109, 129, 5th series, ix. 346, x. 18; Didaskalia (Frankf. a. Main), No. 103, 13 April 1864; Gent. Mag. 1834, i. 560; Annual Biography, 1835.] H. R. T.

ACKLAND, THOMAS GILBANK (1791–1844), divine, was educated at the Charterhouse and St. John's College, Cambridge. He became B.A. in 1811, M.A. in 1814, and in 1818 was instituted to the rectory of St. Mildred's, Bread Street, which he held till his death, 20 Feb. 1844. He published by subscription, in 1812, a volume of miscellaneous poems in the style of the preceding century. He is also the author of a few sermons.

[Gent. Mag. N.S. xxi. 659.]

ACLAND, LADY CHRISTIAN HENRIETTA CAROLINE, generally called LADY HARRIET (1750–1815), was the third surviving daughter of Stephen, first earl of Ilchester, and was born on 3 Jan. 1749–50. In Nov. 1770 she was married, at Redlynch Park, Somersetshire, to John Dyke Acland [see ACLAND, JOHN DYKE]. When her husband was ordered to attend his regiment to Canada in 1776, he was accompanied by Lady Harriet Acland, and the narrative of her sufferings during the campaign, which has been often printed in both England and America, forms one of the brightest episodes in the war with the American people. He was taken ill in Canada, and

she nursed him. On his partial recovery his services were required at the attack of Ticonderoga; but at the express injunction of her husband she remained behind. During the conflict he received a dangerous wound, and his heroic wife hastened to join him, and to bestow upon the sufferer the most devoted care and attention. Her husband commanded the British grenadiers, and his corps was often at the most advanced post of the army. On one of these occasions the tent in which they were sleeping caught fire, and both of them had a narrow escape of their lives. A few weeks afterwards the troops under the command of General Burgoyne were defeated in the second battle of Saratoga (7 Oct. 1777), when Major Acland was badly wounded in both legs and taken prisoner. With the protection of a letter from Burgoyne to General Gates, and in the company of an artillery chaplain and two servants, she proceeded in an open boat up the Hudson River to the enemy. When she arrived at the outposts of the American army, the sentinel threatened to fire into the boat if its occupants stirred, and for eight 'dark and cold hours,' according to one account, though this is denied in the American papers, she remained waiting for the break of daylight, and for permission to join her husband. On her return to England, says the 'Gentleman's Magazine,' her portrait, as she stood in the boat with a white handkerchief in her hand as a flag of truce, was exhibited at the Royal Academy and engraved. Some copies of the print are still in the possession of the Acland family. The story that her husband died in a duel, that she became temporarily insane, and afterwards remarried, has no foundation in fact. She was left a widow in 1778 with two surviving children, her son, John, succeeding to the baronetcy, and her daughter, Elizabeth Kitty, marrying Lord Porchester, afterwards second earl of Carnarvon. By this marriage the Acland property near Dulverton and Taunton ultimately passed to the Carnarvon family. Lady Harriet Acland died at Tetton, near Taunton, on 21 July 1815. Her remains were interred at Broad Clyst on 28 July. Her portrait, painted by Sir Joshua Reynolds in 1771–72, and the property of the present head of the Acland family, was engraved by S. W. Reynolds. The painting was exhibited at Burlington House, at the Winter Exhibition, 1882, and the face was that of a woman of great determination of character. Several years before, whilst a little girl, aged seven, she had been painted by the same artist standing at her mother's knee.

[Gent. Mag. 1815, pt. ii. p. 186; Burgoyne's State of the Expedition from Canada (1780); Mag. of American Hist. vol. iv. p. 49; Leslie and Taylor's Life of Sir J. Reynolds, i. 439; Lippincott's Mag. xxiv. 452–8 (1879); E. B. de Fonblanque's Political and Military Episodes from Correspondence of Gen. Burgoyne (1876), pp. 301–302; Travels in America by an Officer (i.e. Lieut. Anburey), 1789, ii. 61–63.] W. P. C.

ACLAND, Sir JOHN (*d.* 1613), was the second son of John Acland, of Acland in Landkey, Devonshire, who married Mary, daughter and coheir of Hugh Redcliff of Stepney. From his mother he obtained considerable landed property in the neighbourhood of London, and increased his fortune by marrying Elizabeth, the daughter of George Rolle, of Stevenston, in Devon, and the widow of Robert Mallet, of Woolleigh in the same county. On her death he took another rich widow as his second wife, Margaret, a daughter of Sir Henry Portman of Somerset, who had been previously married to Sir Gabriel Hawley. He was knighted by James I on 15 March 1603–4 in the Tower of London, and at a bye-election (27 Jan. 1606–7), in the first parliament of that monarch, became knight of the shire for Devon. His charitable gifts were numerous. He settled on the mayor and town council of Exeter the rectorial endowments of two parishes in that part of his native county which is known by the name of the South Hams, in order that the annual proceeds might be distributed among the poor of several parishes in Exeter and in other parts of the county. When he acquired the estate of Columb-John, in Broad Clyst, about four miles from Exeter, he built in the mansion a chapel for the use of the tenantry, and endowed it with a rent-charge for the support of the minister. A new hall, with cellars underneath, was erected by Exeter College, Oxford, shortly before his death, at a cost of about 1,000*l.*, and Sir John Acland gave towards the expenditure the large sum of 800*l.* Two scholarships, each of the annual value of 8*l.*, were founded by him at the same college. He died in 1613, and lies buried in Broad Clyst church, where a richly carved monument, with the figures of himself and his wives, preserves his memory.

[Prince's Worthies of Devon; Visitations of Devon and Somerset; Boase's Exeter College.] W. P. C.

ACLAND, JOHN (*fl.* 1753–1796), author of a pamphlet on pauperism, was the second son of John Acland, of Woodly, Yorkshire, M.P. for Callington, and the younger brother of Sir Hugh Acland, sixth baronet of Columb-John, co. Devon. He was instituted to the vicarage or rectory of Broad Clyst (Polwhele's *History of Devonshire*, 1793, ii. 197),

on his own petition, in 1753. In 1786 Acland published 'A Plan for rendering the Poor independent on Public Contributions, founded on the basis of the Friendly Societies, commonly called Clubs, by the Rev. John Acland, one of His Majesty's Justices of the Peace for the County of Devon. To which is added a Letter from Dr. Price containing his sentiments and calculations on the subject. *Tua res agitur.* Exeter and London, 1786.' From allusions in this pamphlet it seems that Acland's 'plan' was suggested to him by the failure of previous legislation for the encouragement of friendly societies in Devonshire. An act of parliament had provided that the funds of friendly societies might be supplemented by grants in aid from the proceeds of the poor-rate; it provided, amongst other things, for the payment of sums of money on the marriages of members and the births of their children. In consequence of the burden entailed on the ratepayers for payments on these accounts, the act was repealed. Acland desired a modified application of the principle. He proposed that 'there should be established, by the authority of parliament, throughout the whole of the kingdom of England, one general club or society' for the support of the poor in sickness, in old age, and when out of work. With certain exceptions, every adult male or female receiving a certain wage was to be compelled to contribute to this fund, and a similar obligation was imposed on the bulk of the community. In this way pauperism was to be gradually extinguished, and the recipients of aid from the fund might regard themselves as members of a State Friendly Society. There is an abstract of Acland's crude plan in Eden's 'State of the Poor' (i. 373–80). It excited considerable attention at a time when the increase of the poor-rate was causing general anxiety. A bill based on Acland's plan was introduced into the House of Commons (see Thomas Gilbert's speech there, 10 Dec. 1787), but came to nothing. Of a second pamphlet by Acland, in refutation of Edward King's attempt to prove the public utility of the national debt, the 'Gentleman's Magazine' for November 1796 contains a brief and approving notice. There is no copy of this pamphlet in the library of the British Museum.

[Family Communications; Acland's Pamphlet; Parliamentary History, xxi. 1279.] F. E.

ACLAND, JOHN DYKE (*d.* 1778), soldier and politician, was the eldest son of Sir Thomas Acland, who married Elizabeth, daughter and heir of Thomas Dyke of Tetton, in Somerset. In the parliament of 1774, which returned a large majority of representatives zealous for a continuance of the struggle with the American colonies, he took his seat for the Cornish borough of Callington, and soon became prominent among the supporters of Lord North's minority for his warm advocacy of strong measures of war. When the prime minister, to the dismay of his more resolute friends, made a conciliatory motion, substantially allowing the colonies to tax themselves, Colonel Acland stepped forth from the ranks and announced that he could not support the government in their action (20 Feb. 1775). The ministerial resolutions were carried in committee by 274 votes to 88; but on the question that the house should agree, he again interposed and condemned them as 'nugatory and humiliating.' In the following August he suggested to Lord North that several new corps should be raised; but George III, though highly approving his 'laudable sentiments as a citizen and soldier,' discountenanced any such measure, but suggested that Colonel Acland should raise in the west the 200 men required for the augmentation of the 33rd foot, which he had joined as ensign, 23 March 1774, and in which, through the intervention of the king, he purchased a company (23 March 1775). At the opening of the new session (26 Oct.) he moved the address of thanks for the king's speech, and about the same time, as colonel of the first battalion of Devonshire militia, he presented to the king an address from that body, the language of which was severely criticised by Dunning, Fox, and Burke (2 Nov.). Fox adverted to this address at a later date (22 Nov.), when Acland retorted that he was no adventurer or place-hunter, but a gentleman of independent fortune, and Fox fiercely replied that this was the first time any one had taken liberties in the house with his fortune, 'whether real or ideal,' and would have continued in his invective had not the members interposed and put an end to the altercation. In the same month of November he again pressed his plans upon the king, who told the minister that he did not see his way to promoting Colonel Acland in Ireland, but that a majority might perhaps be got for him by purchase. On the whole George III was of opinion that Acland, 'though a spirited young man,' was of such exorbitant pretensions that he should be employed in the civil line. In December of the same year he became major of the 20th foot, and went with General Burgoyne's ill-fated expedition to America, where he acquitted himself with great bravery. His adventures are sufficiently described in the memoir of his wife, Lady Harriet Acland.

On his return to England the same fierceness of disposition was conspicuous. He was engaged in a duel on Bampton Down, in Devonshire, and although he escaped without a wound, the exposure brought on a severe cold, from the effects of which he died at Pixton Park, near Dulverton, 31 Oct. 1778. When a young man he had made the grand tour with Mr. Thomas Townshend, afterwards Lord Sydney; and their portraits, as archers, were painted by Sir Joshua Reynolds in the summer of 1769 as a record of their friendship. Before it could be finished, however, the friends quarrelled, and neither of them would pay the artist or take away the picture. At a subsequent date he was painted alone by Sir Joshua, and the picture, which is now in the possession of Sir T. Dyke Acland, was exhibited at Burlington House in 1882. The well-known painting of the 'Archers' is the property of Lord Carnarvon, and was shown at the same place in the previous year.

[Corresp. of George III and Lord North, i. 262, 300; Hansard for 1775; Leslie and Taylor's Reynolds, i. 348, 357.] W. P. C.

ACLAND, Sir THOMAS DYKE (1787–1871), politician and philanthropist, was the eldest son of Sir Thomas Dyke Acland, who married the only daughter of Sir Richard Hoare, and was born in London on 29 March, 1787. His father died when the boy was in his ninth year, and he became the heir to the family estates. He was educated at Christ Church, Oxford, where he took the degree of B.A. on 23 March 1808, and became M.A. 16 June 1814. On 15 June 1831, he received the honorary degree of D.C.L. During his undergraduate days at Oxford he aided in founding Grillon's Club, of which many eminent politicians were members. In October 1812 he was returned to parliament in the tory interest as member for the county of Devon, but lost his seat in 1818, when the yeomanry brought forward Lord Ebrington as their champion, and remained out of parliament until he was again returned for Devon in 1820. When the Duke of Wellington declared himself in favour of catholic emancipation, he found an energetic supporter in Sir Thomas Acland. This offended his former friends, but drew to his side in the election of 1830 the whigs of Devon, who split their votes between him and his old antagonist, Lord Ebrington. By this time Sir Thomas Acland had spent, it was believed, over 80,000*l.* in his parliamentary contests. His new friends were displeased at his vote for General Gascoyne's motion, which caused the rejection of the first Reform Bill, and the loss of his seat was the penalty which he paid for his conduct. From 1831 to 1837 he was without a seat in parliament; but from the latter year until 1857 he represented the division of North Devon in the conservative interest. He stood by protection until 1840, but voted steadily with Sir Robert Peel through all the divisions which were forced on by Lord George Bentinck and Mr. Disraeli. On 7 April 1808 he married, at Mitcham, Lydia Elizabeth, only daughter of Henry Hoare, of Mitcham Grove, head partner in the banking firm of Messrs. Hoare, and an active supporter of all church work at home and in the colonies. In the house of his father-in-law he passed many happy days, and there he met many zealous churchmen. His interest in religious progress is shown by the references in the first volume of Bishop Wilberforce's life and by a passage in Sir Walter Scott's diary for 1828, where Sir Thomas Acland is styled 'the head of the religious party in the House of Commons.' Alexander Knox and Bishop Jebb were also numbered among Sir Thomas Acland's friends, and he is frequently mentioned (under the initials of Sir T. A.) in their thirty years' correspondence. Lady Acland died in 1856, and in the next year her husband withdrew into retirement. His name was often on men's lips as the type of an independent politician and a thorough gentleman, and in 1861 a statue of him by Stephens was erected in Northernhay, Exeter, as a 'tribute of affectionate respect for private worth and public integrity.' His death occurred suddenly at Killerton, Broad Clyst, 22 July 1871.

[J. B. Sweet's Life of Henry Hoare; Exeter Western Times.] W. P. C.

ACLAND, Sir WROTH PALMER, K.C.B. (1770–1816), lieutenant-general, was son of Arthur Palmer Acland, of Fairfield, and nephew of Sir Thomas Acland, Bart., and entered the army in 1787 as ensign in the 17th regiment. He became lieutenant in 1790, and captain in 1791, and was then placed on half pay. On the breaking out of the war with France all officers were required for active service, and Captain Acland was appointed to the 3rd regiment or Buffs in May 1793. He served in Flanders under the Duke of York, and in 1795 was promoted major, and purchased the lieutenant-colonelcy of the 19th regiment. In 1796 he accompanied his regiment to Ceylon, and in 1799 became by exchange captain and lieutenant-colonel in the 2nd or Coldstream guards, with which he served in Egypt. He became colonel in 1803, and, after serving at the battle of Maida, was appointed brigadier-general, and ordered to take command of a

brigade fitting out at Harwich for Portugal in 1808. His brigade sailed in company with one under Brigadier-General Anstruther in May, and on reaching the Douro found orders from Sir Arthur Wellesley to proceed to Maceira Bay. Here Wellesley covered the dangerous disembarkation of Acland's brigade, and then drew up the two brigades with the rest of his army in a strong position at Vimeiro. Acland's brigade was posted on the left of the churchyard, which formed the key of the English position, and which would have been a post of much danger if Sir Arthur Wellesley had not perceived Junot's plan of turning the English left, and sent the brigades on his own right to take position on Acland's left. As it was, Acland by a flank fire helped Anstruther to drive down the main French attacking column, which was his chief important service. Ill-health made it necessary for him to leave Portugal soon after the battle, and deprived him of the glory of serving, like Anstruther, under Sir John Moore. In 1810 he was promoted major-general, and commanded a division in the expedition to the Scheldt, where, however, little glory was to be won. In 1814 he was promoted lieutenant-general, and on the extension of the order of the Bath made one of the first K.C.B.'s. In 1815 he was made colonel of the first battalion of the 60th regiment, and in 1816 died from the recurrence of the fever which had threatened his life in Portugal.

[For General Acland's services see Philippart's Royal Military Calendar, 1st edition, 1815; and for the battle of Vimeiro, Napier's Peninsular War, book ii. chap. 5.] H. M. S.

ACONTIUS, JACOBUS, latinized from Aconzio, Aconcio, or Concio, Jacopo (1500?–1566?), jurist, philosopher, theologian, and engineer, was born at Trent in the Tyrol about the beginning of the sixteenth century. Little is known of him before his coming to this country, except what is told in the 'Ep. ad Wolfium,' from which we learn that he devoted many years to the study of the law, that he passed some of his time in courts, and that he applied himself to literature late in life. There is no authority for the statement that he was in orders. His attachment to ideas too liberal for his age and country made it expedient for him in 1557 to take up his abode in Bâle, at that time the home of Mino Celso, Celio Secundo Curio, and many other Italian protestants. He had been preceded two months by his friend Francesco Betti, to whom was dedicated, in the most affectionate terms, his first work 'De Methodo' printed at Bâle in the following year by Pietro Perna, a protestant refugee from Lucca of merit and learning, who also brought out the first Latin and French editions of the 'Stratagemata Satanæ.' The treatise 'De Methodo' is written with elegance and precision. It was the commencement of a much larger work, which had long occupied the thoughts of the writer. Its object is to urge the importance of methodising existing knowledge. If thirty years were to be devoted by a youth to purposes of study, the writer would recommend that the first twenty should be applied to investigating the principles of method.

Betti and Acontius afterwards went to Zurich, where the latter made the acquaintance of Simler, Frisius, and Jo. Wolfius. He visited Strasburg, and came to England in or before 1559. He was well received, and at once showed the practical bent of his mind in a petition addressed to Elizabeth in December of that year, stating that having discovered many useful contrivances, such as new kinds of wheel machines, furnaces for dyers, brewers, &c., he prayed for a patent to secure him against imitators using them without his consent. The request was not granted, but on 27 Feb. 1560 he was allowed an annuity of 60*l.*, which was the cause of the subsequent dedication—*Divæ Elizabethæ*, the 'inscription canonisante' of Bayle—of his 'Stratagemata.' Acontius is careful to point out in the 'Ep. ad Wolfium' that his merits as an engineer gained for him the pension; but although he admits that it allowed him leisure for study he refers to it in terms of measured gratitude. Letters of naturalisation were issued to him on 8 Oct. 1561.

Like other foreign nonconformists he attached himself to the Dutch church in Austinfriars. In 1559 Adrian Hamstedius, the minister, was excommunicated by Bishop Grindal for favouring certain Dutch anabaptists and refusing to renounce their errors. He found a supporter in Acontius, who, having been forbidden the sacrament by the bishop, addressed a long 'Epistola Apologetica' to the congregation in defence of himself and Hamstedius.

The 'Epistola ad Wolfium' was written in December 1562, although not published until 1565. It is full of useful precepts for would-be authors, but is chiefly interesting from its autobiographical nature.

Theology and literature were not his sole occupations. Mazzuchelli styles him 'intendente di fortificazione.' It was represented to parliament in 5 Eliz. that Jacobus Acontyus, servant of the queen, had undertaken to recover at his own cost 2,000 acres of land

inundated by the Thames in the parishes of Erith, Lesnes, and Plumstead, and an act was passed decreeing that he should have as a reward one half of all such land recovered by him within four years from 10 March 1562. He also petitioned the queen on the subject, and obtained a license on 24 June 1563 to take up workmen. By 8 Jan. 1566, a tract of 600 acres had been won from the river. A portion was again lost, and then he entered into a partnership with G. B. Castiglione and some English tradesmen to make further efforts.

He enjoyed the patronage of the Earl of Leicester, to whom, in August 1564, he presented a remarkable treatise on the use and study of history, which still remains in manuscript.

In 1565 he brought out his famous 'Stratagemata Satanæ,' printed at Bâle in Latin and French by his friend Perna. He distinguishes between the fundamental and accessory dogmas of Christianity, and reduces the number of the former to very few, among which are not reckoned those of the Trinity and Real Presence. The apostles' creed contains all necessary doctrines, and the numerous confessions of faith of different communions are the ruses of the Evil One, *stratagemata Satanæ*, to tempt man from the truth. Orthodox divines have objected to the dangerously catholic spirit displayed in this book, and the writer has been styled Arian, Socinian, and even Deist. His Arianism can scarcely be doubted; his theological career in England certainly favours the charge. But he deserves all honour for the strong protests against capital punishment for heresy and for the liberal reasoning in favour of toleration which give the book its permanent place in ecclesiastical literary history. It attracted great attention. Three editions of the original text appeared in the sixteenth century, and eleven (three being in England) in the seventeenth century, besides French, English, German, and Dutch translations. 'Stratagemata Sathanæ' is placed in the appendix to the Tridentine 'Index Libb. Prohibb.' (1569) among anonymous books. Evidently the title alone was sufficient to condemn the book. The Roman Index of 1877 describes it with fitting bibliographical accuracy. The opinions of theologians on the work have been collected by Crussius (*Crenii Animadv.* pt. ii. 32) and Ancillon (*Mélange critique*, i. 24–9).

Acontius's heterodox religious opinions were once more to bring him into trouble. The last we hear of him is from a letter dated 6 June 1566, in answer to a charge of Sabellianism. He is believed to have died shortly afterwards, leaving his papers under the charge of G. B. Castiglione, the queen's master of Italian and groom of the privy chamber, who published the 'Timor di Dio.'

The following is a bibliographical list of his works:—1. 'J. Acontius de Methodo, h. e. de recta investigandarum tradendarumque scientiarum ratione,' Basileæ, ap. P. Pernam, 1558. First edition, reprinted at Geneva in 1582 ap. Eustathium Vignon, 'multo quam antea castigatius;' again at Lugd. Bat. 1617, sm. 8vo, and in 'G. J. Vossii et aliorum de studiorum ratione opuscula,' Ultraj. 1651, sm. 8vo. 2. 'Satanæ Stratagemata libri octo, J. Acontio authore, accessit eruditissima epistola de ratione edendorum librorum ad Johannem Vuolfium Tigurinum eodem authore,' Basileæ, ap. P. Pernam, 1565, 4to. The genuine first edition, of extreme rarity. Bibliographers are unaware of the existence of two editions of this year. The one usually quoted is in smaller type, and is entitled 'Stratagematum Satanæ libri octo,' &c. Basileæ, ap. P. Pernam, 1565, sm. 8vo. Reprinted Basileæ, 1582, 8vo, and 'curante Jac. Grassero,' ib. 1610, 8vo, ib. ap. Waldkirchium, 1616, ib. 1618, ib. 1620, Amst. 1624, Oxon. G. Webb, 1631, sm. 8vo, Lond. 1648, Oxon. 1650, Amst. Jo. Ravenstein, 1652, sm. 8vo, ib. 1674, sm. 8vo, Neomagi, A. ab. Hoogenhuyse, 1661, sm. 8vo. The French translation is 'Les Ruzes de Satan receuillies et comprinses en huit liures,' Basle, P. Perne, 1565, 4to; printed with the same type as the first Latin 4to, wanting the 'Ep. ad Wolfium' and the index. The first issue of the English translation is called 'Satan's Stratagems, or the Devil's Cabinet-Council discovered . . . together with an epistle written by Mr. John Goodwin and Mr. Durie's letter concerning the same,' London, J. Macock, sold by J. Hancock, 1648, 4to. The date of Thomason's copy (British Museum) has been altered by him to 1647; he purchased it on 14 Feb. The translator announces that if the work found favour he would finish it, but only the first four books were published. There are three dedications—one to the parliament, one to Fairfax and Cromwell, and one to John Warner, lord mayor. The stock seems to have been sold to W. Ley, who issued it with a new title, 'Darkness Discovered, or the Devil's Secret Stratagems laid open,' &c., London, J. M. 1651, 4to, with a doubtfully authentic etching of 'James Acontius, a Reverend Diuine.' Thomason dated his copy July 7. A German translation came out at Bâle in 1647, sm. 8vo, and a Dutch version, Amst. 1662, 12mo. 3. 'Eruditissima epistola de ratione

edendorum librorum ad Johannem Vuolfium Tigurinum.' Dated Londini, 12 kal. Dec. 1562, first published in the Latin 'Stratagemata' 1565, and to be found in the subsequent editions, but in none of the translations; printed separately Chemnitz, Mauke, 1791, 8vo. 4. 'Una essortazione al Timor di Dio, con alcune rime italiane, nuovamente messe in luce [da G. B. Castiglione],' Londra, appresso Geo. Wolfio, s.a., 8vo. Dedicated to Elizabeth. Chaufepié is the only person who seems to have seen this very rare little piece. The printer learnt his art in Italy. He worked between 1579 and 1600, and brought out many Italian books. 5. 'Epistola apologetica pro Hadr. Haemstadio et pro seipso.' Written in 1562 or 1563, says Gerdes, who reprinted it (*Scrinium Antiquarium*, vii. part i. 123) from the archives of the Dutch church, now in the Guildhall library; contains much information respecting Hamstedius, the Dutch church, and the writer. 6. 'Epistola . . . Londini 8 idus Junii, 1566.' Reproduced from the archives of the Dutch church by Crussius (*Creuii Animadv.* ii. 131). It is not known to whom the letter was addressed. 7. 'Ars muniendorum oppidorum.' Acontius refers to this in his 'Ep. ad Wolfium' as having been first written in Italian and afterwards translated into Latin while in England. Mazzuchelli says, 'Ital. et Lat. Genevæ, 1585,' but no such book can be traced. 8. A manuscript on the use and study of history, written in Italian, and presented by Acontius to the Earl of Leicester in August 1564, is preserved at the Record Office. It is not spoken of by any of the authorities, although made use of in the following interesting little octavo volume, dedicated to the Earl of Leicester: 'The true order and methode of wryting and reading hystories, according to the precepts of Francesco Patricio and Accontio Tridentino, by Thomas Blundevil,' Lond. W. Seres, 1574. The compiler states that he 'gathered his work partly out of a little written treatyse, which myne olde friende of good memorie, Accontio, did not many yeares since present to your Honour in the Italian tongue.' 9. 'Liber de Dialectica.' An unfinished work with this title is referred to in the 'Epistola ad Wolfium,' with the remark that the world was soon to enter upon a much more enlightened era.

[Gerdes, Specimen Italiæ Reform.; ejusd. Orig. Eccles. in Belgio Ref.; Mazzuchelli, Scrittori d'Italia; Tiraboschi, Storia della Lett. It. vii. 375, 474; Bayle, Dictionnaire Critique; Chaufepié, Nouveau Dict.; Guichard, Hist. du Socinianisme; Hallam's Lit. Hist.; Strype's Grindal; Cat. of Books &c. of Dutch Church at Guildhall; Burn's Hist. of French &c. Refugees; Dugdale's Hist. of Imbanking; Cal. of State Papers (Dom. 1547–80, 1601–3, and App.] H. R. T.

ACTON, CHARLES JANUARIUS EDWARD (1803–1847), cardinal, was the second son of Sir John Francis Acton, the sixth baronet, of Aldenham Hall, near Bridgnorth, Shropshire, by his marriage (for which a papal dispensation had been obtained) with Mary Anne, daughter of his brother, Joseph Edward Acton, a lieutenant-general in the service of the Two Sicilies, and governor of Gaeta. The family had long been connected with Naples, and the father of the future cardinal became commander-in-chief of the land and sea forces of that kingdom, and a knight of St. Januarius, and he was also prime minister of Naples for several years. Charles Januarius Edward was born in the city of Naples 6 March 1803, and on the death of his father in 1811 he, with his elder brother Sir Richard, was sent to England for education. First he was placed at a school kept by the abbé Quégné at Parsons Green, near London, from which he was removed to a protestant school at Isleworth. Next he was sent to Westminster School, which he was soon obliged to quit on religious grounds. He subsequently resided with a protestant clergyman in Kent, the Rev. Mr. Jones, as a private pupil. After this, in 1819, he proceeded to the university of Cambridge, and became, under Dr. Neville, an inmate of Magdalen College, where he finished his secular education in 1823. This was indeed, as Cardinal Wiseman observes, a strange preparation for the Roman purple. However, young Acton, having a strong vocation to the ecclesiastical state, entered the college of the Accademia Ecclesiastica in Rome, which he left with the rank of prelate. Leo XII made him one of his chamberlains, and in 1828 appointed him secretary to Monsignor (afterwards Cardinal) Lambruschini, the nuncio at Paris. Shortly afterwards he was nominated vice-legate or governor of Bologna. He was removed, however, from this arduous situation before the revolution which, soon after the death of Pius VIII, broke out there and in the neighbouring provinces. On the accession of Gregory XVI he was made secretary to the congregation entitled the *Disciplina Regolare*, the duties of which are to prevent and correct all violations or relaxations of discipline in religious communities. Next he was nominated auditor of the apostolic chamber, or first judge of the Roman civil courts, and on 24 Jan. 1842 he was proclaimed cardinal-priest of the title of Santa Maria della Pace. He was also protector of

the English college at Rome. Cardinal Acton was the interpreter and only witness of Gregory XVI in the important interview which took place in 1845 between that pontiff and the emperor Nicholas I of Russia. Immediately after the conference the cardinal wrote down, at the pope's request, a minute account of it; but he never allowed it to be seen. Every affair of consequence relating to England and its dependencies was referred by the pope to Cardinal Acton, and to his zeal, previously to his elevation to the sacred college, was mainly due the division of this country (in 1840) into eight catholic districts or vicariates apostolic. Previously there had been only four vicariates created by Innocent XI in 1688; and it may be mentioned that the increase in their number was the prelude to the restoration of the Roman catholic hierarchy by Pius IX in 1850. Cardinal Acton's health, never very strong, began to decline, and he sought refuge first at Palermo and then at Naples, where he died in the Jesuits' convent 23 June 1847.

[Catholic Directory (1843), 149 (with portrait); Card. Wiseman's Recollections of the last four Popes (1858), 475–480; Ferdinando Amarante, Sonnetti dedicati a Miledi Marianna Acton, madre del Cardinale; British Catholicity, its Position and Wants, addressed to Cardinal Acton (Edinb. 1844); Gent. Mag. N. S. xxviii. 670; Foster's Peerage (1881), 9; Lodge's Genealogy of the Peerage and Baronetage (1859), 592.] T. C.

ACTON, EDWARD (*d.* 1707), captain in the navy, presumably a grandson of Sir Edward Acton, the first baronet, attained that rank in October 1694, and continued in active service through the war that was then raging. In 1702 he went out to the West Indies in command of the Bristol, and in the following spring was sent home with the three captains, Kirkby, Wade, and Constable, the two former of whom had been sentenced to death for their misconduct towards Vice-Admiral Benbow. Orders in anticipation had been sent down to the several ports that the sentence was to be carried into execution without delay; and the two culprits were accordingly shot on board the Bristol on 18 April 1703, two days after her arrival in Plymouth Sound. In 1704 Acton commanded the Kingston of sixty guns, and took part in the capture of Gibraltar and the battle of Malaga [see Rooke, Sir George]. On this last occasion, having expended the whole of his ammunition, he drew out of the line, for doing which he was afterwards tried but fully acquitted, and the following year commanded the Grafton in the Mediterranean under Sir Cloudesley Shovel. Towards the end of 1706 he returned to England, and his ship having been refitted he joined the squadron under Captain Clements in the Hampton Court, which sailed from the Downs on 1 May 1707 with the Lisbon and West India trade in convoy. On the next day off Dungeness they fell in with a numerically superior French squadron of frigates and privateers, commanded by the Count Forbin. Of the three English ships the Grafton and Hampton Court were boarded by several of the enemy, and carried by force of numbers, Captain Acton being killed, and Captain Clements mortally wounded, shot through a port by Forbin himself. The Royal Oak made good her escape in an almost sinking condition; but several of the merchant ships were captured.

[Official letters, &c., in the Public Record Office; Mémoires du Comte de Forbin (1729), ii. 231.] J. K. L.

ACTON, ELIZA (1799–1859), authoress, daughter of John Acton, brewer, of Hastings, afterwards of Ipswich, Suffolk, was born at Battle, Sussex, 17 April, 1799. She was of delicate health in her youth, and was taken abroad. Whilst in Paris, she became engaged to be married to an officer in the French army; but this marriage did not take place, and she returned to England, where she published, by subscription, a volume of poems, at Ipswich, in 1826. A second edition, again of 500 copies and by subscription, was published in 1827. In 1835 Miss Acton contributed a poem, 'The Two Portraits,' anonymously, to the 'Sudbury Pocket Book.' In 1836, in the same annual, she published 'Original Poetry by Miss Acton, author of the "Two Portraits."' In 1837 she was living at Bordyke House, Tunbridge; and on the arrival of Queen Adelaide in that town shortly after the death of William IV, Miss Acton presented the queen with some verses commemorating her devoted attendance on her husband during his last illness. In 1838 she published the 'Chronicles of Castel-Framlingham' in 'Fulcher's Sudbury Journal.' In 1842 she published another poem, 'The Voice of the North,' a welcome to Queen Victoria on her first Scotch visit. In 1845, after further fugitive poems, Miss Acton had completed the popular work, 'Modern Cookery,' with which she is chiefly associated; a second and a third edition of it were called for the same year; a fourth and fifth in 1846; with numerous editions in successive years. In May 1857 she brought out her last work, 'The English Bread-Book,' treating of the various ways of making bread, and of the constituent parts of various bread-stuffs.

At this date Eliza Acton was living at Snowdon House, John Street, Hampstead, and there, after much illness, she died in February 1859.

[Clarke's History of Ipswich, p. 445; Gent. Mag. 1859; Suffolk Garland; private correspondence.] J. H.

ACTON, HENRY (1797–1843), unitarian divine, was born at Lewes, Sussex, 10 March 1797, where his father was parish clerk at St. John's. He was apprenticed in his sixteenth year to Mr. J. Baxter, a Lewes printer, and became a member of a literary society in the town, where his papers were much admired. The two unitarian congregations of Southover and Ditchling agreed to give him 50*l.* a year jointly (a grant of 10*l.* being added from the Unitarian Fund) for serving their chapels on alternate Sundays with a fellow-apprentice, William Browne; and his indentures with Mr. Baxter, the printer, being set aside by arrangement, he placed himself as a student, in 1818, under Dr. Morell, the Brighton minister, then head of his flourishing academy at Hove. Acton studied Greek, Latin, and mathematics at Hove, and walked to one or other of his small congregations on Sundays, returning, on foot, the same day. He became minister at Walthamstow in February 1821, and in 1823 co-pastor with the Rev. James Manning at the more important unitarian church known as George's Meeting, Exeter. There he married, became second master of a proprietary classical school at Mount Radford in the neighbourhood, and made himself prominent as an untiring worker till his death, from apoplexy, on 16 Aug. 1843, in his forty-sixth year. He published many sermons, pamphlets, lectures, and statements, of which a full list is given in James's 'Memoir' (p. xcvii). They were delivered by him at various intervals from 1823, some in controversy with Phillpotts, Bishop of Exeter. Acton also established and edited 'The Gospel Advocate,' of which four volumes appeared. He was an effective preacher, and had overcome the disadvantages of his defective education. He left a widow and six children.

[James, Memoir and Sermons; Christian Reformer, x. 604, 665, 755; Minutes of the Unitarian Fund, 3 Aug. 1818.] J. H.

ACTON, JOHN (*d.* 1350), writer on the canon law, is stated by Leland to have been educated at Oxford, and to have taken there the degree of LL.D. In 1329 he was 'provided' by the pope to a canonry and a prebend in Lincoln Cathedral, but some years appear to have elapsed before he actually obtained these preferments. In 1343 he is found holding the prebend of Welton Ryval (Le Neve, *Fasti*, ii. 233). In his books he is described as canon of Lincoln. He died in 1350. His name is variously spelt Achedune, De Athona, Athone, Aton, and Eaton.

Acton's chief work was a commentary on the ecclesiastical 'constitutions' of Otho and Ottobone, papal legates in England in the thirteenth century. These 'constitutions' formed for many years the English canon law, and Acton's full and learned notes were held by the lawyers of his own time to be invaluable in their interpretation. Very many manuscript copies of Acton's commentary are in the college libraries at Oxford. One is in the Cambridge University Library, and another among the Lansdowne MSS. at the British Museum. Acton's work was printed for the first time in 1496 by Wynkyn de Worde in William Lyndewood's 'Provinciale.' Sir Henry Spelman made use of Acton's commentary in his 'Concilia.' Many of his notes are translated in Johnson's 'Collection of Ecclesiastical Laws,' 1720, and are referred to in 'Otho's Ecclesiastical Laws,' translated by J. W. White in 1844. In the library of All Souls College is a manuscript entitled 'Quæstiones et notabilia Johannis Athonis (Actoni) supra dictas constitutiones' [i.e. Ottonis et Ottoboni], which appears to be an epitome of Acton's larger work. Another manuscript, entitled 'Summa Justitiæ,' attributed to Acton, is in Corpus Christi Library at Cambridge. Pits gives the name of a few other legal books ascribed to Acton, but nothing is now ascertainable of them.

[Tanner's Bibliotheca Britannico-Hibernica; Coxe's Cat. MSS.; prefaces to Lyndewood's Provinciale.] S. L. L.

ACTON, Sir JOHN FRANCIS EDWARD, sixth baronet (1736–1811), prime minister of Naples under Ferdinand IV, was descended from an old family who from the beginning of the fourteenth century were possessors of Aldenham Hall, Shropshire. His father, the son of a goldsmith in London, while accompanying the father of Edward Gibbon the historian as physician, stayed a few days at Besançon, where, finding a favourable opening for his profession, he settled permanently and married a French lady; and there Sir John Acton was born in 1736, the date of his baptism being 3 June (Blakeway, *The Sheriffs of Shropshire*). Under the auspices of his uncle he entered the naval service of Tuscany. While captain of a frigate in the joint expedition of Spain and Tuscany against Algiers in 1775,

he performed some daring exploits in covering the retreat; and he had risen to high command, when his merits became known to Prince Caramanico, a favourite of Queen Caroline of Naples. On the advice of Caramanico she induced her brother, the Grand Duke Leopold of Tuscany, in 1779 to permit Acton to undertake the reorganisation of the Neapolitan navy. Acton thus became associated with Neapolitan affairs at a very critical period of the country's history. The direction both of the internal administration and the foreign policy of the kingdom was soon entirely in his hands. It was absolutely necessary that he should seek to carry out the ambitious purposes of the queen, but apart from the question as to the wisdom of these purposes, his general administration of affairs was exceptionally able. By a succession of rapid steps he reached in a few years the highest pinnacle of power. To rid himself of the dangerous rivalry of Caramanico, he sent him ambassador to London, then to Paris, and finally got him promoted viceroy of Sicily. The sudden death of Caramanico in 1794 aroused suspicions both of foul play at the hands of the emissaries of Acton, and of suicide from mortification; but the supposition that he died from other than natural causes was never substantiated.

The aim of the Queen of Naples was to play a prominent part in the politics of Europe—an aim which rendered the reorganisation of the navy and army a prime necessity. The skill of Acton as minister of marine led to his appointment as minister of war; and he was also promoted *generalissimo* of the sea and land forces. The fleet, which, when he entered the service of Naples, had practically no existence, comprised in 1798 as many as 120 sail with 1,200 cannon, while the land forces were increased from 15,000 to 60,000. To devise methods for meeting the increased expenses of the kingdom, he was chosen minister of finance, and ultimately his paramount influence was formally recognised by appointing him prime minister. It was undoubtedly in a great measure due to him that the ascendency of Spain in Neapolitan affairs was overthrown, and an alliance was concluded in 1793 with Austria and England against France. In no degree, however, were the interests of Naples promoted by the vainglorious policy thus inaugurated, and it speedily resulted in disaster. Acton had set himself to extend the commerce of the country by increasing the facilities of internal communication and restoring some of the principal ports, but the increased taxation required to support the army and navy more than counterbalanced these efforts, and caused acute distress and general discontent. The introduction of foreign officers into the services aroused also the resentment of the upper classes, which was further augmented when the fleet was placed under the orders of Nelson. After the success of the French arms in the north of Italy, Acton with the king and queen and the English ambassador escaped in December 1798 on board the English fleet, and went to Palermo, whereupon the citizens and nobles with the aid of the French established the Parthenopeian republic. When, five months afterwards, the king was restored with the help of a Calabrian army under Cardinal Ruffo, Acton established a reign of terror, and, at the instance of an irresponsible authority called the Junta of State, many prominent citizens were thrown into prison or sent to the block. In 1804 Acton, on the demand of France, was removed from power, but in accordance with his advice Ferdinand, while agreeing to an alliance with Napoleon, permitted Russian and English troops to land at Naples. Shortly afterwards the minister was recalled, but when the French entered Naples in 1806, he with the royal family took refuge in Sicily. He died at Palermo, 12 Aug. 1811. A Latin epitaph on his tomb commemorates his services.

In 1791 Acton succeeded to the family estates and title on the death of his cousin in the third degree, Sir Richard Acton of Aldenham Hall. In 1800 he married, by papal dispensation, Mary Anne Acton, his niece, daughter of his brother Joseph who was also engaged in the Neapolitan service, and is often confounded with him. Joseph was born in October 1737, the date frequently given for the birth of Sir John Acton, and died in 1808.

[Blakeway's Sheriffs of Shropshire (1831), pp. 175–6; Colletta's Storia del Reame di Napoli dal 1734 sino al 1825 (2 vols. 1834, several subsequent editions and English translation, 1858); Memoirs of General Pepe (1846); Freiherr von Helfert's Königin Karolina (1878); and the various Lives of Lord Nelson, especially his Despatches and Letters edited by Sir Harris Nicolas, 7 vols. (1844–46).] T. F. H.

ACTON, RALPH (14th cent.), an English theologian and philosopher, is assigned by Leland and his followers to the first half of the fourteenth century. Of the details of his life nothing definite is known, for the sketch given by Bale and Pits is so vague as to suggest that it is chiefly made up of inferences. According to these writers Ralph received his early education in country schools, whence in due time he proceeded to Oxford. After taking his master's degree in philosophy and theology

at this university he was appointed head of a famous church ('rector cujusdam insignis ecclesiæ'), and henceforward devoted himself in the retirement of his parish to the study of the Scriptures and the care of his flock.

His writings consist of 'Homiliæ in quatuor Evangelia,' 'Commentarii in Epistolas Paulinas,' 'Illustrationes in Petrum Langobardum,' and other works of a similar kind. Two manuscripts of this author are still preserved in the library of Lincoln College, Oxford—the one written in an early fifteenth-century hand; the other the gift of Robert Flemming, a near kinsman of Richard Flemming, the founder of this college (1427). We thus get a date later than which our author cannot have flourished; and Leland, Bale, and Pits conjecturally assign him to the reign of Edward II (1320). Other manuscripts of Acton's works are said by Tanner to be in the Bodleian library and that of Peterhouse, Cambridge.

[Leland's Comment. 357; Bale, 393; Pits, 412; Tanner's Bibl. Brit.; Coxe's Cat. MSS. (Lincoln, 52, 53).] T. A. A.

ACWORTH, GEORGE, LL.D. (*d.* 1578?), civilian and divine, was educated at Peterhouse, Cambridge, where he took the degree of B.A. in 1552–3. He was admitted a fellow of his college 26 Jan. 1553–4, and graduated M.A. in 1555, subscribing the Roman catholic articles imposed in that year upon all graduates. During the reign of Queen Mary he resided abroad, studying the civil law in France and Italy. On the accession of Queen Elizabeth he returned to England, and was elected public orator of the university of Cambridge in 1559. At the close of that year he obtained a prebend in the church of Southwell, which he resigned in 1566. He was admitted an advocate in 1562, and created LL.D. of Cambridge in the following year. Dr. Acworth was chancellor and vicar-general to Horne, bishop of Winchester. About 1570 he became a member of the household of Archbishop Parker. He was employed in a visitation of the church and diocese of Canterbury in 1573, and we find him holding the rectory of Wroughton, in Wiltshire, on 4 May 1575, when he had a faculty to hold another benefice at the same time. Though a man of considerable talent, he was idle, addicted to drinking, and otherwise of dissolute habits. On this account he lost all his preferments in England, but on 18 March 1576–7 was constituted master of the faculties and judge of the prerogative court in Ireland. The last notice we have found of him is dated 20 Dec. 1578, when letters-patent were issued to him and Robert Garvey to exercise ecclesiastical jurisdiction in Ireland.

Dr. Acworth is the author of: 1. 'Epistola de Ratione Studiorum suorum,' 1560. MS. in the library of Corpus Christi College, Cambridge. 2. 'Oratio encomiastica in restitutione Buceri et Fagii,' printed in Bucer's 'Scripta Anglicana.' 3. 'De visibili Romanarchia, contra Nich. Sanderi Monarchiam προλεγομένον, Libri duo,' Lond., 1573, 4to. 4. Preface to the second book of Bucer's Works. Dr. Acworth also assisted Archbishop Parker in the compilation of his celebrated work, 'De Antiquitate Britannicæ Ecclesiæ.'

[Tanner's Bibl. Brit.; Coote's Civilians, 46; Index to Strype's Works; MS. Cotton. Titus B, xiii. 256; Cooper's Athenæ Cantab. i. 381, 566; Nasmith's Cat. C.C.C. MSS. 169.] T. C.

ADAIR, JAMES (*d.* 1798), serjeant-at-law and recorder of London, was educated at Peterhouse, Cambridge, where he graduated B.A. in 1764, and M.A. in 1767. He was subsequently called to the bar at Lincoln's Inn. In the quarrel between Wilkes and Horne Tooke in 1770, he intervened on the side of Wilkes, who publicly replied in Adair's behalf to the attacks made upon him by Tooke, and the notoriety that he thereby acquired was of material service to him in his professional career. In 1771 he took a prominent part, as one of the counsel for the defence, in certain legal proceedings that followed the great trial of the printers and publishers of Junius's letters. Eight years later, his support of the popular cause secured for him the office of recorder of London, and he continued in that position until 1789. His resignation of the post in that year was due partly to his many professional engagements in the court of Common Pleas, which left him little time to attend to the affairs of the city, and partly to his political views. The members of the London corporation had transferred their political allegiance between 1779 and 1789 from the whigs to the tories under the younger Pitt, and with the latter Adair had at the time nothing in common. From 1780 until his death, he sat in parliament as the whig representative first of Cockermouth and afterwards of Higham Ferrars. His temporary connection with Wilkes gained him for a time the reputation of being a Wilkite, but in truth he was a rather timid whig. He was for some years a member of the famous whig club; but on the outbreak of the French revolution he parted company with Fox, with whom he had previously been connected. As king's serjeant he was associated, in 1794, with the attorney-general

Sir John Scott, afterwards Lord Eldon, in the prosecution of Thomas Hardy and his old enemy Horne Tooke; in 1796 he, with the Hon. Thomas Erskine, afterwards lord chancellor, was assigned by the court as counsel for the defence of William Stone, charged with high treason as a champion of the French revolution, and the prisoner's acquittal was doubtless in some measure due to Adair's energetic conduct of his case (*State Trials*, xxv. 1320 et seq.). Adair's horror of the French revolution did not, however, diminish with his years; at an advanced age he joined a force of London volunteers, raised in 1798, when England was menaced with invasion. The fatiguing discipline to which he thus subjected himself shortened his life. He died suddenly while returning from shooting exercise on 21 July 1798, and was buried in the Bunhill Fields burying-ground, near his parents' graves. At the time of his death he was king's prime serjeant-at-law, M.P. for Higham Ferrars, and chief justice of Chester.

Adair is the reputed author of: 1. 'Thoughts on the Dismission of Officers, civil and military, for their conduct in Parliament,' 1764, 8vo. 2. 'Observations on the Power of Alienation in the Crown before the first of Queen Anne, supported by precedents, and the opinions of many learned judges, together with some remarks on the conduct of Administration respecting the case of the Duke of Portland,' 1786, 8vo. 3. 'Discussions of the Law of Libels,' 1786, 8vo. Almon in his 'Anecdotes' fully summarises the first two of these pamphlets, and applauds 'the learned serjeant's regard for the constitution,' his ability as a lawyer, and his honesty as a man.

[Gent. Mag. lxviii. part ii. 720–1; Chalmers's Biog. Dict.; Almon's Anecdotes (1797), i. 82–92; Junius printed by Woodfall (1872), iii. 380 et seq.] J. M. R.

ADAIR, JAMES MAKITTRICK (1728–1802), originally named James Makittrick, was a native of Inverness, and took the degree of M.D. at Edinburgh in 1766. He practised before and after that date at Antigua, and one of his works, with the title of 'Unanswerable Arguments against the Abolition of the Slave Trade,' was in vindication of the manners of its residents. His medical writings enjoyed a considerable reputation on the Continent; his degree thesis on the yellow fever of the West Indies was reprinted in Baldinger's collection of medical treatises (Göttingen, 1776), and his 'Natural History of Body and Mind' was also translated abroad. After returning from Antigua he followed his profession at Andover, Guildford, and Bath, and wrote, for the benefit of those resorting to the latter place, a volume of medical cautions for invalids. Wherever he went he provoked animosity. At one time he was in Winchester gaol for sending a challenge to a duel; at another period he was engaged in controversy with Dr. Freeman and Philip Thicknesse. Thicknesse published an angry letter to him in 1787, and Adair replied with an abusive dedication to a volume of essays on fashionable diseases. When Thicknesse wrote his 'Memoirs and Anecdotes,' his opponent replied with a list of 'Facts and Anecdotes' which he pretended that Thicknesse had omitted. He assumed the name of Adair about 1783; it was probably his mother's maiden name, but Thicknesse asserted that it was stolen from a physician at Spa. His death occurred at Harrogate, 24 April 1802.

[Adair's works; Gent. Mag. 1802, lxxii. part i. 475, 582.] W. P. C.

ADAIR, JOHN (*d.* 1722), an eminent Scottish surveyor and map maker, lived during the close of the seventeenth century and the first quarter of the eighteenth century. The earliest known mention of his name is by Sir Robert Sibbald, his patron, from whom Adair received his first public employment. In 'An Account of the Scottish Atlas,' a kind of prospectus published in Edinburgh, 1683, we read: 'The Lords of His Majesties Privy Council in Scotland gave commission to John Adair, mathematician and skilfull mechanick, to survey the shires. And the said John Adair, by taking the distances of the seuerall angles from the adjacent hills, had designed most exact maps, and hath lately made an hydrographical map of the river of Forth geometrically surueyed; wherein, after a new and exact way, are set down all the isles, blind-rocks, shelves and sands, with an exact draught of the coasts, with all its bayes, headlands, ports, havens, towns, and other things remarkable, the depths of the water through the whole Frith, with the courses from each point [of the compass], the prospect and view of the remarkable islands, headlands, and other considerable landmarks. And he is next to survey the shire of Perth, and to make two maps thereof, one of the south side, and another of the north. He will likewise be ready to design the maps of the other shires, that were not done before, providing he may have sufficient allowance thereof. And that those who are concerned may be the better perswaded thereto, there is joyned with this account the map of Clackmannan Shire taken off the copper plate done for it, where may be seen not only the towns, hills, rivers, and lakes, but also

the different face of the grounds, which are arable, and which moorish; and by convenient marks you may know the houses of the nobility and gentry, the churches, mills, woods, and parks' (p. 4).

For the better enabling Adair to carry on the design an act of tunnage was passed by parliament 14 June, 1686, 'In favour of John Adair, geographer, for surveying the kingdom of Scotland, and navigating the coasts and isles thereof' (1st Parl. Ja. VII, cap. 21). At this period it would appear that his connection with Sir R. Sibbald had ceased. While engaged on this work he was elected a fellow of the Royal Society, 30 Nov. 1688. In a report of the committee of privy council, Aug. 1694, 'The Committee appointed to examine the progress made by John Adair in the maps of Scotland doe find that there are elleuen maps made by him relating to the land, and nyne relateing to the sea.' The money raised in favour of Adair by the act of 1686 being found insufficient to cover his expenses, a new act of tunnage was passed 16 July 1695. In 1703 was published his 'Description of the Sea Coasts and Islands of Scotland, with Large and Exact Maps for the use of Seamen. By John Adair, Geographer for that Kingdom. Edinburgh, fol.' Of this work the first part only was printed; it is now rare. The second part was never published. The committee on public accounts, in their report laid before parliament 21 July, 1704, state 'that four of our number did visit Mr. Adair's work, who told us it was far advanced and deserved encouragement' (*Acta Parl.* vol. xi. App. p. 49). Another act of tunnage was then passed in his favour, 8 Aug. 1705, but the second part never appeared, and his papers are not known to have been preserved.

Adair probably died in London towards the end of 1722, for we find that in 1723 his widow obtained from government some remuneration for her husband's labours and losses, which last must have been considerable, as Adair, as early as July 1694, stated in a memorial to the lords of the privy council that these losses were 'three times more than ever was gotten from the collectors upon the accompt of Tunnage.' Among the records of the court of Exchequer is an 'Inventory of the Maps and Papers delivered by Jean Adair, Relict of Mr. John Adair, Geographer, F.R.S., to the Right Hon^ble^ the Barons of exchequer in persuance of a Warrent from the Lords Justices, dated 21st June, 1723;' as is also a minute of the Barons of Exchequer, Martis 19° Nov. 1723, to the following effect: 'Mrs. Adair, Relict of Jn° Adair, late Geographer, having given upon oath an Inventory of all Maps and Papers belonging to her late Husband, in pursuance of the Lord Justices Sign Manual, dated 21st June past, Ord^d^ that the same be lodged in the Rem^rs^ Office, and the Precept for payment of her allowance of £40 p^r^ an. be delivered to her.'

Some of Adair's surveys are preserved in the Advocates' Library, Edinburgh; others, MS. maps, probably copies, are preserved in the King's Library, British Museum. According to Gough, other sketches remained in the hands of his daughter, Mrs. Douglas.

Gough also mentions that 'Mr. Bryan shewed the Society of Antiquaries, in 1724, two drawings of the whole coast of Scotland, upon the Frith of Forth as high as Stirling, and of the Cluyd to Glasgow, and of the Solway Frith to Carlisle,' by the late John Adair (*British Topography*, vol. ii. p. 577).

One of the charts found in his 'Description of the Sea Coasts and Islands of Scotland' is of peculiar interest; it bears the following title: 'A true and exact Hydrographical Description of the Sea Coast and Isles of Scotland Made in a Voyage round the same by the great and mighty prince James the 5th. Published at Paris by Nicolay D'Aulphinois, & Cheif Cosmographer to the French King, anno 1583; and at Edinburgh by John Adair, Fellow of the Royal Society, anno 1688. James Moxon sculp. (Adair brought 'Moxon ane engraver' over from Holland in the previous year, 1687.) This chart is engraved on a half folio sheet, the same size as the original, which is extremely rare, entitled 'Vray et exacte description Hydrographique des côtes maritimes d'Escosse, & des Iles Orchades, Hebrides, avec partie d'Angleterre et d'Irlande, servant à la navigation. Par N. de Nicolay D'Aulphinois Sieur d'Arfeville et de Belar, premier Cosmographe du Roy, 1583.' This again occurs in a book equally rare, but known as 'La Navigation du Roy d'Ecosse Iaques cinquiesme du Nom . . . par Nicholay d'Arfveille.' Paris, 1583, 4to. A copy of this book with the original chart is preserved in the Grenville Library, British Museum.

The remaining documents of Adair that call for notice in the Inventory are as follows:

'Principal Manuscripts not printed:—

'A Journal of the Voyage made to the North and West Islands of Scotland by John Adair, Geographer, in the year 1698, consisting of fifteen full sheets, and seems to be the original by his own hand.'

A list of nine maps relative to the said journal:—1, Channel between Hoy and Po-

mona; 2, West Coast of Ross; 3, Island and Port of Cana; 4, Scalpa, with the Coast of Harris; 5, East Coast of Uist; 6 and 7, Views of the foresaid Islands; 8, South Coast of Sky; 9, South Islands of Orkney.

[Sir R. Sibbald's Account of Scottish Atlas, 1683, fol.; Rich. Gough's British Topography, 1780, vol. ii., 4to; G. Chalmers's Caledonia, vol. ii. 1810, 4to; Watt's Bibliotheca Britannica (Authors), vol. i. 1824, 4to; Papers relating to John Adair, 1686–1723, printed in Bannatyne Miscellany, vol. ii. 1836, 4to; Biographical Dictionary, Soc. D.U.K. 1842, 8vo.] C. H. C.

ADAIR, PATRICK (1625?–1694), presbyterian minister, was of the family of Adair of Galloway, originally Irish (Fitzgeralds of Adare). He is usually treated as son of Rev. William Adair of Ayr (who administered the solemn league and covenant in Ulster 1644), but was probably the third son of Rev. John Adair of Genoch, Galloway. He was eyewitness, 'being a boy,' of the scene in Edinburgh High Church, 23 July 1637, when stools were flung at the dean and bishop on the introduction of the service-book. This places his birth about 1625. He entered divinity classes of Glasgow College in December 1644, and was ordained at Cairncastle, co. Antrim, 7 May 1646, by the 'army presbytery' constituted in Carrickfergus 10 June 1642 by the chaplains of the Scottish regiments in Ulster. In 1648 Adair and his patron, James Shaw of Ballygally, were appointed on a committee to treat with General Monk and Sir Charles Coote, the parliamentary generals in Ulster, for the establishment of presbyterianism in those parts. But, on the beheading of Charles I, the presbyterian ministers of Antrim and Down (Milton's 'blockish presbyters of Clanneboye') broke with the parliament and held a meeting in Belfast (February 1649), at which they protested against the king's death as an act of horror without precedent in history 'divine or human,' and agreed to pray for Charles II, who, for his part, promised to establish presbyterianism in Ulster. The parliamentary generals replaced the presbyterian by independent and baptist ministers, and Adair had to hide among the rocks near Cairncastle. In March 1652 he took part in a public discussion on church government between presbyterian and independent ministers at Antrim Castle. He was the mouthpiece of the ministers who declined (October and November 1652) to take the engagement to be true to the commonwealth against any king, and was one of two ministers appointed to wait on General Fleetwood and the council in Dublin (January 1653) to seek relief therefrom. Being told that papists might plead conscience as well as they, Adair drew a famous distinction between the consciences of the parties, 'for papist consciences could digest to kill protestant kings.' No relief was obtained, and commissioners were sent from Dublin in April to search the houses of such ministers as had not sought safety in flight. Adair's papers were seized, but restored to him through the daring act of a servant-maid at Larne. The commissioners devised a plan for transplanting the Ulster presbyterians to Tipperary, but the scheme was abortive; and in April and May 1654 we find Adair in Dublin pleading for the restoration of tithes to the presbyterian ministers, and obtaining instead a maintenance by annual salary (the first *donum* to Irish presbyterians). They got 100*l.* a year apiece till the Restoration, but preserved their independence, not observing the commonwealth fasts and thanksgivings. Adair was one of eight ministers summoned to the general convention at Dublin, February 1660, at a time when there were hopes of a presbyterian establishment, soon dispelled by the restoration of Charles II. Jeremy Taylor, consecrated bishop of Down and Connor 27 Jan. 1661, summoned the presbyterian ministers to his visitation, and on their not attending declared their churches vacant. Thus Adair was ejected from Cairncastle parish church. He went to Dublin to seek relief for his brethren from the Duke of Ormond, lord lieutenant, but could obtain only permission for them to 'serve God in their own families.' In 1653 he was apprehended and sent to Dublin on a charge of complicity in Blood's plot, but discharged after three months with a temporary indulgence on condition of living peaceably. About 1668 a meeting-house was built for him at Cairncastle. Adair was one of the negotiators in 1672 for the first *regium donum* granted to presbyterians by Charles II. On 13 Oct. 1674 the Antrim meeting removed Adair to Belfast, in succession to Rev. William Keyes (an Englishman), not without opposition from the Donegal family, who favoured the English rather than the Scottish type of presbyterianism. After the defeat of the Scottish covenanters at Bothwell Brig (June 1679) fresh severities were inflicted on the Ulster presbyterians; their meeting-houses were closed and their presbytery meetings held secretly by night. James II's declaration (1687) gave them renewed liberty, which was confirmed by the accession of William III, though there was no Irish toleration act till 1719. Adair headed the deputation from the general committee of Ulster presbyterians, who presented a congratulatory address to William III in London 1689, and obtained

from the king a letter (9 Nov. 1689) recommending their case to Duke Schomberg. William, when in Ulster in 1690, appointed Adair and his son William two of the trustees for distributing his *regium donum*. 'There has been no minister, at any period in the history of Irish presbyterians, engaged in such a continued series of important transactions as Patrick Adair' (Armstrong). Late in life he drew up 'A True Narrative of the Rise and Progress of the Presbyterian Government in the North of Ireland,' extending from 1623 to 1670, which it is to be regretted that he did not finish. For the religious history of the period it is invaluable. Adair died in 1694, probably at its close, as his will was proved 6 July 1695. He married first his cousin Jean (died 1675), second daughter of Sir Robert Adair of Ballymena; second, a widow, Elizabeth Anderson (*née* Martin). He left four sons, William (ordained at Ballyeaston 1681, removed to Antrim 1690, and died 1698), Archibald, Alexander, and Patrick (minister at Carrickfergus, died June 1717), and a daughter Helen.

[Adair's True Narrative, ed. Killen, 1866 (cf. correspondence on errors of this edition in Northern Whig, October and November 1867); Reid's Hist. of Presb. Ch. in Ireland, 2nd ed. 1867; Witherow's Hist. and Lit. Mem. of Presb. in Ireland, 4th ser. 1879; C. Porter's Cong. Mem. Cairncastle, in Christ. Unitarian, May and June 1865, and Ulster Biog. Sketches, 1883; Armstrong's Appendix to Ordination Service, James Martineau, 1829, p. 91; Disciple (Belf.), February 1883; Funeral Register (Presbyterian) at Belfast.] A. G.

ADAIR, Sir ROBERT (1763–1855), the last survivor of Charles James Fox's friends, was the son of Robert Adair, sergeant-surgeon to George III, and Lady Caroline Keppel. He was born on 24 May 1763, and was sent to Westminster school, and thence to the university of Göttingen, where Canning, who styled him 'bawba-dara-adul-phoolah' and many other names, satirised him as falling in love with 'sweet Matilda Pottingen.' Before he was twenty he was ranked among Fox's intimate friends, and, had the whig minister gained the seals of the foreign office in 1788, Adair would have been his under-secretary. When the French revolution broke out, he visited Berlin, Vienna, and St. Petersburg, to study its effects on foreign states, and to qualify himself for diplomatic office. Some of his political opponents believed that he had been despatched by Fox to Russia to thwart the policy of Mr. Pitt, and the accusation was reproduced in 1821 in the Bishop of Winchester's 'Memoir of Pitt,' which brought about an angry correspondence in print between the bishop and Adair. He sat in parliament for the whig boroughs of Appleby and Camelford. During Fox's tenure of office in 1806 he was despatched on a mission to Vienna to warn Austria of the dangers to which she was exposed from the power of France, and on his return from Vienna was sent by his old antagonist Canning to Constantinople to open up a negotiation for peace with the Porte. Memoirs of these missions were published by Sir Robert Adair in 1844–1845. From 1831 to 1835 he was engaged on a special mission in the Low Countries, where his exertions prevented a general war between the Flemish and the Dutch troops. For his services in the East he was created a K.C.B. in 1809, and at the time of his death he was the senior knight of the order. His successful mission in 1831 was rewarded by his appointment as member of the privy council, and the grant of the highest pension which could be awarded to him. Among his other writings are a reprint in 1802 and 1853 of Fox's 'Letter to the Electors of Westminster in 1793, with an application of its principle to subsequent events,' and a sketch of the character of the late Duke of Devonshire (1811). His wife was Mlle. Angélique Gabrielle, daughter of the Marquis d'Hazincourt. His stores of recollection of diplomatic and political life made him a frequent guest at the chief whig houses of London, and his name is frequently mentioned in the diary of Tom Moore. Full of years and honours he died at Chesterfield Street, Mayfair, on 3 Oct. 1855.

[Gent. Mag. 1855, N.S., xliv. p. 535; Lord Albemarle's Fifty Years of Life, i. 225; Lord John Russell's Memorials and Correspondence of C. J. Fox, vol. ii. appendix.] W. P. C.

ADALBERT Levita or Diaconus (*fl.* 700), an early English saint, was the contemporary of St. Willibrord (658–738) and his fellow-worker in the conversion of the Frisians. He is said to have been the first archdeacon of Utrecht, and to have been despatched by Willibrord to preach the gospel in Kennemaria (702), where he built a church at Egmont, near Alkmaar, in North Holland. The date of his death is given by Le Cointe as 25 June 705. This Adalbert was patron saint of Egmont, where his faithful worshipper, Theodoric I, count of Holland (*c.* 922), erected a shrine for his relics. At the bidding of Egbert, archbishop of Treves and grandson of Theodoric I, who believed himself to have been cured of a fever by this saint's intercession, certain 'monachi Mediolacenses' (Metloch, near Saarbrück, in the diocese of Treves) drew up in the tenth century a life of Adalbert. This life, together with another account

written by a monk at Egmont in the twelfth century, is our chief authority on this subject. According to the first of these writers a certain English priest named Egbert, being divinely forbidden to undertake a personal mission among the heathen of North Germany, despatched Willibrord, Adalbert, and ten others in his stead.

According to all accounts Adalbert was of noble birth, and it is not improbable that he was the grandson of Oswald, king of Deira, who died in 642. For Marcellinus (who claims to have himself been one of the abovementioned twelve), in his life of St. Swidbert, calls Adalbert's father 'Edelbaldus filius Oswaldi regis,' and we know from Bede that Oswald did leave a son Edilwald, Adilwald, or Oidilwald, who, for a short time, reigned over Deira till he played the traitor to Oswy, and lost his kingdom with the overthrow of Penda (655). Adalbert, if a son of this Edilwald, might well enough have been a contemporary of St. Willibrord (658–738). Following the same authority we find Adalbert's name occurring among a list of preachers despatched into various districts of West Germany by order of the council of Utrecht (702), with Egmont specially mentioned as the scene of his labours. But the whole question is involved in doubt, as this 'Vita Swiberti,' if not a complete forgery, is extremely incorrect, and has been subject to large interpolations. The Bollandist fathers refuse to give it any credit; but Le Cointe (iv. 204) allows that it may contain a substratum of truth, and follows it, though with some hesitation.

The abbey of Egmont, dedicated to the memory of this saint, was long a most important institution till it was utterly destroyed by the Spaniards at the siege of Alkmaar in 1573 (Motley, *Rise of Dutch Republic*, pt. iii. ch. 9). However, even so late as 1709, when the Bollandist fathers drew up their account of St. Adalbert, the villagers of Egmont and the neighbourhood still kept 25 June sacred to the memory of their patron saint. Other authorities (Mabillon, iii. 586) assign a somewhat different date (c. 740) to the subject of this article, and this has led to his life appearing twice in Dr. Smith's 'Dictionary of Christian Biography' (i. 32). Tanner mentions certain 'Epistolæ' of Adalbert's as still extant, and the 'Epistola ad Herimannum' [see Adalbert of Spalding] has also been, without authority, assigned to this author.

[Acta Sanct. 25 June, pp. 94–110; Mabillon's Acta Bened. iii. 586; Le Cointe's Annales Eccles. Franc. iv. 216–7, 392–5, 444; Mabill. Annales Benedic. i. and ii. p. 116; John de Beka's Chronicon in Vita Willibrordi; Johannis de Leydis Annales Egmundani, c. i–x.; Marcellini Vita Swiberti, c. vi. xiv.] T. A. A.

ADALBERT of Spalding (*fl.* 1160?) is said by Bale and Pits to have been a Cluniac monk belonging to the abbey of Spalding in Lincolnshire, and to have flourished about the year 1160. Our early biographers give him great praise for his knowledge of the Scriptures and the fathers. They also speak in high terms of his elegance of style and his modesty in always following the opinions of these authorities rather than his own. His favourite author, they add, was Gregory the Great, from whose treatise upon Job (*Moralia*) he compiled his own work entitled 'De Statu Hominis,' or 'Speculum Status Hominis.' An 'Epistola ad Herimannum Presbyterum' and certain 'Homiliæ' are also mentioned among his writings.

But, whatever may be the case with the 'Homiliæ,' it is very questionable whether the author of the 'Speculum' and the 'Epistola ad Herimannum' has any right to the surname 'Spaldingensis,' or, indeed, to be considered as an Englishman at all. For Boston Buriensis (*cir.* 1410), the first English writer who mentions the 'Speculum,' calls it the work of Adalbert the Deacon, and describes it as a book divided into 155 chapters, and composed of extracts from Gregory's 'Moralia.' More than one hundred years later Leland (*Collect.* iii. 32) found at Spalding a work entitled 'Adelberti liber Diaconi ad Herimannum Presbyterum.' Now there are many copies extant of a letter addressed by Adalbert the Deacon to a priest Herman, all acting as a kind of preface to a book of extracts from the 'Moralia' of St. Gregory. Moreover, this letter speaks of the compilation that follows as a 'Speculum,' the very title given by Boston and Pits to the similar collection of their Adalbert, to whom the latter assigns likewise an 'Epistola ad Hermannum.' When we consider the extent to which Bale and Pits have availed themselves of the labours of Boston and Leland, we can hardly avoid the inference that all four are alluding to one and the same work—a series of extracts from Gregory's 'Moralia' prefaced by a letter from Adalbert the Deacon to Herman the priest—but that the two first, learning from Leland that a copy of this book existed at Spalding, have imagined it to be the production of an Adalbertus Spaldingensis of their own creation. Again, the greater number of the manuscripts of this work (cf. Martene, *Anecdot.* i. 84, and Tanner) are to be found abroad—a fact which tells strongly against its author's being an Englishman, though we need hardly go so far as Tanner, who suggests that he was a monk of St.

Martin's at Tours, and identifies Adalbert's correspondent with Herman, the abbot of that establishment till 1136. The editor in Migne calls this Adalbert 'Scolasticus Mettensis,' and boldly assigns the year 879 as the date of his death.

Though the author of the 'Speculum' can hardly have been a native of Spalding, yet there may have been an 'Adalbertus Spaldingensis' who was the author of the 'Homiliæ' mentioned by Bale and Pits; and the testimony of these two writers may then be accepted as regards his character and the age in which he lived.

[Bale, Scriptorum Catalogus, i. 205; Pits, Rel. Hist. de Reb. Angl. 225; Tanner, Bibl. Brit. Præfat. xxvii, and under Adalbert; Leland's Collect. iii. 32; Martene's Anecdota, i. 83, 84; Mabillon's Analecta, i. 132; Migne's Curs. Patrolog. cxxxvi. 1309, ccxviii. 402.] T. A. A.

ADAM Anglicus is identified by Tanner with Adam Angligena [see Adam Angligena]. Quetif, on the other hand, contends that he is none other than Adam Goddam, and in support of his position quotes the opening words of the so-called Adam Anglicus, 'Commentarii in Magistri Sententias,' which are almost exactly the same as the commencement of a similar treatise written by Adam Goddam as given by Wadding [see Goddam, Adam]. The very name of Adam Anglicus is unknown to Leland; but in Bale this author appears as 'Adamus Scholasticus,' and is by him assigned to the Dominican order on the authority of Peter Vincentinus (Bandellus), who describes him as maintaining that the Virgin Mary was born in original sin. But Bale's argument is very fallacious; for many of the writers cited by Bandellus, though adhering to the doctrines which in later times were so strongly upheld by the Dominicans, were most certainly not themselves members of that brotherhood. Indeed, it is part of Bandellus's argument to show what was the orthodox and early creed of the church on the above question; and so far is his list of names from being one of Dominicans exclusively, that we have the name of Maurice, bishop of Paris, quoted on the opposite page, and, only a few leaves before, that of Alcuin—both of whom flourished before the Dominican order was instituted; while just above the name of Adam Anglicus comes that of the fierce enemy of both the great mendicant orders, Richard Fitzralph, the archbishop of Armagh. Pits's account, which is plainly based upon that of Bale, adds to the list of his works certain 'Quæstiones Ordinariæ;' but in this assertion too he is merely following Bale, who gives us the additional information that Adam Anglicus won great fame for himself at Paris by his skill as a disputant and a teacher. Neither of our two English authorities knows anything respecting the age in which this writer lived. If we accept Quetif's theory, and then identify Adamus Scholasticus and Adamus Anglicus, as Pits has done, the writer will have to be considered a Franciscan, and to have flourished in the fourteenth century. Perhaps, on the whole, it is safer to acknowledge that we know nothing more of him than what Bandellus tells us, viz. that a certain 'Magister Adamus Anglicus, doctor Parisiensis,' wrote a Commentary on the Sentences of Peter Lombard.

[Bale, Scriptorum Catalogus, ii. 81; Pits, Rel. Hist. de Reb. Angl. 819; Wadding's Scriptores Ordinis Minoris, 1; Quetif's Scriptores Ordinis Prædicatorum, i. 739; Bandellus de Puritate Conceptionis, 36.] T. A. A.

ADAM Angligena (*d.* 1181?), called by Tanner Adam Anglicus, and by him identified with the author of the 'Commentarii in Magistrum Sententiarum' [see Adam Anglicus], was a theologian of some eminence, and flourished in the twelfth century. His life has to be made out from the scattered pieces of information to be found among the writings of his contemporaries. Du Boulay tells us that he was surnamed Adam de Parvo-Ponte, from the little bridge over the Seine near which he gave his lectures. The same authority also states that he was a pupil of Abelard, and identifies him with Adam, bishop of St. Asaph (to whom we shall refer below), and also with John of Salisbury's friend, 'ille Anglus Peripateticus Adam.' The grounds for this identification will appear in the course of this account. The year 1147 saw the commencement of one of the most famous ecclesiastical trials of the twelfth century. Gilbert de la Porée, the aged bishop of Poitiers, was accused by two of his archdeacons—Calo and Arnold Neverlaugh—of heresy. St. Bernard embraced their cause, and the pope promised to consider the case when he reached Gaul. After a first hearing at Auxerre the question was formally opened at Paris. Gilbert was summoned to defend himself, while two ecclesiastics were appointed to collect the evidence against him—Adam de Parvo-Ponte, 'a subtle man,' who had recently been made canon of Paris, and Hugo de Campo-Florido, the king's chancellor. These two seem to have given great offence to unprejudiced hearers by the system they adopted; for, without bringing forward passages from the writings of Bishop Gilbert, they proposed to swear that they had heard heretical opinions fall from his lips; and people were astonished

that men of position, so well exercised in the true methods of argument ('viros magnos et in ratione disserendi exercitatos') should offer an oath for a proof. This Adam de Parvo-Ponte, then, was a canon of Paris in 1147, and considered an adept in the science of dialectics. In 1175, when Godfrey, bishop of St. Asaph, was driven from his see by the enmity of the Welsh, we read in the English Chronicles of that age that his successor was one Master Adam, canon of Paris. This Adam is mentioned, a year and a half later, as being present at the great council, when Henry II decided between the claims of the kings of Castile and Navarre; and, indeed, he signs the award as one of the witnesses. In the same year he attested the same king's charter to Canterbury. Meanwhile, events had been occurring on the Continent which attracted Adam's attention. His old master, Peter Lombard, had now been many years dead, and attempts were being made to convict his famous 'Sentences' of heterodoxy. At the Lateran council of 1179 the question was raised again, and Walter of St. Victor has left us a graphic account of the whole scene. When the subject was brought forward towards the close of the council, certain cardinals and bishops objected to the introduction of a fresh matter, saying that they had come to Rome to treat of greater affairs than a mere question of dogma; and on the pope's answering that first and chiefest they must treat of the christian faith and of heretics, they left the consistory in a body. As they were quitting the chamber one of them, Bishop Adam of Wales, flung a parting taunt at Alexander III—'Lord Pope, in time past I was provost (præpositus) of Peter's church and schools, and I will defend the "Sentences of the Master."' From this, then, it appears that Bishop Adam had occupied a distinguished position as a teacher during the time that Peter Lombard ruled in the schools of Paris (*c.* 1150). This would make his date agree remarkably well with that of Adam de Parvo-Ponte, who was, as we have just seen, likewise canon of Paris about the same time. Of the subsequent events of Adam's career we hear nothing definite; but the English Chronicles tell us that he died at Oseney, near Oxford, in 1181.

In an interesting passage (*Metalogicus*, iii. 3) John of Salisbury makes mention of '*ille Anglus Peripateticus Adam*,' with whom he had once lived in almost daily interchange of ideas and books, though the two had never stood to each other in the relationship of pupil and master. According to John's testimony Adam was fond of laughing at the word-splitters and phrase-mongers of his age, but, at the same time, would naïvely confess that he dared not practise what he preached, for he would soon be left with few pupils or none at all were he once to handle dialectics with the simplicity that was their due. A graceful tribute is then paid to the honour of a man from whom John had learnt not only to recognise the true but to discard the false. In another passage Adam is coupled with Abelard as one of the typical teachers of the age; and later (iv. 3) is condemned for displaying in his 'Ars Disserendi' an over-subtlety and verbiage which friends might perhaps attribute to keenness of intellect, but enemies would certainly ascribe to folly and vanity. Here Adam appears as an expounder of Aristotle, who, though darkening his authority by 'intricacy of words,' is yet worthy of much praise.

Du Boulay considers this Adam to be identical with Adam de Parvo-Ponte; and in this opinion he may well be correct. For the dates of the two writers coincide, the characteristic of over-subtlety seems common to both, and lastly there may be an allusion to the 'Ars Disserendi' in the passage quoted above, where Otho of Frisingen openly expresses his surprise that a man so well practised in the true method of argument should adopt so strange a course at the trial of Gilbert de la Porée.

[Otho of Frisingen ap. Pertz, xx. 379; Baronius's Annales, xix. 499; Labbe's Concilia, xxii. 217; Du Boulay's Historia Univers. Parisien. ii. 149, 715; Godwin De Præsulibus Angliæ, 634; Ralph de Diceto's Imagines (Rolls Ser.), i. 402; Gervase of Canterbury's Opera Historica (Rolls Ser.), i. 255, 262, and Actus Pontificum, ii. 399; Roger of Hoveden (Rolls Ser.), 78, 121, 131; Annales Waverl. sub anno 1181, and Annales Oseneii sub anno 1181, in Luard's Annal. Monastici (Rolls Ser.); John of Salisbury's Metalogicus, iii. prol. iii. 3, ix. 3; cf. Pits, Rel. Hist. de Reb. Angl., under Adamus Pontraius, 820; and Tanner, under Adamus Anglicus. For Walter of St. Victor's account of the Lateran council of 1179 see Du Boulay, ii. 431.] T. A. A.

ADAM OF BARKING (*fl.* 1217 ?), a Benedictine monk belonging to the abbey of Sherborne in Dorset, is praised by Leland for his great erudition, and his promise as a writer both in prose and verse. According to Bale and Pits, Adam was educated at Oxford, and was a model of all the christian virtues. As old age came on he devoted himself more and more to the study of the Scriptures and the work of public preaching. For the latter task he seems to have been peculiarly fitted, and his biographers make special mention of his eloquence and zeal in lashing the vices of the people. Bale and Pits say that he

flourished about the year 1217, and this date may be fairly correct, as one of his works was dedicated to John, canon of Salisbury, who is doubtless to be identified with the far-famed John of Salisbury who died in 1180. Of Adam's writings, which embraced treatises on the Old Testament as well as the New, there were existing at Sherborne in Leland's time: 'De Naturâ divinâ et humanâ' (verse), 'De Serie Sex Ætatum' (verse), 'Super Quatuor Evangelia' (prose). According to Tanner a manuscript of this author is to be found in the library of Clare College, Cambridge. The names of other works of his are enumerated by Pits.

[Leland's Comment. 232, Collect. iii. 150; Bale, 269; Pits, Rel. Hist. de Reb. Angl. 289; Oudin De Script. Eccles. iii. 9.] T. A. A.

ADAM OF BUCKFIELD (*fl.* 1300?), an English commentator on Aristotle, is praised by Bale and Pits for his love of this author and his subtlety in interpreting his works. Bale adds that he was accustomed to use Aristotle for the explanation of both natural and supernatural affairs. There still exists in Balliol College Library (*MSS.* ccxli.) a manuscript entitled 'Adami Buckfield Commentarius super Aristotelis Metaphysicam.' Coxe, in his Cat. MSS., assigns the handwriting of this manuscript to the fourteenth century; and, as the name of Alghazil, who died in 1111, occurs in it, we get two extreme dates within which Adam must have flourished. But, since Aristotle, till the thirteenth century, was known to Western Europe only as a logician (BASS MULLINGER, *History of Cambridge University*), it is perhaps best to assign this commentator to the century in which his sole existing manuscript was written. Wadding reckons him as a Franciscan, and professes to have seen four other treatises upon Aristotle written by this Adam, besides the one above mentioned, which he had never come across. As regards the surname Buckfield or Buccenfeldus, there still remains a small village bearing the name of Buckingfield, not far from Morpeth in Northumberland; and as surnames had not yet lost all significance in the fourteenth century, it may have been the birthplace of our author.

[Leland, Comment. 269; Bale, ii. 45; Pits, 820; Wadding's Script. Ord. Min. p. 1; Biblioth. Franciscana, i. 9.] T. A. A.

ADAM OF CAITHNESS (*d.* 1222), Scottish bishop, was probably a native of the south of Scotland. The tradition is that he was a foundling exposed at the church door. He first appears in 1207, when we find that he, already prior of the Cistercians at Melrose, became abbot. On 5 Aug. 1213 he was elected bishop of Caithness, and consecrated on 11 May 1214 by William Malvoisin, bishop of St. Andrews. In 1218 he went to Rome to receive the pallium, with the bishops of Glasgow and Moray. The interest of his life belongs to its tragic close, which is celebrated in Saga as well as recorded in church chronicle. It seems that the people of his diocese had reason to complain of the excessive exaction of tithes. The old rule was 'every score of cows a spanin [12 lbs. Scots] of butter;' Adam extorted the spanin from fifteen cows, from twelve, from ten. The Northmen remonstrated and appealed in vain; at length an angry mob sought the bishop at the episcopal manor of Halkirk in Thorsdale. He sent out Rafn the lawman to parley with them, but they began to use clubs, stones, and fire, and at length fell upon Adam and his deacon Serlo, a Cistercian of Newbattle, and murdered them both. This occured on Sunday, 11 Sept. 1222. The king, Alexander II, is said to have executed fearful vengeance on the murderers; the Saga says the hands and feet were hewn off eighty men. Adam was buried at Skinnet, but his remains were transferred to Dornoch in 1239.

[Chronica de Mailros and Records of Bishopric of Caithness (Bannatyne Club); The Orkneyinga Saga, London, 1873; Grub's Ecc. Hist. of Scotland, 1861, i. 305, 318.] A. G.

ADAM THE CARTHUSIAN (*fl.* 1340) is described as a Carthusian monk and a doctor of theology. A list of his works is given in Tanner's 'Bibliotheca,' p. 7; but he is confused with Adam of Eynsham, the author of the 'Life of St. Hugh of Lincoln;' and another of the works mentioned, the 'Scala Cæli,' is attributed to Guigo Carthusianus in the printed editions.

[Opp. S. Augustini, vi. App. 1452; S. Bernardi, ii. 647.] H. R. L.

ADAM OF DOMERHAM (*d.* after 1291), monk of Glastonbury, was a native of Domerham, a village in Wiltshire belonging to Glastonbury Abbey. He wrote a history of his house, entitled 'Historia de Rebus gestis Glastoniensibus,' which exists in a manuscript in the library of Trinity College, Cambridge, possibly the author's own copy. It has been published by Thomas Hearne in two volumes. The first volume, however, does not contain any part of the work of Adam. The history forms a continuation of the treatise of William of Malmesbury, 'De Antiquitate Glastoniæ.' It begins at 1126, when Henry of Blois, afterwards bishop of Winchester, became abbot, and ends with the death of Abbot John of Taunton in 1291. A large part of

the history is taken up with papal bulls, charters, and other documents. From some expressions used by Adam about the character of Abbot Michael (1235–1252) it may be supposed that he entered the convent in his time. He was, therefore, a member of the fraternity during part of that period of difficulty and discord which followed the annexation of the abbey to the see of Wells by Bishop Savaric, a proceeding which brought on Glastonbury heavy expense and loss of property, and which endangered its independence. He relates the history of these troubles at considerable length, and says in his preface that his object in writing his book was to incite his readers to protect or to increase the prosperity of his church, which once enjoyed privileges above all others, but was then bereft of her liberties and possessions. On the deposition of Abbot Roger Forde by William Button, bishop of Bath, in 1255, Adam, with four other monks, was appointed by the convent to elect an abbot by 'compromise,' or on behalf of the whole fraternity. The choice of the electors fell on Robert of Petherton. Roger was, however, restored to his office by the pope. On his death Robert again became abbot. Adam was cellarer to the monastery, and the entry with which he opens the list of good deeds done by Abbot William Vigor, stating that (p. 476) *inprimis* he added to the strength of the beer, possibly shows that the writer entered with some zest into the details of his office. He afterwards became sacristan. On one important occasion he seems to have shown considerable firmness of character. A sharp dispute had been carried on between the bishops of Bath and Abbot Robert about the lordship of the abbey. The bishops claimed to be the mesne lords, while the abbot declared that his house held immediately of the crown. When Robert died in 1274, the monks tried to keep his death secret, avowedly because it happened at Eastertide, but doubtless from the more cogent reason that they desired time to secure the recognition of their immediate dependence on the crown. The bishop's officers, however, found out how matters stood. They came to Glastonbury and caused all the servants of the abbey to swear fealty to their master, and put bailiffs in all the manors. The king's escheator appeared at the abbey gates and was refused admission by the bishop's men. Adam, however, was not daunted, and on behalf of the prior, who apparently was absent at the time, and of all the convent, appealed in set terms against this usurpation. The next day he had the satisfaction of seeing the constable of Bristol Castle arrive. The king's escheator was enabled to take seisin of the monastery, and the bishop's men were forced to retreat in haste. Adam, who was an eyewitness of the proceedings, gives an interesting account of the visit of Edward I and his queen to Glastonbury in April 1278, when the tomb of King Arthur was opened, and his bones and the bones of Guinevere were borne by the English king and his queen to a new resting-place before the high altar. Adam appears to have followed the example of his abbot, John of Taunton, in doing his best to recover for the monastery some of the treasures which it had lost. His history is generally said to end at 1290, the date assigned by him to the death of John of Taunton, with which he concludes his work. This date seems, however, to be incorrect, for he records the burial of Eleanor, queen of Edward I, as taking place 27 Dec. 1290. He says that after that event Abbot John was summoned by the king to the funeral of his mother, Eleanor of Provence, which was performed at Ambresbury on the festival of the Nativity of the B. V. Mary, 8 Sept. 1291. Abbot John was sick at the time, but did not like to fail in obedience to the king's command. His death on the festival of St. Michael is the last event recorded by Adam of Domerham, who therefore brings down his story to 1291.

[Adam de Domerham, Historia de Rebus gestis Glastoniensibus, ed. Hearne, Oxford, 1727; John of Glaston. Chronicon, ed. Hearne, 1726; Dugdale, Monasticon, i. 6; Willis, Architectural History of Glastonbury; Jas. Parker in Somerset Archæol. Society's volume for 1880.] W. H.

ADAM OF EVESHAM (*d.* 1191), was a monk of Notre Dame de la Charité-sur-Loire, Nièvre, afterwards joined to Cluny, and became prior of Bermondsey in 1157, and for that monastery he obtained important privileges in 1160 from Henry II. In 1161 he was made abbot of Evesham, where he completed the cloister, finished St. Egwine's shrine, glazed many of the windows, and made an aqueduct. He obtained the right to use episcopal ornaments in 1163, Evesham being the first abbey which obtained the use of the mitre for its abbot. In 1162 he was one of the papal commissioners for delivering the pall to Archbishop Thomas. He died 12 Nov. 1191. According to Leland he was the author of: 1. 'Exhortatio ad Sacras Virgines Godestovensis Cœnobii.' 2. 'De miraculo Eucharistiæ ad Rainaldum.' 3. 'Epistolæ.'

[Annal. Monast. i. 49, iii. 440; Chron. Abb. de Evesham (Rolls Ser.), 100, 175; Diceto (Rolls Ser.), i. 307.] H. R. L.

ADAM Goddamus. [See Goddam.]

ADAM de Marisco (*d.* 1257 ?), a learned Franciscan, is said to have been a native of Somerset. After having been educated at Oxford, he held for three years the living of Wearmouth in Durham (*Chron. de Lanercost*, sub anno 1253). Adam was famous as a scholar, and his entry into the Franciscan order at Worcester (*cir.* 1237) formed an important addition to its ranks. The story runs that a companion of his, one Adam of Oxford, had made a vow to grant the first request preferred to him in the name of Mary. In his travels he went to visit the friars, and one of them said, 'For the love of the mother of God enter our order and help our simplicity.' Adam at once accepted the intimation as divine, and a vision warned Adam de Marisco to follow his friend's example (Eccleston, *De Adventu Minorum*, p. 16). Adam de Marisco was the first teacher in the school which they set up at Oxford. His influence was quickly felt not only as a teacher, but as the counsellor and friend of all the best men in England. His first friend was Robert Grosseteste, bishop of Lincoln, chancellor of the university of Oxford; whose respect for Adam's judgment became so great that he consulted him on many of the most important matters relating to his see. Adam was constantly summoned to help the Archbishop of Canterbury, Boniface of Savoy, whose wisdom was by no means equal to the duties of his office. He was consulted by the queen, the Earl of Cornwall, and many important persons. But his most noticeable friend was Simon de Montfort, Earl of Leicester, who was largely guided by Adam's counsels.

From his connection with Grosseteste and Simon de Montfort, Adam may be regarded as the intellectual head of the reforming principles in church and state which prevailed in his day. He was also engaged in organising the teaching and discipline of the university of Oxford, and his fame as a scholar spread throughout Europe. In 1245 he accompanied Bishop Grosseteste to the council of Lyons, and on his return had to stay at Mantes to nurse a sick comrade. Grosseteste wrote at once to England for another friar to be sent out to take his place as nurse; he was afraid lest Adam should be tempted to join the university of Paris and so deprive Oxford of his services (*Ep.* 114). Adam's letters show us a life of varied usefulness. He seems to have possessed a singularly sound judgment, and to have impressed all earnest minds. It is noticeable that Adam exercised his influence to restrain the somewhat imperious and passionate nature which was the chief defect in Earl Simon's character (*Ep.* 135–140, 161).

The last years of Friar Adam were disturbed by an attempt to raise him to the bishopric of Ely. There was a disputed election; the king nominated one candidate, the monks elected another. The matter was referred to the pope, and Archbishop Boniface privately urged him to appoint Adam. This stirred the anger of the monastic orders, who mocked at the ambition of a friar. Adam's health was declining, and he died before the matter was settled, but he seems to have felt the reports which were spread against him (*Ep.* 245). The exact time of his death cannot be settled, but it was either late in 1257, or early in 1258.

Adam de Marisco bore in his own time the title of *Doctor Illustris*. Roger Bacon repeatedly speaks of him and Grosseteste as 'perfect in all wisdom,' 'the greatest clerks in the world' (*Op. Tert.* c. 22, 23, 25). There are attributed to him four books of commentaries upon the Master of the Sentences; a commentary upon the Song of Solomon; a paraphrase upon Dionysius Areopagita; an elucidation of Sacred Scripture; theological questions; and 'Lectiones Ordinariæ.' They have not been printed.

[Eccleston, De Adventu Minorum; Adæ de Marisco Epistolæ, in Brewer's Monumenta Franciscana; Roberti Grosseteste Epistolæ, ed. Luard; Chronicon de Lanercost, sub ann. 1253; Matthew Paris, sub ann. 1257; Wadding, Annales Minorum; Wood, Antiquitates Univ. Oxon. i. 72; Brewer's Preface to the Monumenta, lxxvii–ci.]

M. C.

ADAM Murimuthensis. [See Murimouth.]

ADAM of Orlton (*d.* 1345), successively bishop of Hereford, Worcester, and Winchester, was born, according to Leland (*Itin.* 8, 38), at Hereford. He became doctor of laws and 'auditor' in the papal court. He was nominated in 1317 to the see of Hereford by Pope John XXII against the wish of Edward II, who, not content with writing to the pope and cardinals in favour of Thomas de Cherleton, enjoined Adam himself to refuse the see if offered to him (Rymer, *Fœdera*, ed. 1706, iii. 617). However, he was consecrated at Avignon by Nicholas Albertini, cardinal bishop of Ostia, on 22 May 1317, and received the temporalities on 23 July. The next year he was sent to Philip V to complain of the injuries done by his officers to the king's subjects in Aquitaine (25 Aug. 1318), and to the pope on the king's private

matters and on Aquitaine affairs (6 Feb., 1 March 1319). In May 1319 he was one of the commissioners to perform the homage due by Edward II to Philip V for Aquitaine and the other English possessions in France, and to apologise for its delay, and again in March 1320 to settle the interview between the two kings. There is also a credence for him dated 5 Oct. to inform Philip V as to what was being done with regard to a peace with Scotland. At the rising of the barons in 1321 under Badlesmere and Pembroke he took that side, and was one of the messengers to the king from the barons to demand the banishment of the Despensers, and to obtain indemnity for their own conduct. After the battle of Boroughbridge in 1322, and the execution of Badlesmere, he became practically the head of the party, and was brought before the parliament and charged with treason as an adherent of Mortimer, and one who had given counsel and aid to the king's enemies. He is said to be the first English bishop who had ever been brought before a lay tribunal. He refused to answer the charges, excepting with the leave of the archbishop and the other bishops. They asked the king's pardon for him, but, the king not being pacified, he was given into the charge of the archbishop. After a second summons he was taken under the protection of the Archbishops of Canterbury, York, and Dublin, and ten of their suffragans, and anathemas were pronounced against any who should presume to lay violent hands on him. The king, however, went through the form of a trial, had him found guilty, and confiscated all his lands and revenues, allowing even his personal property to be seized. He remained under the archbishop's protection; but the treatment he received confirmed his opposition to the king, who wrote to the pope on 1 April 1324 to complain of his treason, and on 28 May to depose him from his see on the ground of his having joined the rebels. An attempt he made to make his peace with the king while at Winchester through the Earl of Leicester only made the king accuse Leicester of treason. On the queen's landing in 1326 he joined her at once, assisted her with money, and preached before her at Oxford from the text 'Caput meum doleo' (4 Reg. iv. 19), treating the king as the sick head which must be removed for the health of the kingdom. He was now the queen's chief adviser, had the army at Hereford under his command, and it was by his advice that the king was committed to Kenilworth. The chancellor, Robert Baldock, was confined in his prison at Hereford, and thence conveyed to his London house, St. Mary Mounthaw (Old Fish Street Hill), whence he was dragged by the mob and placed in Newgate, where he soon after died from the treatment he received. Bishop Orlton was sent to demand the great seal from the king, who was then at Monmouth (*Fœdera*, ii. 646), and brought it to the queen at Martley. After the parliament met he was sent with the Bishop of Winchester to summon the king to the parliament, and on his refusal brought the answer before the clergy and people on 12 Jan. 1327. The next day, acting as prolocutor for the parliament, he stated that if the queen were to join the king, she would be murdered by him, and then put the question whether they would have Edward or his son as king. He bade them go home and bring the answer the following day. On the answer being for the son, they brought the young prince into Westminster Hall, and Bishop Orlton, the archbishop, and the Bishop of Winchester made their several speeches to the assembly. The next step was to procure the king's abdication. Bishop Orlton was sent as one of a commission chosen by the parliament to visit Edward at Kenilworth, and to induce him to consent to his son's election. He acted as spokesman, explained to the king the cause of their arrival, and put before him the alternative of resigning in favour of his son, or of their choosing whoever might seem best for the protection of the kingdom. He brought back the king's consenting answer to the parliament, says De la Moor, more fully than it was made.

Under the new reign he became treasurer, had the temporalities of his see restored, the proceedings against him in 1323 being annulled in Edward III's first parliament, and was sent to the pope in March 1327 to obtain the dispensation for the young king's marriage with his cousin Philippa of Hainault. While he was at Avignon the see of Worcester became vacant, and to this he was nominated by a papal proviso, although the king wrote both to him and to the prior and convent of Christ Church, Canterbury, forbidding them to hinder the consecration of Wolstan de Bransford, the prior of Worcester, who had been elected by the chapter, and had obtained the royal assent. He was summoned before the parliament at York to answer for his attempts to procure his translation, and for obtaining papal letters prejudicial to the king. In spite of this, the temporalities of Worcester were restored to him on 5 March 1328; nor did he lose the king's favour, as he was sent in the course of the year to demand and receive for the king his

rights as heir to the crown of France. In 1330 he was one of the commission to treat with Philip VI, and to arrange for marriages between the king's sister Eleanor and John, the eldest son of the French king, and between Mary, daughter of the French king, and John of Eltham, earl of Cornwall, as well as for the business of the homage at Amiens, and the completion of the negotiations for peace begun in the two preceding reigns. On his way we hear of him at Canterbury, where he was consulted about the troubles at St. Augustine's. He had fuller powers given him in January 1331, and there is a warrant for the payment of his expenses in April 1332. In 1333 he was one of a commission to treat with Ralph, count of Eu, for a marriage between the count's daughter, Joan, and John, earl of Cornwall. In September 1333 he was nominated by the pope, at the request of Philip VI, to the see of Winchester against the wish of the king, who would not surrender the temporalities till 23 Sept. 1334, when he did so at the request of the archbishop and other bishops. The formal appeal against his appointment charged him with maltreatment of the chancellor Baldock, with his being the cause of the king's imprisonment, and with preventing the queen from joining her husband. His answers to these charges are preserved in the curious paper, 'Responsiones Adæ quondam Wigorniensis episcopi,' &c., which is printed in Twysden's 'Decem Scriptores' (coll. 2763–2768).

As bishop of Winchester we find him one of the king's deputies at the council in London in August 1335, one of a commission in 1336 to treat with the King of France for a joint expedition to the Holy Land, to arrange an interview between the two kings for the consideration of certain processes pending in the French courts, and to treat with David Bruce. In May 1337 the king wrote to the pope not to allow the bishop to appeal to the Roman court for the decision of his cause against William Inge, archdeacon of Canterbury. In the attack on Archbishop Stratford in 1341 he was one of his chief opponents, and the 'famosus libellus' (Birchington, p. 23), which the king put forth against the archbishop, was attributed to his pen. Though he denied this, the archbishop evidently did not believe him, and was able to convict him of falsehood before the parliament in at least one of his charges (Birchington, p. 40). The last entry in the 'Fœdera' concerning Bishop Orlton is in 1342 (16 Nov.), when a loan of 200*l.* was demanded of him. Warton (*History of English Poetry*, ii. 97, ed. Hazlitt) mentions his visitation of the priory of Winchester in 1338, when a minstrel named Herbert sang the song of Colbrond and the tale of Queen Emma.

De la Moor speaks of him as a man of a very crafty intellect, prudent in worldly matters, bold and unscrupulous, and the one who revived the hatred against the Despensers after the king's victory at Boroughbridge. He accuses him of being guilty of the king's murder; but as the story he tells is of a much older date, and as the bishop was out of the country at the time, it may be dismissed as certainly false. It never was charged against him at the time, and in the defence of his conduct above mentioned there is no allusion to such an accusation. He became blind for some time before his death, which took place at Farnham 18 July 1345. He was one of the very few English prelates who had been twice translated—a fact which gave rise to the lines quoted by Wharton (*A. S.* i. 534):—

Trinus est Adam; talem suspendere vadam.
Thomam [Hereford] despexit, Wlstanum [Worcester] non bene rexit;
Swithunum [Winchester] maluit. Cur? Quia plus valuit.

[Trokelowe, 109, and Blanefoorde, 140–142 (Rolls Ser.); Adam of Murimouth, 25, 43, 47, 48, 51, 58, 72 (Eng. Hist. Soc.); Chron. de Lanercost, 257, 258 (Bannatyne Club); Thomas de la Moor, 599–602 (Chron. Ed. I, Ed. II, Rolls Ser.); William de Dene (Ang. Sacr. i.), 367; Birchington (Ang. Sacr. i.), 39, 40; Thorn (Twysden), 2057; Robert of Graystanes, 48, p. 119; Mon. Malmesb. 216, 234, 235 (Hearne); Annal. Paulin. 320 (Chron. Ed. I, Ed. II, Rolls Ser.); Rymer's Fœdera, ii.] H. R. L.

ADAM Scotus, or Anglicus (*fl.* 1180), was a theological writer. The very little that can be ascertained as to his life is almost entirely dependent upon incidental allusions contained in his writings. The national affix, 'Scotus,' does not apparently occur in the earliest edition of this writer's works—that published by Ægidius Gourmont at Paris in 1518. This folio (which may be looked upon as containing all of this author's works, of whose genuineness there can be absolutely no doubt at all) consisted, according to Panzer's account, of a series of 'xxiv.' sermons and two treatises entitled respectively 'Liber de tripartito Tabernaculo' and 'Liber de triplici genere Contemplationis;' and it is ascribed not to Adam Scotus, but to 'Brother Adam of the Prænonstratensian order.' It is almost certain that the xxiv. here must be a misprint for xiv., and that these sermons in reality represent the treatise

entitled 'De Ordine' of the next edition (cf. PANZER, *Annal. Typogr.* viii. 49; *Bibliotheca Telleriana*, 43; and POSSEVINUS, *Apparatus Sacer*, i. 6). In 1659 Peter Bellerus of Antwerp published the works of Adam *Scotus*, to which was prefixed an elaborate, but unsatisfactory, life of the author by Godfrey Ghiselbert, himself a Præmonstratensian. This new issue consisted of (*a*) forty-seven sermons, (*b*) a 'Liber de ordine, habitu, et professione Canonicorum ordinis Præmonstratensis,' divided into fourteen sermons (see above), and assigned in their title to Master Adam; (*c*) a treatise 'De tripartito Tabernaculo;' (*d*) another treatise 'De triplici genere Contemplationis.' The last three works are by the same writer, and are all dedicated to the Præmonstratensian brotherhood. The author of the 'De Tripartito' claims the 'Liber de ordine,' &c., and the author of the 'De Triplici genere,' &c. claims the 'De Tripartito.' One Adam, therefore, wrote the three treatises. And the 'De Tripartito' is full of hints which enable us to fix the author's era with certainty, and his country with a fair amount of probability. In part ii. c. 6 we read that the sixth age of the world dates from the coming of Christ, 'of which age 1180 years are now past.' The same date will suit the lists of popes and kings. The time in which Adam flourished may then be safely set down as being about 1180; he appears to have been alive two years or more later (*De Trip. Tab.* Procem. I. c. iii.). As to the place of his birth we have no such certain indication. Ghiselbert assures us that the manuscripts of this writer call him sometimes 'Scotus,' sometimes 'Anglicus,' and sometimes 'Anglo-Scotus.' Everything in the treatises points to a locality which, about the year 1180, though within the limits of the kingdom of Scotland, was yet strongly under English influence, and already the seat of a Præmonstratensian community. In the explanation of the elaborate 'tabula,' or list of kings, in the 'De Tripartito,' Adam recommends his copyists to insert the royal line of their own sovereigns, after the kings of Germany and France, in the place of his list of English and Scotch ones. The only kingly house whose ancestry he traces up to Adam is that of England; but, on the other hand, he shows a minute knowledge of the character of Malcolm Canmore's children, and declares that he is writing in the 'land of the English (Anglorum) and the kingdom of the Scots.' Moreover, the book in question is formally dedicated to 'John, abbot of Calchou.' There is only one abbot of Calchou, or Kelso, named John, known before the middle of the sixteenth century—namely, John, formerly cantor of the abbey—who signed several charters under William the Lion. He was abbot from 1160 to 1180 (see *Liber Sanctæ Mariæ de Calchou* and *Liber de Melros*, i. 39, 43, &c.). There seems to be only one part of Great Britain which answers to all the requirements of the case, viz., the principality of Galloway, for which William the Lion did homage to Henry about the year 1175, a district where there were already three Præmonstratensian foundations by 1180. But it must be allowed that from many points of view Dryburgh would suit equally well. Ghiselbert, however, has preserved a number of passages from manuscript notices of Adam Scotus that had fallen into his hands, which tend to show that about 1177 Christian, bishop of Casa Candida (Whithorn in Galloway), changed the canons of his cathedral church into Præmonstratensian regulars. The name of Christian's new abbot, according to Mauritus à Prato, who here becomes Ghiselbert's authority, was Adam, or Edan, from the neighbouring foundation of Soulseat near Stranraer, and is identified with our writer. In the Præmonstratensian abbey of St. Michael at Antwerp Ghiselbert found another life of Adam which described him as being born of noble parents in Anglo-Scotia, and a contemporary of the 'first fathers of the Præmonstratensian order.' But the amount of truth that underlies these vague statements is very hard to appreciate at its exact value. Passing on to more certain matters, we can gather that, within two years of 1180, our Adam had been at Præmonstratum, the head abbey of the great order to which he belonged, and that the chief abbots of his order had requested him to forward them a copy of the 'De Tripartito.' In 1177 Alexander III had confirmed the statutes of the order which bade all the Præmonstratensian abbots be present at their annual general chapter. From the allusion made to this statute it seems probable that the writer was abbot of his house at the time, and most certainly he was a man of such reputation with his brethren that, had he lived long, he must have been elected to that office (Procem. I. c. 8; and cf. MIRÆUS ap. KUEN, vi. 36).

It now remains to say a few words respecting the other works assigned to Adam. Ghiselbert has prefixed to his edition of this author forty-seven sermons which are in their heading ascribed to 'Master Adam, called Anglicus of the Præmonstratensian order.' From the author's preface to this collection we learn that it is only part of a body of 100 discourses, of which the first division consisted of forty-seven sermons covering the period from Advent to Lent. Among

the latter fifty-three sermons we read that there were fourteen 'qui specialiter ad viros spectant religiosos.' Oudin tells us that, when a young theological student in the Præmonstratensian abbey of Coussi, near Laon, he used often to have a certain codex containing about 114 sermons in his hands. The writing of this codex he assigns to the year 1200 or thereabouts, and though the first leaves had been torn away he does not hesitate to identify this volume with the complete work of which Ghiselbert's forty-seven sermons formed the first division. The account Oudin gives of the scope of these discourses strengthens this belief, and we can hardly fail to surmise what the fourteen odd sermons are. Copies or originals of the remaining sermons (in whole or in part) were, according to the same authority, to be found in the hands of Herman à Porta, abbot of St. Michael's at Antwerp, and in the library of the Cœlestins at Mantes (cod. 619), where they are ascribed to 'Brother Adam, the Præmonstratensian.' Ghiselbert tells us that the Cœlestins at Paris were still accustomed at mealtimes to read aloud our author's sermons, of which, in another passage, he adds that they possessed an old manuscript entitled 'Magistri Adami Anglici Præmonstratensis Sermones.' From the above remarks it would appear that the Præmonstratensian Adam of the sermons was very probably the Præmonstratensian Adam of the fourteen sermons entitled 'De Ordine,' &c., who in that case went by the name of Adam Anglicus the Præmonstratensian. Again, both Herman à Porta and the Cœlestins at Mantes (cod. 618) possessed a 'Libellus Adam Præmonstratensis, natione Anglici, De Instructione Animæ,' which they assigned to the author of the sermons. Now this work was in 1721 published by Pez from altogether another source, and is by him headed as the work of 'Adam the Præmonstratensian, abbot and bishop of Candida Casa in Scotland.' But Pez neglects to tell us whether he is here following the manuscript title of the work, or merely adopting Ghiselbert's theory alluded to above. The treatise in question is, in its prologue, dedicated to Walter, prior of St. Andrew's in Scotland, by brother Adam 'servorum Dei servus,' a phrase which seems to imply that its author was an abbot or other high church dignitary. Now there appears to have been only one Walter among all the known priors of St. Andrews, and he held office from 1162 to 1186, and from 1188 to at least the year 1195 (Gordon's *Ecclesiastical Chronicle*, iii. 75). This agrees very well with the date already established for the so-called Adam Scotus; but of course there may have been many Adams flourishing at this time in Scotland, though it would seem hardly likely that there should be two Scotch Præmonstratensian canons of this name with a European reputation. The deduction to be made from the above remarks is that all the before-mentioned works are probably by one author, who was certainly a Scotch Præmonstratensian canon and probably an abbot, but whether of Whithorn —in which case he may have been bishop also—or not can hardly be considered as settled in one way or the other. Still more uncertain is Ghiselbert's identification of our Adam with the Præmonstratensian English bishop, the contemporary of Cæsar Heisterbachensis (scripsit c. 1222), of whose death that author tells so pretty a story (*Miracula*, l. iii. c. 22). Ghiselbert makes mention of a lost work written by our Adam entitled 'De dulcedine Dei,' and also of a volume of letters. Pez believed himself to have traced the former work in a fifteenth-century catalogue of certain 'Codices Tegernseenses,' and assigns a set of Latin verses entitled 'Summula' to the same author, but on very insufficient grounds.

[Migne's Patrologiæ Cursus Completus, cxcviii., which contains all Adam's writings that have as yet been published under his name; Mackenzie's Writers of the Scotch Nation, i. 141–5; Oudin De Scriptor. Eccles. ii. 1544–7; A. Miræi Chronicon Ord. Præmonstr. ap. Kuen's Collectio Scriptorum, vi. 36, 38, and sub anno 1518; B. Pez' Thesaurus Anecdot. pt. ii. 335–72; Fabricius' Biblioth. Lat. i. 11; Cave's Scriptores Ecclesiæ, ii. 234. For Christian, bishop of Candida Casa, and his suspension in 1177, see Roger Hoveden (Rolls Ser.), ii. 135, &c.] T. A. A.

ADAM of Usk (*fl.* 1400), lawyer and writer of a Latin chronicle of English history from 1377 to 1404, was born at Usk, in Monmouthshire, probably between 1360 and 1365. By the favour of Edmund Mortimer, third earl of March, who held the lordship of Usk, he was appointed to a law-studentship at Oxford, and took a doctor's degree, being in 1387 an 'extraordinarius' in canon law. He also entered the church. He pleaded in the Archbishop of Canterbury's court for seven years, from 1390 to 1397; and in the latter year he attended, perhaps in some official capacity, the last parliament of Richard II, of the proceedings of which he has left a valuable account. In the revolution of 1399 he joined Thomas Arundel, archbishop of Canterbury—one of Bolingbroke's principal adherents—and accompanied the invading army in its march northward from Bristol to Chester. By his influence his native place escaped the punishment with which it was

threatened for the resistance of its inhabitants. After Richard's surrender Adam was appointed one of the commissioners for the deposition of the king; and he gives us an interesting account of a visit that he paid to him in the Tower. The immediate reward of his services was the living of Kemsing and Seal in Kent, together with a prebend in the collegiate church of Abergwili. He soon afterwards received another prebend in the church of Bangor. As a further proof of the value set by the new king on his ability as a lawyer, a case was submitted to him in the following year, 1400, whereby Henry sought to avoid restoration of the dower of Richard's young queen, Isabella of France.

But soon afterwards Adam forfeited the royal favour by the boldness with which he remonstrated with Henry on the faults of his government; and in 1402 he was sent in banishment to Rome, where, however, he was well received, and appointed papal chaplain and auditor of the Rota. He was not allowed to return to England for four years; and of his life after that date we have no information, as the latter part of his chronicle is lost.

While at Rome he states that he was nominated by the pope to the see of Hereford, which fell vacant in 1404, but that the intrigues of his enemies in England prevailed to his exclusion; and again that, with no better success, he was afterwards proposed for the see of St. David's.

Among the different cases in which he was engaged as a lawyer, he mentions that he drew up the petition of Sir Thomas Dymock for the championship at Henry's coronation, and that he was retained in the well-known suit of Lord Grey of Ruthin against Lord Edward Hastings.

[Chronicon Adæ de Usk, ed. E. M. Thompson (Royal Society of Literature), 1876.]

E. M. T.

ADAM, ALEXANDER, LL.D. (1741–1809), writer on Roman antiquities, was born on 24 June 1741, at a small farm near Forres, in Morayshire, of which his father was tenant. He learned what Latin the parish schoolmaster could teach him, and had read the whole of Livy before he was sixteen, chiefly in the early morning by the light of splinters of bogwood. In 1757 he competed unsuccessfully for a 'bursary' at Aberdeen University, and soon afterwards, on the invitation of a relation of his mother who was a clergyman in Edinburgh, he removed to that city, where he had free admission to the college lectures, and in the course of a year and a half he gained the head-mastership of Watson's Hospital. This for a boy of nineteen, who had struggled through his university career on four guineas a year, was comparative wealth. After about three years, however, he resigned the appointment, and became private tutor in the family of Mr. Kincaid, afterwards lord provost of Edinburgh. Through his influence Adam subsequently obtained in 1768 the rectorship of the High School, after having been for three years assistant to the retiring head master. Lord Cockburn says of him: 'He was born to teach Latin, some Greek, and all virtue. . . . He had most of the usual peculiarities of a schoolmaster, but was so amiable and so artless that no sensible friend would have wished one of them to be even softened. His private industry was appalling. If one moment late at school, he would hurry in and explain that he had been detained "verifying a quotation;" and many a one did he verify at four in the morning' (Cockburn, *Memorials of his Time*). He improved the school, and in the year of his death had 167 pupils in his class, a number equal to the whole attendance at the school when he first joined it. His introduction of the teaching of Greek was opposed by the university authorities as an infraction of the privileges of the professor of Greek. Much controversy was also excited by the publication, in 1772, of his 'Latin Rudiments and Grammar,' written in English instead of Latin, as in the old text-books. The town council in 1786 decided that the old grammar (Ruddiman's) was still to be used, and prohibited all others. But Adam's method was generally adopted before his death. In 1780 the degree of LL.D. was conferred on him by the university of Edinburgh, and in 1791 he published his best known work on 'Roman Antiquities,' for which he received 600*l.*, and which has since gone through several editions. A 'Summary of Geography and History' appeared in 1794, expanded from a small text-book which he had printed for the use of his pupils ten years previously; a fifth edition appeared in 1816. His last work, published in 1805, was a 'Latin Dictionary' for the use of schools.

On 13 Dec. 1809, Dr. Adam was seized with a fit of apoplexy while teaching his class, and he died after an illness of five days. His last words were: 'But it grows dark, boys—you may go; we must put off the rest till to-morrow.'

Dr. Adam married first, in 1775, Miss Munro, whose father was minister of Kinloss: and second, in 1780, Miss Cosser, a daughter of the controller of excise in Edinburgh.

Dr. Adam's other works are: 'Geographical

Index,' Edinburgh, 1795; 'Classical Biography,' Edinburgh, 1800.

[Life by A. Henderson, Edinburgh, 1810; Notice in Encyclopædia Britannica, by Professor Pillans, his successor in the High School.] J. B. P.

ADAM, Sir CHARLES (1780–1853), admiral, was the son of the Right Hon. William Adam, of Blair-Adam, Kinross, and of Eleanor, daughter of the tenth Lord Elphinstone, and sister of Captain Elphinstone, afterwards Admiral Lord Keith. He was born on 6 Oct. 1780, and entered the navy at a very early age, under the direct patronage of his uncle, with whom he continued to serve till, in 1795, he was sent to the Victorious, of 74 guns, as acting-lieutenant. In June 1799 he was made captain, and appointed to the Sybille frigate, in which ship, on 19 Aug. 1801, under circumstances of great difficulty and intricate navigation, he captured the French frigate, Chiffonne, which had taken up a position in Mahé Roads, in the Seychelle Islands. He was afterwards, in May 1803, appointed to command the Chiffonne, and in her took part in the blockade of Boulogne and the north coast of France through the summer of 1805. In 1811–13 he commanded the Invincible, of 74 guns, in active operations on the coast of Spain, and after the peace was for many years captain of the royal yacht, till in May 1825 he was promoted to the rank of rear-admiral. He became vice-admiral in 1837, and admiral in 1848. In January 1835 he was made K.C.B., and sat as M.P. for Clackmannan and Kinross from 1833 to 1841. Between August 1841 and May 1845 he was commander-in-chief in the West Indies; he was one of the lords of the admiralty from April 1835 to August 1841, and again in 1846-47, when he was appointed governor of Greenwich Hospital, where he died on 16 Sept. 1853. A subscription bust, said to be a good likeness, is in the Painted Hall.

[O'Byrne's Naval Biographical Dictionary; Gent. Mag. 1853, ii. 528.] J. K. L.

ADAM, Sir FREDERICK (1781–1853), general, was the fourth son of the Right Hon. William Adam, of Blair Adam, M.P., lord lieutenant of Kinross, and a most eminent orator and Scotch judge; he was brother of Admiral Sir Charles Adam, K.C.B., M.P., and uncle of the Right Hon. W. P. Adam, M.P. He was appointed an ensign in 1795, and lieutenant in 1796 while a mere boy, and while holding his commission was educated in the military academy at Woolwich. He became captain in the 9th regiment in 1799, and in the same year exchanged into the 2nd or Coldstream guards. He accompanied his regiment to Egypt, was promoted major in 1803, lieutenant-colonel in 1804, and in 1805, when only twenty-four, purchased the command of the 21st regiment. His regiment was ordered to Sicily, and he remained in the army of Sicily till 1813. He was present at the battle of Maida, and the siege of Scylla in 1806, and on 10 Sept. of the same year fought a smart engagement with General Cavaignac, at Mili, in temporary command of a brigade. In 1811 he was made aide-de-camp to the prince regent, and deputy-adjutant-general to the forces in Sicily, in 1812 promoted to be colonel, and in 1813 given the command of a brigade in the army which was sent from Sicily in April to operate in the east of Spain.

He was now destined on more than one occasion to pay the penalty for the military incapacity of his commanding generals, and it may be asserted truthfully that he was the only English general, except Donkin the quartermaster-general, who won fame, or even reputation, during the badly conducted operations on the east coast, which filled Wellington with despair. His first commander-in-chief, Sir John Murray, began by placing his brigade so far in advance of the main army that it could not possibly be supported. Suchet, who was an extremely able general, saw the fault, and attacked Adam's brigade of 1,800 men at Biar, on 12 April, with two divisions. Adam maintained the unequal battle for two hours, though badly wounded, and at last, when he had given Murray an opportunity to come to his assistance or take up a good defensive position, after a five hours' defence he fell back on Castalla. Murray had not taken up a good position, and, while his right was quite impregnable, had left his left exposed. Here Adam, and Whittingham with his Spaniards, were posted, and on 13 April the valour of the soldiers and the good conduct of their officers made up for the faulty dispositions of the general, and all Suchet's attacks were repulsed with a loss of 3,000 men. Some months later, when the divisions from Sicily had been again brought round to Catalonia, Lord William Bentinck treated Adam's brigade much as Sir John Murray had done. It formed the advanced brigade of the army which had taken Tarragona, and was stationed at the bridge of Ordall far from any support. Suchet determined to recapture Tarragona, and on 12 Sept. attacked Ordall with an overwhelming force, and again Adam was left unsupported. This time Suchet was successful, and took Ordall after a desperate resistance, in which the brigadier-general was

twice severely wounded. Adam's dispositions are censured by Napier in this combat; but he hardly allows enough for his hourly expectation of Lord William Bentinck, though he acknowledges his personal gallantry in the action.

On his return to England owing to his wounds, he had a flattering reception, and in June 1814 was made major-general. When an army was ordered to assemble in Flanders on the news of the return of Napoleon from Elba, General Adam was appointed to command a brigade in Lord Hill's division, consisting of the 52nd, 71st, and 95th regiments. At the battle of Waterloo this brigade was stationed at the extreme right of the English position to keep open the communications with the corps at Hal, and to act if Napoleon attempted to turn the English right. When it was evident that the French attack was upon the English front, Adam's brigade was slowly advanced to be able to take in flank any attack in column made on the English right centre. Accordingly, when the Old Guard advanced in the final attack of the day, Adam's brigade, and notably the 52nd regiment under Colonel Colborne, suddenly fired upon its flank as it advanced, and charged it. It has been asserted that by this charge the 52nd regiment, that is Adam's brigade, for his regiments were all together, won the battle of Waterloo, and not the English guards. But the probable solution of conflicting evidence is that the column of the Old Guard got slightly disarranged, and that, at the same time that the guards under General Cooke drove back the head of the column, Adam's brigade broke the formation of the second half. Whether Adam or Colborne won the battle or not, it is certain that their flank attack prevented the Old Guard from reforming, and confirmed the victory. For his services on this day Major-general Adam was made a K.C.B., a knight of the order of Maria Theresa, and of St. Andrew of Russia.

The last thirty-eight years of his life were peaceful. From 1817 to 1822 he commanded the division at Malta, and in 1820 was nominated K.C.M.G. In 1824 he was made G.C.M.G., and was lord high commissioner of the Ionian Isles from 1824 to 1831. In 1830 he became lieutenant-general, in 1831 was sworn of the privy council, and from 1832 to 1837 was governor of Madras. In 1835 he was made colonel of the 57th regiment, which he exchanged for that of his old regiment, the 21st, in 1843. In 1840 he was nominated G.C.B., and was promoted full general in 1846. On 17 Aug. 1853 he fell dead suddenly in the Greenwich railway station after leaving his brother Sir Charles, who was governor of Greenwich Hospital. His military reputation rests on the campaigns of Castalla and Waterloo, and from them it may be conjectured that he would have distinguished himself in higher commands.

[For General Adam's services see Philippart's Royal Military Calendar, 3rd edition, 1820, vol. iii. For the battle of Castalla and the combat of Ordall see Napier's Peninsular War, book xx. chap. 4, and book xxi. chap. 2. For Adam's brigade at Waterloo, besides Siborne, consult particularly Leeke's The 52nd at Waterloo.]

H. M. S.

ADAM, JAMES (*d.* 1794), architect, was the younger brother of Robert Adam, and so associated with him in all his works that it is difficult to assign any particular building to him. He is generally credited with the design of Portland Place. For some time before the reform of the board of works by Burke's bill he held the appointment of architect to George III, and was master mason of the board of ordnance in North Britain. He was the author of 'Practical Essays on Agriculture,' and was engaged on a history of architecture at the time of his death. This took place in Albemarle Street on 20 Oct. 1794, and was caused by apoplexy. [See ADAM, ROBERT.]

[Redgrave's Dict.; Gent. Mag. 1794; Annual Register, 1794; Scots Mag. 1794.] C. M.

ADAM, JEAN (1710–1765), a Scottish poetess, daughter of a shipmaster, was born in 1710 at Crawfordsdyke, parish of Greenock, Renfrewshire. Early an orphan, she entered the service of a minister, Mr. Turner, of Greenock, as nursery governess and housemaid. Having the use of the manse library, she gave herself a fair education, and wrote many poems, which were collected and published for her in 1734 by Mrs. Drummond, of Greenock, in a work entitled 'Miscellany Poems, by Mrs. Jane Adams (her changed name), in Crawfordsdyke,' Glasgow, 1734. Mr. Archibald Crawford wrote the preface, and the authoress dedicated her poems to 'Thomas Crawford, of Crawfordburn,' under the varied signature of Jean Adams, giving a list of ministers, merchants, and gentry, to the number of 154 subscribers. The volume, which is complete with index, is said in the preface to be in two parts, one 'all in meeter,' the other in 'blank verse in imitation of Milton;' but there is no blank verse in the book. The poems, all religious, are written in the Brady and Tate style, and are poor specimens indeed of what she called 'the style of the best English poets that have written within seventy years.'

Soon after the issue of this volume the poetess set up a girls' school at the quay head of Crawford-bridge, and here she varied the simple routine by giving Shakespearean readings to her pupils. According to tradition she swooned with excitement while reciting scenes from 'Othello.' The idol of her studies, however, was the 'Clarissa' of Richardson, and the story goes that she once closed her school for six weeks and travelled on foot the whole distance to London to visit the author.

Troubles came thick upon her; her book was of little pecuniary advantage; the unsold copies were shipped to Boston and never heard of again; and Jean Adam, being compelled to give up her school, became a wanderer. Disappointed and soured, the poor woman got a precarious living as a hawker for years, and the last record of her life's story finds her toiling home again to Greenock. An order of the bailies of that town admitted her to the Glasgow poorhouse as 'a poor woman in distress; a stranger who has been wandering about.' The next day (3 April 1765) she died, and was 'buried at the house expense.'

Her published poems were only fitted to win a little local popularity, and her only passport to fame is the claim so persistently asserted for her of the authorship of the 'Song of the Mariner's Wife,' or 'There's nae Luck aboot the House!' a simple, humorous, and touching lyric, one of the sweetest in any language. This may have been an old and favourite song that she used to recite to her pupils; but it is unlikely that such a strain of home and married love could have been written by this wayward and unwedded woman. Her verses, although correct in phrase and sentiment, are inflated and childish. This song was first heard in the streets, and hawked for sale about 1772, and at length found a place in Herd's collection 1776, and in the 'Nightingale' in 1778. After a time, becoming a great favourite, it was claimed for Jane Adams by some of her former pupils, who professed to have heard her recite it—if so it must have been forty years before. The tradition is that it was written of Colin and Jean Campbell of Crawfordsdyke. A copy of it was found, in his own handwriting, among the papers of Julius Mickle (the translator of Camoens's 'Lusiad'), who died in 1788. As this poet had a fertile imagination and power of rich and varied versification, and wrote very good songs and ballads, a counterclaim has been set up for him, although, if correct, it is singular that he never included the song among his poems published during his lifetime. Of the seven verses now always comprised in this poem, the last two are known to have been added by Dr. Blair.

[Cromek's Select Scotish Songs, i. 189; Robert Chambers's Songs of Scotland prior to Burns; Cunningham's Songs of Scotland, i. 226; Good Words, March 1869; Stenhouse's Illustrations of the Lyric Poetry and Music of Scotland; Notes and Queries, 3rd series, x. 313; 4th, iii. 282, 370; Chalmers's English Poets, xvii.]

J. W.-G.

ADAM, JOHN (1779–1825), Anglo-Indian statesman, was the eldest son of William Adam [see ADAM, WILLIAM, 1751–1839]. He was born on 4 May 1779; was educated at the Charterhouse; received a writership on the Bengal establishment in 1794; and, after a year at Edinburgh University, landed at Calcutta in 1796. The greater part of his career was spent in the secretariat. He was private as well as political secretary to the Marquis of Hastings, whom he accompanied in the field during the Pindari or third Mahratta war. In 1817 he was nominated by the court of directors member of council; and as senior member of council he became acting governor-general of India on Lord Hastings's departure in January 1823. His rule lasted for seven months, until the arrival of Lord Amherst in August of the same year. It is memorable in history chiefly for one incident—the suppression of the freedom of the English press in India. James Silk Buckingham, afterwards M.P. and founder of the 'Athenæum,' had established the 'Calcutta Journal,' which published severe comments upon the government. Adam cancelled Buckingham's license, without which no European could then reside in India, and passed regulations restricting newspaper criticism. Buckingham appealed to the court of proprietors at home, to the House of Commons, and to the Privy Council; but the action of Adam was sustained by each of these three bodies. Another unpopular act of Adam's governor-generalship was to withdraw official support from the banking firm of Palmer, who had acquired a preponderant influence with the Nizam of the Deccan. Adam also deserves credit for being the first Indian ruler to appropriate a grant of public money for the encouragement of native education. Adam's health had now broken down. After in vain seeking relief by a voyage to Bombay, and by a visit to Almorah in the lower Himalayas, he was ordered home to England. He died off Madagascar on 4 June 1825. Though some of his public acts involved him in unpopularity, his personal character had won him almost universal

goodwill. His portrait was painted by G. Chinnery for the Calcutta Town Hall.

[A full account of John Adam is given in the memoir in the Asiatic Journal for November 1825. There is also in the library of the India Office, bound up in a volume of tracts, A Short Notice of the Official Career and Private Character of the late J. Adam, Esq. (Calcutta: privately printed, 1825). This is a pamphlet of 16 pages, written by C. Lushington, evidently an intimate friend; but it is sadly deficient in facts, the Buckingham incident being not even referred to.] J. S. C.

ADAM, ROBERT (1728–1792), architect, was the most celebrated of the four brothers Adam, John, Robert, James, and William, whose relationship is commemorated in the name Adelphi, given to the buildings erected by them between the Strand and the Thames on an estate known before as Durham Yard. Their father, William Adam of Maryburgh, who died 24 June 1748, was the architect of Hopetoun House and the Royal Infirmary at Edinburgh, and held the appointment of king's mason at Edinburgh. Robert was the second son. He was born at Kirkcaldy, and educated at Edinburgh University, where he formed friendships with several young men who afterwards became eminent. Amongst these were David Hume, Dr. William Robertson (the historian), Adam Smith, and Adam Ferguson. In 1754 he visited Italy in company with Clérisseau, a French architect, and made a careful study of the ruins of the Emperor Diocletian's palace at Spalatro in Venetian Dalmatia. His journal was printed in the 'Library of the Fine Arts,' and in 1764 he published a folio volume with numerous engravings by Bartolozzi and others, after his drawings of the palace. In this important work he states that his object in selecting this ruin for special examination was its residential character, as the knowledge of classical architecture in England was derived exclusively from the remains of public buildings. During his absence abroad he was elected F.R.S. and F.S.A., and on his return in 1762 he was appointed architect to the king and queen. This office he was obliged to resign in 1768, when he was returned to parliament as member for Kinross-shire. In 1769 the brothers commenced to build the Adelphi, a vast construction of arches on which roads were laid and houses built. Provision was made for wharfage and storage on the shores of the Thames, with access thereto from the Strand, completely separated from the fine streets and terrace above. To complete the project it was necessary to reclaim land from the Thames, and in 1771 they obtained a bill for the purpose, in spite of the opposition of the corporation of London, who claimed a right to the soil and bed of the river. This extensive speculation was not a commercial success, and in 1773 the brothers obtained another bill which sanctioned the disposal of the property by lottery. Robert and James had, however, now made a great reputation as classical architects, and for the remainder of their lives enjoyed more than any others of their profession the patronage of the aristocracy. Amongst the most important of their works were Lord Mansfield's mansion at Caenwood, or Kenwood, near Hampstead; Luton House, in Bedfordshire; Osterley House, near Brentford; Keddlestone, Derbyshire; Compton Verney, Warwickshire; Shelburne (now Lansdowne) House in Berkeley square; the screen fronting the high road, and extensive internal alterations of Sion or Syon House, Middlesex, the seat of the Duke of Northumberland; the infirmary at Glasgow; the parish church at Mistley, Essex; the Register Office, Edinburgh; and the screen to the Admiralty Office, Whitehall. The last named, which was built to hide the ugliness of Ripley's portico, is one of the most elegant and purely classical of their designs. The number and importance of their buildings in the metropolis materially influenced and much improved the street architecture of London. They are said to have originated the idea of giving to a number of unimportant private edifices the appearance of one imposing structure; and Portland, Stratford, and Hamilton Places, and the south and east sides of Fitzroy Square, are instances of the manner in which they carried this principle into effect. An innovation of more doubtful service was their use of stucco in facing brick houses. Their right to the exclusive use of a composition patented by Liardet, a Frenchman, was the subject of two lawsuits which they gained.

Mr. James Fergusson in his 'History of Architecture' rates their knowledge of classical art below that of Sir William Chambers. He adds: 'Their great merit—if merit it be—is that they stamped their works with a certain amount of originality, which, had it been of a better quality, might have done something to emancipate art from its trammels. The principal characteristic of their style was the introduction of very large windows, generally without dressings. These they frequently attempted to group, three or more together, by a great glazed arch over them, so as to try and make the whole side of a house look like one room.' Mr. Fer-

gusson thinks the college at Edinburgh the best of their works, and says: 'We possess few public buildings presenting so truthful and well balanced a design as this.'

Whatever were the architectural defects of their works, the brothers formed a style, which was marked, especially in their interiors, by a fine sense of proportion, and a very elegant taste in the selection and disposition of niches, lunettes, reliefs, festoons, and other classical ornaments. It was their custom to design furniture in character with their apartments, and their works of this kind are still greatly prized. Amongst them may be specially mentioned their sideboards with elegant urn-shaped knife-boxes, but they also designed bookcases and commodes, brackets and pedestals, clock-cases and candelabra, mirror frames and console tables, of singular and original merit, adapting classical forms to modern uses with a success unrivalled by any other designers of furniture in England. They designed also carriages and plate, and a sedan chair for Queen Charlotte. Of their decorative work generally it may be said that it was rich but neat, refined but not effeminate, chaste but not severe, and that it will probably have quite as lasting and beneficial effect upon English taste as their architectural structures.

In 1773 the brothers Robert and James commenced the publication of their 'Works in Architecture,' in folio parts, which was continued at intervals till 1778 and reached the end of the second volume. In 1822 the work was completed by the posthumous publication of a third volume, but the three bound up together do not make a thick book.

Robert Adam also obtained some reputation as a landscape painter. As an architect he was extensively employed to the last. In the year preceding his death he designed no less than eight public works and twenty-five private buildings. He died at his house in Albemarle Street, from the bursting of a blood-vessel in his stomach, on 3 March 1792. Of the social position he attained, and the estimation in which he was held, no greater proof can be afforded than the record of his funeral in Westminster Abbey. His pall-bearers were the Duke of Buccleuch, the Earl of Coventry, the Earl of Lauderdale, Viscount Stormont, Lord Frederick Campbell, and Mr. Pulteney.

[Ruins of Diocletian Palace by Robert Adam; the Works in Architecture of R. and J. Adam; Encyclopedia Britannica; Gent. Mag. 1792; Redgrave's Dict.; Fergusson's History of Architecture; Annual Register, 1771, 1773, 1792.]

C. M.

ADAM, THOMAS (1701–1784), divine, was born at Leeds in the West Riding of Yorkshire on 25 Feb. 1701. His father was a solicitor and town-clerk of the corporation; his mother Elizabeth, daughter of Jasper Blythman—locally distinguished and allied to an ancient and noble house. They had six children, of whom Thomas was the third. He received his first education at the grammar school of his native town, then under an eminent master, Thomas Barnard; later he was transferred to Wakefield, where Queen Elizabeth's school holds its own still. Then he proceeded to the university of Cambridge, entering Christ's College. He was speedily removed to Hart Hall (now Hertford College), Oxford, by the influence of its founder, Dr. Newton. He took the degree of B.A., but took no further degree on account of certain scruples imbibed from his friend Dr. Newton's book on 'Pluralities.' In 1724 he was presented, through the interest of an uncle, to the living of Wintringham, Lincolnshire. Being then under age ecclesiastically, it was 'held' for a year for him. Here he remained over the long term of fifty-eight years, never wishing to change and repeatedly resisting pressure put upon him to look higher. His income rarely exceeded 200*l.* per annum. He married Susan, daughter of the neighbouring vicar of Roxby. She died in 1760. They had one daughter only, who died young. He died on 31 March 1784, in his 84th year.

He is of the historical 'Evangelical' school, but his works are, with one exception, very common-place examples of the productions of his school. He published 'Practical Lectures on the Church Catechism'—which ran to nine or ten editions—and 'Evangelical Sermons;' also 'Paraphrase and Annotations on the First Eleven Chapters of St. Paul's Epistle to the Romans.' His 'Posthumous Works' (3 vols. 8vo, 1786), and 'Paraphrase and Annotations on the Four Gospels' (2 vols., 8vo, 1837), were printed and reprinted. The work by which his memory is preserved is a selection from the 'Posthumous Works,' entitled 'Private Thoughts on Religion.' These entries from his private diary, which were meant for no eyes but his own, bring before us a man of no common power of analytic and speculative thought. With an intrepidity and integrity of self-scrutiny perhaps unexampled, he writes down problems started, and questionings raised, and conflicts gone through; whilst his ordinarily flaccid style grows pungent and strong. Ever since their publication these 'Private Thoughts' have exercised a strange fascination over intellects at opposite poles. Coleridge's copy of the

little volume (1795)—fortunately preserved in the British Museum (*c* 43 *a* 8)—remains to attest, by its abounding markings, the spell it laid upon him, while such men as Bishop Heber, Dr. Thomas Chalmers, and John Stuart Mill, and others, have paid tribute to the searching power of the 'thoughts.' These 'Private Thoughts' have never been allowed to go out of print since their original publication. They are well known in the United States, and have been translated into Welsh, Gaelic, and several European and Eastern languages.

[Life by J. Stillingfleet, prefixed to posthumous works, 1785; Life by A. Westoby, prefixed to Exposition of Gospels, 1837, with some additional matter.] A. B. G.

ADAM, WILLIAM (*d.* 1748), architect. [See ADAM, ROBERT.]

ADAM, WILLIAM (1751–1839), politician and lord chief commissioner of the Scottish jury court, son of John Adam, architect, of Maryburgh, Kinross, who died in 1792, and nephew of Robert and James Adam [see ADAM, JAMES, *d.* 1794, and ADAM, ROBERT, 1728–1792], was born 2 Aug. 1751. He was called to the Scottish bar in 1773, and at the general election in the following year, before he had begun to practise, was returned to parliament for the now disfranchised borough of Gatton in Surrey. For some time he was careful to mark his independence of both political parties; but at the beginning of the session of 1779 he definitely pledged his allegiance to Lord North, declaring that 'although the ministers were not very competent, no persons more competent were to be found among their opponents.' At the beginning of the November session in the year just named, Fox, in the course of his speech on the address, said he could imagine the prime minister turning round on his new defender and saying to him, 'Begone! begone, wretch! who delightest in libelling mankind, confounding virtue with vice, and insulting the man whom thou pretendest to defend by saying to his face that he certainly is infamous, but that there are others still more infamous.' The result of this hyperbole was a duel in Hyde Park (29 Nov.), when a good deal of courtesy and two pistol-shots were exchanged. Fox was slightly wounded, and his friends said that he might be thankful that Adam had only used government powder. It was insinuated out of doors that a deliberate attempt had been made to get rid of the whig leader, who about this time was at the height of his popularity. The idea was jocosely embodied in a doggerel poem, printed a few months later under the title of 'Paradise Regain'd,' where Satan, disguised as Cerberus, is represented as tempting Adam to remove his enemy the Fox, who had begun to encroach upon his domain. The poem concludes with 'the joy of the Israelites' at the survival of Fox:

> The annu'tant fervent,
> The broker not less joyful; nor was Brookes,
> Kenny, or Goostree less in thanksgiving.

In the course of the following year Adam was appointed treasurer of the ordnance, and at the general election of 1780, transferring his candidature to the Wigton burghs, he was returned by that constituency as a supporter of Lord North. After their duel Fox and Adam became intimate friends; and Earl Russell, referring to this fact in his 'Life and Times of C. J. Fox,' says: 'Mr. Adam had that openness of temper and cordiality of disposition which peculiarly suited Mr. Fox.' Other testimony exists as to the urbanity and probity of Adam's character. During Lord Shelburne's administration (1782–3) he took a leading part in negotiating the coalition between North and Fox, and Shelburne, though he knew of this, came to him on one occasion as to a man 'beloved by all parties.' In the 'Rolliad' Dundas writes in his hypothetical journal: 'Our lawyers somehow don't answer—Adam and Anstruther worth them all—can't they be bought?—*Scotchmen!*—damned strange if they can't.—Mem. to tell Rose to sound them. Adam severe on me and the rest that have betrayed Lord North.' The fact is that Adam was almost alone in maintaining his allegiance to North and Fox. When the French revolution converted most of his friends into supporters of Pitt, and Fox was more and more isolated every year, Adam was one of the staunchest followers of the man to whom his bullet had been so nearly fatal. Meanwhile, he had been called to the English bar in 1782, and family reasons soon compelled him to devote much of his time to the practice of his profession. He had a wife and children; his uncles, whose wealth and influence had assisted him at the outset of his career, were now involved in misfortunes; his father, owing to the same cause, could do little or nothing for him. The treasurership which had been conferred on him by North was forfeited when North quitted office; and, though he regained it for a few months in 1783, the fall of the coalition again deprived him of it. Under these circumstances Adam's legal knowledge and acumen, aided by tact and industry, stood him in good stead. He figured henceforth chiefly as a legal member

of parliament. In 1788 (having in the meantime been returned for the Elgin burghs) he was appointed one of the managers of the impeachment of Warren Hastings, and on 15 April he opened the second charge—that relating to the Begums of Oude—in an exhaustive and ornate speech before the House of Lords. In the course of his peroration he said: 'My lords, I accuse Warren Hastings of nothing but what the law in every man's breast condemns, what the light of nature condemns, the light of common reason and the light of common society, those principles that pervade the globe, those principles that must influence the actions of all created beings, those principles that never can vary in any clime or in any latitude.' In 1790 he found a fourth seat in parliament as member for Ross-shire, and took a somewhat active part in the opposition to Pitt. In 1794 he moved an address to the throne praying it to interpose the royal justice and clemency in behalf of Thomas Muir and Thomas Fyshe Palmer, a barrister and a clergyman, who had been convicted of 'leasing making,' and sentenced to fourteen and seven years' penal servitude respectively. The Scottish law allowed no appeal from the court of justiciary, and Adam's motion was unsuccessful. Shortly after this he retired from parliament, having been appointed auditor to the Duke of Bedford; and in 1796 he took silk. In 1803 he was asked by the duke to obtain the withdrawal of certain unfounded charges made against the former duke in a pamphlet by John Bowles; and a correspondence is extant between Adam and Bowles on this subject—the letters of the former being dated from Lincoln's Inn, and subsequently from Woburn Abbey. In the year 1806 Adam (who was now attorney-general to the Prince of Wales, and keeper of the great seal for the duchy of Cornwall) was again returned to parliament as member for Kincardineshire; and in 1807 for the county of Kinross. He was engaged to act as a trustee for the Duke of York in certain private matters; and in 1809 he made a speech in the house defending his conduct in the course of an inquiry relative to the duke's connection with Mrs. Clarke. Two years later he spoke frequently during the debates on Burdett's famous letter to his constituents, which the house declared libellous and scandalous. When Burdett brought his actions against the speaker and the sergeant, Adam was appointed in his absence on a select committee to consider the proceedings which should be taken, but he refused to attend the meetings. He had previously been defeated in moving that Burdett should be summoned to attend in his place and receive the reprimand of the speaker for his letter, as an amendment to the motion for committal; and he was again in a minority on a motion that it should be 'a high breach of the privileges of the House of Commons' to bring an action against any of its officers for 'proceedings taken in obedience to the directions of the house.' This was his last transaction of any importance in parliament. He was appointed a privy councillor in 1815, and lord chief commissioner of the Scottish jury court in 1816; and he also held the appointments of lord lieutenant of Kinross-shire, counsellor of state to the prince regent in Scotland, and counsel to the East India Company. He was an intimate friend of Sir Walter Scott. He died at the age of 87, on 17 Feb. 1839.

Adam had married, in 1776, Eleanora, daughter of the tenth Lord Elphinstone, by whom he had four sons. The eldest, John Adam, became acting governor-general of India, and died in 1825, soon after the expiration of his term of office. The second, Sir Charles Adam, was the admiral already noticed. The third, William George, succeeded his father as auditor to the Duke of Bedford. The fourth, Lieutenant-general the right hon. Sir Frederick Adam, G.C.B., was lord high commissioner of the Ionian Isles. Chief Commissioner Adam published, in addition to the speeches and letters mentioned above, 'A Description and Representation of the Mural Monument in Calcutta Cathedral to the memory of John Adam, designed and executed by Richard Westmacott, R.A.' (1827); 'Remarks on the Blair Adam Estate,' 1834; 'The Ragman's Rolls' (edited, in conjunction with Sir Samuel Shepherd, for the Bannatyne Club, 1834); and a volume on the Scottish jury system.

[Earl Russell's Life and Times of C. J. Fox; Paradise Regain'd, or the Battle of Adam and the Fox (1780); The Rolliad; Bond's Speeches of the Managers and Counsel in the Trial of Warren Hastings, vol. i.; Correspondence between Mr. Adam and Mr. Bowles, respecting the attack of the latter on the character of the late Duke of Bedford (1803); Gent. Mag., May 1839; Life by G. L. Craik in the Dictionary of the S. D. U. K. (based on information specially communicated); Lockhart's Life of Scott, ch. 50; and various speeches published by Adam in his lifetime.] L. S-T.

ADAM, WILLIAM PATRICK (1823–1881), of Blair Adam, for some years 'whip' of the liberal party in the House of Commons, and afterwards governor of Madras, was the elder son of Admiral Sir Charles Adam of Blair Adam, N.B. [see ADAM, SIR CHARLES]. His mother was Elizabeth, daughter of Patrick

Brydone, F.R.S. Born in 1823, Adam was educated at Rugby, and at Trinity College, Cambridge, where he took his degree of B.A. in 1846. Three years later he was called to the bar by the Inner Temple, and in 1850 he contested unsuccessfully in the liberal interest the constituency of Clackmannan and Kinross, which his father had represented from 1833 to 1841, and which had returned his grandfather and great-grand-uncle to parliament in 1807 and 1768 respectively. From 1853 to 1858 Adam was in India as private secretary to Lord Elphinstone, governor of Bombay. In 1859, after his return to England, he contested for a second time Clackmannan and Kinross, and on this occasion with success. For the succeeding twenty-one years he continued to represent this constituency. In 1865 he became a lord of the treasury in Lord Palmerston's government, and was reappointed to that post when Mr. Gladstone took office in 1868. In 1873 he was nominated first commissioner of public works, and admitted to the privy council. But the dissolution of parliament early in the following year drove him and his party from office. As the 'whip' or organiser of the liberal minority, while the conservatives under Lord Beaconsfield were in power (1874–80), Adam rendered valuable services to his party. His advice was constantly sought, not only by his leaders, but by liberal supporters throughout the country, and his energy greatly contributed to the success of the liberals in the election of 1880, a success that he confidently foretold amid many apparently discouraging omens. In Mr. Gladstone's ministry of 1880 Adam resumed his former post of first commissioner of works; but before the end of the year he accepted the governorship of Madras, which the Duke of Buckingham and Chandos had vacated. On 27 Nov. 1880, after being entertained by his political friends at complimentary dinners in Edinburgh and London, Adam left for India; but a few months after he had entered on his duties at Madras he was seized with an illness, from which he had suffered at earlier periods of his life, and died at Ootacamund 24 May 1881. There, two days later, he was buried.

Adam married in 1856 Emily, daughter of General Sir William Wyllie, G.C.B. The eldest son, Charles Elphinstone Adam, was created a baronet in recognition of his father's public services, 20 May 1882. Adam owed the successes of his political life to his solid administrative capacity and his universally popular manner. He was no brilliant speaker, and, although often invited, rarely took part in public meetings, which would have made him familiar to the general public. He was the author of a small pamphlet, entitled 'Thoughts on the Policy of Retaliation and its probable Effect on the Consumer, Producer, and Shipowner,' London, 1852.

[Times, 25 May and 30 May 1881; Foster's Members of Parliament for Scotland, p. 6.]

S. L. L.

ADAMNAN, or **ADOMNAN** (625?–704), is supposed to have been born, about 625, in the south-west of the part of Ulster now known as Donegal, with the principal septs of which his parents were allied. Few details which can be accepted as authentic have been preserved in relation to Adamnan's career. In 679 he was elected abbot of Iona, being the ninth in succession to his eminent kinsman Columba, by whom the monastic institution on that island had been founded. Through his personal application, in 686, to Aldfrid, king of Northumbria, Adamnan effected the liberation of some of the Irish who had been carried off by pirates and retained in captivity there. About this period he became an advocate for adopting the Roman regulations as to the tonsure, and in relation to the time for the celebration of Easter. The Latin life of St. Columba—'Vita Columbæ'—who died in 597, is supposed to have been compiled by Adamnan in the interval between his visits to Ireland in 692 and 697. He is stated to have taken part in conventions and synods in Ireland, enactments ascribed to which were styled 'Adamnan's Rule' and 'Canones Adomnani.' The latter, consisting of eight sections, were published by Martene. Adamnan died at Iona in 704, on 23 Sept., on which day he was commemorated as a saint in old Irish and Scottish calendars. To the high character and learning of Adamnan strong testimony is to be found in the statements of his contemporaries, Bede and Ceolfrid. Alcuin, in the eighth century, classed Adamnan with St. Columbanus and other

Præclari fratres, morum vitæque magistri.

The claim of Adamnan to the biography of Columba was questioned in former times, but the work is now generally ascribed to him. The author mentions that he had conversed with persons acquainted with St. Columba, and in the third book he has incorporated a narrative attributed to Cummeneus or Cumine, abbot of Iona from 657 to 669. Pinkerton considered Adamnan's life of Columba to be 'the most complete piece of such biography that all Europe can boast of, not only at so early a period, but throughout the whole middle ages.' The erudite

Alexander P. Forbes, late bishop of Brechin, observed that this biography 'is the solitary record of a portion of the history of the church of Scotland, and, with the exception of Bede and the Pictish Chronicle, the chief trustworthy monument till we come to the Margaretan reformation.' The Count de Montalembert characterised the 'Vita Columbæ' as 'un des monuments les plus vivants, les plus attrayants et les plus authentiques de l'histoire chrétienne.' To Adamnan we are indebted for a treatise entitled 'De Locis Sanctis,' an account of Palestine and other countries. This, Adamnan states, was written by him from the dictation of Arculfus, a Frankish bishop, who had visited Palestine. Arculfus had been shipwrecked on the British coast, and was hospitably received at Iona by Adamnan, to whom he recounted his adventures. The book was brought by Adamnan to Aldfrid, king of Northumbria, and by his liberality several transcripts were made of it. Bede also noticed it in his 'History,' and gave an abridgment of it. The treatise 'De Locis Sanctis' was one of the earliest detailed accounts of the Holy Land produced in Europe. It is divided into three books, treating of the holy places, Tyre, Alexandria, Constantinople, and Sicily. The narrative of Arculfus remained long in manuscript, and the publication of it in its integrity was to some extent the result of criticisms by Isaac Casaubon on the 'Annales Ecclesiastici' of Cardinal Baronius. Casaubon severely animadverted on the cardinal for having implicitly accepted statements by Arculfus. The laborious Jesuit, Jacob Gretser, however, undertook to vindicate Baronius, and published the entire treatise of Arculfus from an ancient codex at Ingolstadt in 1619, with the title 'Adamnani Abbatis Hiiensis libri tres de locis sanctis ex relatione Arculfi, Episcopi Galli.' Gretser, in his 'Prolegomena,' vigorously assailed Casaubon for having, on insufficient information, impugned the authenticity of the statements of Arculfus. Another edition was published at Paris in 1672 by d'Achery and Mabillon from manuscripts in the Vatican and at Corbie. Gretser's edition was reprinted in the fourth volume of his works, issued at Ratisbon in 1734.

A composition in old Irish language, styled 'Adamnan's Vision,' is extant in a manuscript transcribed early in the twelfth century entitled 'Leabhar na h-Uidhri,' preserved in the library of the Royal Irish Academy, Dublin. This production purports to give an account of 'what was shown' to Adamnan 'when his soul went forth from his body, and when he was taken to Paradise and to Hell.' There is no distinct evidence that this is the production of Adamnan. It may, however, be justly regarded as 'one of the strangest of those mediæval visions which begin with that of the Irish saint Fursa, and culminate in that of the 'Divina Commedia.' Adamnan's 'Vision,' with an English version, was printed in 1870. A more diffuse Irish version of the composition is extant in a manuscript of the fourteenth century, styled 'Leabhar Breac,' also in the library of the Royal Irish Academy. From this copy extracts were given by John O'Donovan, LL.D., in his grammar of the Irish language, published in 1845.

An unsuccessful effort was made in Ireland, towards the commencement of the sixteenth century, by O'Donnell, lord of portion of the Ulster district of which Adamnan was believed to have been a native, to procure copies of his 'Vita Columbæ.' The object in view was the compilation of a history of that saint, and some of the results were embodied in a finely written manuscript, now extant in the Bodleian Library. Reproductions of portions of this volume, in which Adamnan is specially referred to, will be found in the third part of the 'Facsimiles of National Manuscripts of Ireland,' plates lxvi., lxvii. The first edition of the 'Vita Columbæ' appeared in the 'Lectiones Antiquæ' of Canisius in 1601. It was again, with other Lives of Saints, published by Surius in 1617, by Thomas Messingham in 1624, by John Colgan in 1647, by the Bollandists in 1698, by Basnage in 1725, and by Pinkerton in 1789. In 1845 an ancient copy of the 'Life of Columba' was found at the bottom of a book-chest in the library of Schaffhausen by Dr. Ferdinand Keller. From this codex, which is ascribed to the eighth century, and from six other manuscripts, a valuable edition of the work was produced in 1857 by the Rev. William Reeves, D.D., through the co-operation of the Bannatyne Club and the Irish Archæological Society. Another edition was published at Edinburgh in 1874.

[Monumenta Historica Britannica, London, 1848; Acta Sanctorum Ordinis S. Benedicti, Paris, 1672; Thesaurus Novus studio Martene et Durandi, Paris, 1717; I. Casauboni Exercitationes, Frankfort, 1615; Martyrology of Donegal, 1864; Florilegium Insulæ Sanctorum, Paris, 1624; Fragments of Irish Annals, 1860; Kalendars of Scottish Saints, by A. P. Forbes, Edinburgh, 1872; Historians of Scotland, vol. vi., Edinburgh, 1874; Vitæ Antiquæ Sanctorum, London, 1789; Enquiry into History of Scotland, London, 1789; Montalembert, Les Moines d'Occident, Paris, 1866. tom. iii.; Fis Adamnain, Simla, 1870; Facsimiles of National MSS. of Ireland, London, 1879.] J. T. G.

ADAMS, ANDREW LEITH (*d.* 1882), zoologist, became an army surgeon in 1848, and surgeon-major in 1861. He reported on the Maltese cholera epidemic in 1865, and, having retired from the army in 1873, was appointed professor of zoology in the College of Science, Dublin, and in 1878 became professor of natural history in Queen's College, Cork. His principal works are: 'Wanderings of a Naturalist in India,' 'The Western Himalayas and Cashmere' (1867), 'Notes of a Naturalist in the Nile Valley and Malta' (1870), 'Field and Forest Rambles, with Notes and Observations on the Natural History of Eastern Canada' (1873), and his 'Monograph on the British Fossil Elephants' (1877). He was elected F.G.S. in 1870, and F.R.S. in 1872.

[Nature, xxvi. 377.] G. T. B.

ADAMS, CLEMENT (1519?–1587), schoolmaster and author, was born at Buckington, Warwickshire, about 1519. He was educated at Eton, whence he was elected to King's College, Cambridge, 17 Aug. 1536, of which he is supposed to have been elected fellow in 1539. He took the degree of B.A. in 1540–1, and of M.A. in 1544, and was appointed schoolmaster to the king's henchmen at Greenwich 3 May 1552, at a salary of 10*l.* per annum. He died 9 Jan. 1586–7, and was buried at St. Alphege, Greenwich.

The earliest mention of Adams in the printed literature of the sixteenth century is by his contemporary, Richard Eden, the father of English geography. From the pages of his little read and less known 'Decades' we learn that Clement Adams was a schoolmaster and not a traveller. To Adams we owe the first written account of the earliest English intercourse with Russia. Eden writes: 'Wheras I have before (p. 252) made mention howe Moscouia was in our tyme discoured by the direction and information of the sayde master Sebastian [Cabote] who longe before had this secreate in his minde, I shall not neede here to describe that viage, forasmuch as the same is largely and faithfully written in the Latyn tonge by that lerned young man, Clement Adams, scol mayster to the Queenes henshemen (i.e. pages of honour) as he received it at the mouth of the sayde Richard Chancelor.'

The incidental allusion to the old pilot major Sebastian Cabot has some significance in connection with Adams. Cabot, it is well known, made a famous Mappe-monde, recording, among other things, the discoveries of himself and his father, John Cabot, along the coast of 'Newfoundland' in 1497, the date of which discovery has been the subject of much debate among geographers and antiquaries. A contemporary copy of Cabot's map, discovered in Germany, is preserved in the Bibliothèque Nationale in Paris, the original of which is now lost, in a volume edited by Nathan Chytræus, first published in 1594. It would appear that there was also a copy preserved at Oxford at the period named; be this as it may, we learn from Hakluyt, in 1584, that yet another copy was made and 'cut' by Adams, which was evidently well known at the period, for we read in a MS. by Hakluyt on 'Westerne Planting' (discovered in 1854) of 'the copye of [Gabote's] map sett out by Mr. Clemente Adams, and is in many marchants houses in London.' Hakluyt, five years later, amplifies this statement as to the map by Adams, in quoting a legend relating to the discoveries of the Cabots to be found upon it, described by him as 'an extract taken out of the mappe of Sebastian Cabot, cut by Clement Adams, concerning his [Cabot's] discovery of the West Indias which is to be seene in her Maiesties privie gallerie at Westminster, and in many other ancient merchants houses.' No copy of this map engraved by Adams is now known to exist. The only basis for the assumption that he was a traveller is the association of his name with that of Richard Chancellor. That he did not accompany Chancellor in his first voyage to Russia in 1553 is certain, for the name of every person above the rank of an ordinary seaman that accompanied both Sir Hugh Willoughby and Chancellor in the voyage is preserved to us in the pages of Hakluyt (cf. edition of 1589, p. 266). The name of the only clerkly person among the two crews was that of John Stafford, 'minister' on board the 'Edward Bonaventure,' commanded by Chancellor.

The work referred to by Eden was committed to writing by Adams upon Chancellor's return from his first voyage to Russia in 1554. The title runs thus: 'Nova Anglorum ad Moscovitas navigatio Hugone Willowbeio equite classis præfecto, et Richardo Cancelero nauarcho. Authore Clemente Adamo, Anglo.' It was first printed by Hakluyt in his Collections of 1589. This is followed by a translation headed thus: 'The newe Nauigation and discouerie of the kingdome of Moscouia, by the North east, in the yeere 1553; Enterprised by Sir Hugh Willoughbie, knight, and perfourmed by Richard Chanceler, Pilot maior of the voyage. Translated out of the former Latine into English,' probably by Hakluyt himself. In the two subsequent editions of Hakluyt the Latin text by Adams is omitted.

[The Decades of the Newe Worlde, by Peter Martyr Angleria, translated by Richarde Eden, London, 1555, 4to, p. 256; History of Trauayle in the E. and W. Indies, by R. Eden, augmented by R. Willes, Lond. 1577, 4to, p. 268; Hakluyt, Westerne Planting, 1584, MS. first printed in Maine, Hist. Soc. Collections, Documentary History, vol. ii.; Hakluyt, Principall Navigations, Lond. 1589 fol., pp. 270–292; ibid. 2nd edition, 1599–1600, fol., iii. 6; Marnius and Aubrius, Rerum Moscoviticarum Auctores varii, Francofurti, 1600, fol.; Major's Notes upon Russia, 1852, ii. 194; Cooper's Athenæ Cantab. ii. 6, 541; Pepys MS. 6821 (102) Magd. Coll. Camb.; also MSS. Cotton, Julius B. ix. 46; Harl. 7033, 96]. C. H. C.

ADAMS, FRANCIS (1796–1861), physician and classical scholar, was born 13 March 1796 at Lumphanan, Aberdeenshire, the son of James Adams, a small farmer, was educated at a parish school, and afterwards at the grammar school, Aberdeen. On entering the latter at the age of 15, he found himself backward in classical attainments, and with extraordinary energy devoted, in his own words, 'seventeen hours a day to the study of Virgil and Horace,' reading each of these authors six or seven times in succession. Obtaining a bursary at King's College, Old Aberdeen, he graduated there M.A., and afterwards studied medicine. Coming to London, he became a member of the College of Surgeons, 1 Dec. 1815, but, returning to Scotland, settled as a medical practitioner in the small village of Banchory Ternan, where he spent the remainder of his life. He received an honorary LL.D. from the university of Glasgow 6 Nov. 1846, and the degree of M.D., also honorary, from King's College, Aberdeen, 8 Nov. 1856. He died 26 Feb. 1861. Dr. Adams married the daughter of Mr. William Shaw, by whom he left a family. His second son was Andrew Leith Adams [q. v.].

Dr. Francis Adams combined in a remarkable manner the character of a busy country doctor and an indefatigable scholar. Through the whole of his life his fondness for classical and especially Greek literature amounted to a passion. Though unceasingly engaged in his profession, he found time to read 'almost every Greek work which has come down to us from antiquity, except the ecclesiastical writers,' and to produce some important works. In pure scholarship his chief works were 'Hermes Philologus,' on the difference between the Greek and Latin syntax, &c. (8vo, London, 1826); papers on Greek prosody, &c. in the 'Classical Journal,' and an appendix to Dunbar's 'Greek Lexicon,' containing valuable explanations of the Greek names of animals, plants, &c. It is understood that he had a large share in compiling the last edition of that lexicon, especially the English-Greek portion. He also published 'Arundines Devæ,' or poetical translations on a new principle, by a Scotch physician, 8vo, Edinburgh, 1853; and in early life a translation of 'Hero and Leander' from the Greek of Musæus, with other poems (Aberdeen, 1820).

But Adams's most important labours were in the subject of Greek medicine, a department of learning in which he effected more than had been done by any British scholar for nearly a century and a half. His attention was first drawn to the subject by a Dr. Kerr, of Aberdeen, whose library, after his death, Adams acquired, and made the foundation of his studies. In 1834 he published the first volume of a translation of Paulus Ægineta, but the publication was interrupted by the failure of the publisher. The scheme was afterwards taken up by the Sydenham Society of London, and the complete translation published in three volumes ('The Seven Books of Paulus Ægineta, translated from the Greek, with a Commentary,' Lond. 1844–7, 8vo). The translation is useful, as the only English one of the writer, but the chief value of the work resides in the commentary, which shows wide and accurate learning, and gives a fuller account of Greek and Roman medicine (to some extent of Arabian also) than is elsewhere accessible in English, or perhaps in any modern language. Considering the isolated position of the writer, remote from great libraries and immersed in professional work, it is a very remarkable performance. Adams afterwards prepared for the Sydenham Society an English translation of Hippocrates, comprising only the supposed 'genuine' works ('The Genuine Works of Hippocrates, translated from the Greek,' London, 1849, 2 vols. 8vo). This is valuable as the only complete English version, and the introduction and notes are important. He further brought out, under the auspices of the same society, an edition of Aretæus, the revised Greek text with an English translation. Both parts are valuable, and especially so considering the paucity of such works published in England ('The Extant Works of Aretæus the Cappadocian, edited and translated by F. Adams,' London, 1856, 8vo). This work, involving reference to important libraries, brought Adams into communication with many English and foreign scholars, and procured for him his honorary degree from Aberdeen.

Adams was regarded as a good practitioner and skilful operator. He showed his interest in his profession by frequent visits to

the surgical wards of the Aberdeen infirmary. His medical writings consisted solely of memoirs, of which the most important were 'On the Human Placenta' ('London Med. Gazette,' 1848, &c.; reprinted Aberdeen 1858), 'On Uterine Hæmorrhage,' 'On a Case of Dislocation of the Knee-joint,' &c. These memoirs show, along with much learning, a strong tendency to paradox—e.g. Adams obstinately refused to believe that the sounds of the fœtal heart could be heard by auscultation. He was an excellent naturalist, being well versed in the botany and ornithology of Scotland, especially of Deeside.

After Adams's death a monument was erected to his memory at Banchory by public subscription. It is a granite obelisk, bearing a Latin inscription by Professor Geddes of Aberdeen. His bust in marble, by Brodie, is in the university of Aberdeen, having been presented by his son, Dr. Leith Adams.

Adams's reputation in his own special field of scholarship is very high. His translations are good and generally accurate, though not brilliant and not always elegant. His notes are less valuable for critical insight than for their richness in accessory learning. The achievement of so much good work, under such difficulties, cannot but be regarded as evidence of a very remarkable character.

Besides the works mentioned above, Adams wrote numerous papers and reviews in medical journals.

[Aberdeen Herald, 2 March 1861; Scotsman, 27 Feb. and 9 March 1861 (notice copied in Med. Times and Gazette, 1861, i. 292); MS. communications from family and other friends.]

J. F. P.

ADAMS, GEORGE (1698?–1768?), translator, in prose, of Sophocles, dramatic poet, and probably a polemic and apologist, was sometime a fellow of St. John's College, Cambridge (Cooper, *New Biographical Dictionary*), where he took his degrees of B.A. and M.A. respectively in 1719 and 1735 (*Graduati Cantabrigienses*, 1787). Between these two dates he published the work by which he is best known, entitled 'The Tragedies of Sophocles, translated from the Greek. With Notes Historical, Moral, and Critical,' 2 vols., 8vo, London, 1729. At this time he was either beneficed or otherwise established in the immediate neighbourhood of Kimbolton Castle, for, in the dedication of his 'Sophocles' to William, fifth earl and second duke of Manchester, with whom he was on terms of intimacy or acquaintanceship, he speaks of the joy diffused by his grace's presence amongst those 'who lived near the place of his usual residence,' and of the 'sadness and discontent' which sat 'upon every brow' at his absence when, in fulfilment of his duties as a lord of the bedchamber, he was called away to 'shine as a star in its proper sphere near the person of his majesty.' The context of these passages shows the author to have been an ardent protestant and a devoted partisan of the Hanoverian succession. In addition to his translation of Sophocles, Adams wrote what Mr. D. E. Davy calls 'The Heathen Martyr' (*MS. Additions to Graduati Cantabrigienses*, 1823), and what the 'Gentleman's Magazine' for October 1746, p. 560, registers amongst the books and pamphlets published during that month as 'The Life of Socrates: an Historical Tragedy,' 8vo, London, 1746. It is not unlikely that Adams was the author of 'An Exposition of some Articles of Religion, which strike at the Tenets of the Arians and Socinians. Likewise at the Infidels, Romanists, Lutherans, and Calvinists. In several Sermons and Dissertations,' 8vo, London, 1752. In a Latin dedication to Dr. Thomas Sherlock, bishop of London, the author of this work describes himself as having exercised his sacred office (*sacro munere*) in that diocese for a period of over twenty years. It is equally possible further to credit him with another volume, the identity of whose authorship with that of the 'Exposition' is generally accepted, by 'George Adams, M.A.,' entitled 'A System of Divinity, Ecclesiastical History, and Morality. Collected from the Writings of Authors of various Nations and Languages, and from the noblest Doctors of the Christian Church,' 8vo, London, 1768. The likelihood of the identity of the author of these two later works with the translator of 'Sophocles' suggested a question in 'Notes and Queries,' 3 March 1860; but the question has so far remained unanswered. Adams may have been the same with the Rev. George Adams who was preferred to be prebendary of Seaford on 24 Aug. 1736, and of Wittering on 28 Oct. following, both in the cathedral church of Chichester, and who resigned the former in 1736–7, and vacated the latter in 1751–2 (Le Neve's *Fasti Ecclesiæ Anglicanæ* (ed. Hardy, London, 1854), ii. 274–5). Of course the 'System of Divinity' may have been of posthumous publication; but if the foregoing surmises be correct, Adams probably died not before 1768, the year of the issue of his latest work, when he was about seventy years of age.

[Dedication of the Tragedies of Sophocles, 1729, and of An Exposition, &c., 1752; Gent. Mag. Oct. 1746; Watt's Bibliotheca Britannica.]

A. H. G.

ADAMS, GEORGE, the elder (*d.* 1773), mathematical instrument maker to George III, obtained a world-wide reputation as a maker of celestial and terrestrial globes, and his 'treatise describing and explaining the construction and use of new celestial and terrestrial globes' passed through thirty editions. The book first appeared in 1766, and its dedication to the king has been attributed to Dr. Johnson. The thirtieth edition was issued in 1810, with a preface and additions by Adams's younger son Dudley. Adams was also the author of: 1. 'Micrographia Illustrata, or the knowledge of the microscope explained' (1746), which included 'a translation of Mr. Joblott's observations on animalculæ,' and passed through four editions between its date of publication and 1771. 2. 'The Description and Use of a new Seaquadrant for taking the altitude of the sun from the visible horizon' (1748). 3. 'The Description and Use of the Universal Trigonometrical Octant, invented and applied to Hadley's Quadrant' (1753). Adams died in 1773, according to the statement of his second son, Dudley Adams, in his preface to the thirtieth edition of his work on the globes, and not in 1786 as previous biographers have stated.

[Dudley Adams's edition of the Treatise on the Globes (1810); A. de Morgan in S. D. U. K. Biog. Dict.; Brit. Mus. Cat.]

ADAMS, GEORGE, the younger (1750–1795), was the son of George Adams [q. v.], the mathematical instrument maker to George III, and succeeded his father in that office and in the superintendence of his business. He was the author of a large number of elementary scientific works, which, according to a writer in the 'British Critic,' were so planned as 'to comprise a regular and systematic instruction in the most important branches of natural science with all its modern improvements.' He also wrote largely on the use of mathematical instruments, and his books on that subject were highly valued. In politics he was a staunch tory, and as such was received with favour at court by George III. In many of his published works he combined a religious with a scientific aim, and 'applied all his knowledge,' says the 'Gentleman's Magazine,' 'to the best of purposes—to combat the growing errors of materialism, infidelity, and anarchy.' He died 14 Aug. 1795, at Southampton, and was succeeded in his business and in the post of mathematical instrument maker to the king by his brother, Dudley Adams. His works are: 1. 'An Essay on Electricity, to which is added an Essay on Magnetism' (1784). 2. 'Essays on the Microscope' (1787). 3. 'An Essay on Vision, briefly explaining the fabric of the eye' (1789). 4. 'Astronomical and Geographical Essays' (1790). 5. 'A Short Dissertation on the Barometer' (1790). 6. 'Geometrical and Graphical Essays, containing a description of the mathematical instruments used in geometry, civil and military surveying, levelling and perspective' (1790). 7. 'Lectures on Natural and Experimental Philosophy,' in five volumes (1794). To many of Adams's books elaborate plates were published separately, and almost all of them passed through more than one edition.

[Gent. Mag. lxv. 708; A. de Morgan in S. D. U. K. Biog. Dict.; Brit. Mus. Cat.]

ADAMS, JAMES (1737–1802), philologist, entered the Society of Jesus at Watten, and afterwards became professor of languages at the college of St. Omer. He left for Edinburgh on the breaking out of the French revolution. After serving as a missionary for many years he died at Dublin, 7 Dec. 1802. He had it in contemplation to publish his 'Tour through the Hebrides,' being much disgusted with the work of that 'ungrateful depreciating cynic, Dr. Johnson.' His work on the 'Pronunciation of the English Language' contains, according to Park, 'many ingenious remarks on languages and dialects, though the style of the writer is characterised by much whimsical eccentricity.' He was the author of the following works: 1. 'Early Rules for taking a Likeness' (from the French of Bonamici), 8vo, 1792. 2. 'Oratio Academica, Anglice et Latine conscripta,' 8vo, 1793. 3. 'Euphonologia Linguæ Anglicanæ, Latine et Gallice scripta,' 1794, 8vo. 4. 'The Pronunciation of the English Language vindicated from imputed Anomaly and Caprice, in two parts, with an Appendix on the Dialects of Human Speech in all Countries, and an Analytical Discussion and Vindication of the Dialect of Scotland' (Edinb. 1799, 8vo). 5. 'Rule Britannia, or the Flattery of Free Subjects paraphrased and expounded,' 8vo, 1768. 6. 'A Sermon preached at the Catholic Chapel of St. Patrick, Soho Square, March 7, the day of public fast,' 8vo, 1798.

[Oliver's Collectanea S. J., 41; Foley's Records, vii. 3; Lowndes's Bibl. Man.; Brit. Mus. Cat.] J. M.

ADAMS, JOHN (*fl.* 1680), topographer, was a barrister of the Inner Temple. In 1677 he engraved on copper a map of England and Wales 'full six feet square,' the special feature of which was that the distance of each town from its nearest neighbours was 'entred

in figures in computed and measured miles' (see *Phil. Trans.* xii. 886). But the work was declared by critical friends to be very roughly done, and Adams set to work to improve it. To supply temporarily the many omissions of villages, he laboriously drew up, in 1680, the 'Index Villaris, or an Alphabetical Table of all Cities, Market-towns, Parishes, Villages, Private Seats in England and Wales,' and dedicated it to Charles II. This 'Index' he reprinted with elaborate additions in 1690, and again in 1700. Meanwhile, under the patronage of several members of the Royal Society, he undertook a survey of the whole country, in order to make his map as full and correct as possible. He completed his journeys before 1685, and in that year published his newly revised map under the title of 'Angliæ totius tabula.' A reissue, called 'A New Map of England,' is ascribed in the British Museum Catalogue to 1693. Reduced and coloured copies of the revised map, which was of the original size (i.e. six feet square), were sold with the second and third editions of the 'Index Villaris.' Adams has been identified, on inadequate grounds, with a 'Joannes Adamus Transylvanus,' the author of a Latin poem describing the city of London, which was translated into English verse about 1675, and is reprinted in 'Harleian Miscellany,' x. 139–50.

[Gough's British Topography, i. 50–1, 724; Preface to Adams's Index, 1680; Lowndes's Bibliographer's Manual, ed. Bohn; S. D. U. K. Biog. Dict.; Brit. Mus. Cat. of Maps and of Printed Books.] S. L. L.

ADAMS, JOHN (1662–1720), provost of King's College, Cambridge, was the son of a Lisbon merchant in the city of London. He was educated at Eton, went to King's College, Cambridge, in 1678, graduated B.A. in 1682 and M.A. 1686. He afterwards travelled in France and Italy, and became an accomplished linguist. He was presented by Jeffreys to Hickam in Leicestershire in 1687. He afterwards became rector of St. Alban's, Wood Street, in the gift of Eton College, and was presented to the rectory of St. Bartholomew by the lord chancellor Harcourt. He became prebendary of Canterbury in 1702 and canon of Windsor in 1708. He was chaplain to King William and to Queen Anne, with the last of whom he was a great favourite. Swift dined with him at Windsor, and says that he was 'very obliging' (*Journal to Stella*, 12 Aug., 16 and 20 Sept. 1711). In 1712 he was elected provost of King's College, and resigned the lectureship of St. Clement Danes. He was Boyle lecturer in 1703, but his lectures were never printed. He died of apoplexy on 29 Jan. 1720. He was considered to be an eloquent preacher, and fifteen of his sermons are in print.

[Chalmers's Dictionary; Addit. MSS. 5802, 135, 136; Harwood's Alumni Etonenses.]

ADAMS, JOHN (1750?–1814), a voluminous compiler of books for young readers, was born at Aberdeen about 1750. Having graduated at the university there, he obtained a preaching license, and coming to London was appointed minister of the Scotch church in Hatton Garden. Subsequently he opened a school or 'academy' at Putney, which proved very successful. He died at Putney in 1814. Most of his numerous works passed through many editions, and were largely used in schools. Among them may be mentioned: 1. 'The Flowers of Ancient History,' 1788, reviewed in the 'Gentleman's Magazine' for April 1788 (lviii. 339). 2. 'Elegant Anecdotes and Bon Mots,' 1790. 3. 'A View of Universal History' (3 vols.), 1795, which includes a brief account of almost every country in the world down to the date of publication. 4. 'The Flowers of Modern History,' 1796. 5. 'Curious Thoughts on the History of Man,' 1799. 6. 'The Flowers of Modern Travels' (4th edition), 1802. Adams also published by subscription a volume of sermons dedicated to Lord Grantham in 1805, and he was the author of a very popular Latin schoolbook, entitled 'Lectiones Selectæ,' which reached an eleventh edition in 1823.

[Gorton's Biog. Dict. Appendix; S. D. U. K. Biog. Dict.; Brit. Mus. Cat.] S. L. L.

ADAMS, JOHN (1760?–1829), also known as ALEXANDER SMITH, seaman, mutineer, and settler, was serving under this latter name as an able seaman on board H.M.S. Bounty at the time of the mutiny and piratical seizure of that ship 28 April 1789 [see BLIGH, WILLIAM]. In this mutiny he took a prominent part, and stood sentry over the captain during the preparations for turning him adrift. Afterwards, when the ship returned to Tahiti, where several of the ship's company determined to stay, Smith, with eight others, was of opinion that such a plan was too dangerous. These nine men accordingly put to sea in the Bounty, taking with them from the island the women they had married and half a dozen men as servants; and notwithstanding the close search that was made for them [see HEYWOOD, PETER] nothing was heard of them for nearly twenty years. In 1808 a Mr. Folger, commanding an American mer-

chant ship, accidentally landed at Pitcairn's Island, and found there a mixed population of thirty-five souls, speaking English, and governed by a certain Alexander Smith, who made no secret of being one of the mutineers of the Bounty. According to his story they had made this island after leaving Tahiti, and, having resolved to settle there, ran the ship on shore, took out of her all that they could, and set her on fire; but four years later the Tahitian men rose one night and murdered all the Englishmen, Smith alone escaping, and he severely wounded. In revenge for this the women, also in the dead of night, killed all the murderers, Smith being thus left the one man on the island, with some eight or nine women and several children. The story was reported to the admiralty by the senior officers at Valparaiso and Rio de Janeiro, but no steps were taken to verify it; and it was either not known or forgotten when, on 17 Sept. 1814, Sir Thomas Staines and Captain Pipon in the frigates Briton and Tagus, on their way from the Marquesas to Valparaiso, touched at the same island, not knowing exactly what it was, the latitude and longitude as laid down on the chart being extremely erroneous. To their surprise they found that this unknown island was inhabited by an English-speaking race, descended, as they were told, from the mutineers of the Bounty, and educated in the precepts of christianity by Smith, who now called himself Adams. He is described as being at this time (1814) a man of venerable appearance, and about sixty years old. At first he naturally supposed that the ships of war had come with the intention of seizing him and sending him to England, but was reassured by his visitors, who seem to have considered the lapse of time and the good government of the island as expiating the offence of which he had been guilty. 'His exemplary conduct and fatherly care of the whole of the little colony,' wrote Sir Thomas Staines, 'could not but command admiration. The pious manner in which all those born on the island have been reared, the correct sense of religion which has been instilled into their young minds by this old man, has given him the pre-eminence over the whole of them.'

In 1825 the island was again visited by Captain Beechey in H.M.S. Blossom. He describes Adams as an old man now in his sixty-fifth year, which is possibly understated, as eleven years before Sir Thomas Staines had spoken of him as sixty, and 'venerable' in appearance. Captain Beechey obtained from him a detailed narrative of the course of events since he came to the island; but comparing it with what he had formerly told Sir Thomas Staines the conclusion is that little or no reliance is to be placed on it. A certain part of the story of the settlement of Pitcairn's Island is thus necessarily lost; for Adams, as the only white survivor, was the only witness. No one seems to have thought that anything could be gained by examining the old women who came to the island with him. It may be interesting to add to this account that several of the Pitcairn islanders, who had become too numerous for their old home, were in 1856 transported to Norfolk Island.

Adams died in 1829. His later life is often referred to as an example of a sincere and practical repentance following on a career of crime. It appears easy to overrate its value as such. Of Adams's antecedents we know nothing; but he must have been, in many respects, an exceptional man, for the average able seaman of 1789 was certainly not qualified to train young children in the principles of morality or religion, or to teach them to speak the correct English which these islanders had learnt. We may, therefore, almost assume that he had had an education very unusual in his rank in life. And for the rest there were many circumstances attending the celebrated mutiny of the Bounty which tend to distinguish it as a naval and a legal rather than a moral crime.

[Sir John Barrow's Eventful History of the Mutiny and Piratical Seizure of H.M.S. Bounty, 12mo, 1831; Marshall's Royal Naval Biography (Sir Thomas Staines), suppl. part 1 (vol. v.), p. 96; Shillibeer's Narrative of the Briton's Voyage (1817), pp. 81–97; F. W. Beechey's Narrative of a Voyage to the Pacific, i. 49–100, with a good portrait at p. 51.] J. K. L.

ADAMS, JOSEPH, M.D. (1756–1818), was the son of an apothecary in Basinghall Street. After attending Hunter's lectures at St. Bartholomew's, he began business as an apothecary; but in 1796 obtained the M.D. degree from Aberdeen and settled at Madeira as a physician. In 1805, after a successful career, he was elected physician to the Small-pox Hospital. He was for some years editor of the 'Medical and Physical Journal.' He was admitted a licentiate of the College of Physicians in 1809 on the special recommendation of the president, Sir Lucas Pepys, without passing through the ordinary formalities, and died from a broken leg on 20 June 1818. He was a warm admirer and defender of John Hunter, and published: 1. 'Observations on Morbid Poisons, Phagedæna, and Cancer,' 1795. A second edition of this, his chief book,

appeared in 1796. 2. 'Observations on the Cancerous Breast,' 1801. 3. 'A Guide to the Island of Madeira,' 1801. 4. 'Answer to Objections against the Cow-pox.' 5. 'A Popular View of Vaccine Inoculation,' 1807. 6. 'An Inquiry into the Laws of different Epidemic Diseases,' 1809. 7. 'A Philosophical Dissertation on Hereditary Peculiarities of the Human Constitution,' 1814. 8. 'Memoirs of the Life and Doctrines of the late John Hunter, Esq.,' 1816. Also a few pamphlets, and many contributions to the 'London Medical and Physical Journal' (cf. xii. 141, 193, 332, 552).

[Munk's College of Physicians, iii. 76; London Medical and Physical Journal, xxii. 87, xl. 85.]

ADAMS, RICHARD (1619–1661), collector of verse, the second son of Sir Thomas Adams, alderman of London, was born on 6 Jan. 1619–20; admitted fellow-commoner of Catherine Hall, Cambridge, 28 April 1635; died 13 June 1661. Among the Harleian MSS. is a thin quarto (No. 3889) lettered on the outside 'R. Adams. Poems.' One or two short pieces of inferior merit are signed 'R. Adams,' or 'R. A.,' but most of the poems in the collection are accessible in print. Like so many of the manuscript collections of the seventeenth century, Harl. MS. 3889 is no doubt a medley of verses by various hands. Adams certainly cannot be the author of the delightful song, 'Pan, leave piping, the gods have done feasting' (sometimes called 'The Green Gown,' or 'The Fetching Home of the May'), for the words of that song were composed, according to the best authority, not later than 1635 (vide *Westminster Drollery*, ed. Ebsworth, p. 54, Appendix). The capital verses on 'Oliver Routing the Rump, 1653,' beginning 'Will you heare a strange thing never heard of before?' were first printed in the 'Merry Drollery,' 1661, p. 53; they reappeared in 'Wit and Drollery,' 1661, p. 260; and in 'Merry Drollery Compleat,' 1670, and again in 'Loyal Songs,' 1731; oddly enough, they are not in the 'Rump Collection.' This song is unsigned in Adams's commonplace book; and judging from the signed verses it is far better than anything he could have written.

[Information from Mr. Ebsworth; Harl. MS. 3889; Cooper's New Biographical Dictionary.] A. H. B.

ADAMS, RICHARD (1626?–1698), ejected minister, was the sixth in lineal succession of a family of ministers; his father was incumbent of Wirrall, Cheshire; his grandfather was rector of Woodchurch, Cheshire. He studied first at Cambridge, where he graduated M.A. on 26 March 1644; entered at Brasenose, Oxford, on 24 March 1646, aged about twenty, and graduated B.A. in 1648 and M.A. in 1651. He became fellow of Brasenose, but resigned in 1655, on being admitted to the rectory of St. Mildred's, Bread Street. From this he retired in 1662 as a nonconformist, and became pastor of a small congregation in Southwark. His ecclesiastical views were presbyterian; he was a practical preacher, a devout and quiet man. He died on 7 Feb. 1698, leaving a widow. He was the editor of the expositions of Philippians and Colossians in Matthew Poole's 'Annotations upon the Holy Bible,' 1683–5, a work based on the same author's 'Synopsis Criticorum,' 1669–76. He published a 'Funeral Sermon' for Henry Hurst, 1690; other sermons of his are in the 'Morning Exercises at Cripplegate,' 1660–90, reprinted 1844–5.

[Funeral Sermon by Dr. John Howe, 1698; Coles' MS. Athenæ Cantab. Brit. Mus.; Wood's Athenæ Oxon.; Calamy's Account; Walker's Sufferings.] A. G.

ADAMS, ROBERT (*d.* 1595), architect, was author of a large plan of Middleburgh, dated 1588, and a pen-and-ink drawing intended to demonstrate the complete defensibility of London, called 'Thamesis Descriptio.' With the same object he 'drew and engraved,' according to Walpole, 'representations of the several actions while the Spanish Armada was on the British coasts.' It seems, however, that Ryther engraved them. Adams was 'surveyor of the queen's buildings' and a 'man of abilities.' An inscription to his memory is in the north aisle of Greenwich Church.

[Walpole's Anecdotes of Painting; Redgrave's Dict. of English Artists.] E. R.

ADAMS, ROBERT (1791–1875), surgeon, was born about 1791 in Ireland, but of his early life nothing is known. He entered Trinity College, Dublin, and became B.A. in 1814, proceeded M.A. in 1832, but not M.D. till 1842. He began the study of medicine by apprenticeship to Dr. William Hartigan, became licentiate of the Royal College of Surgeons of Ireland in 1815, and was elected fellow in 1818. After spending some time on the Continent to perfect his medical and surgical knowledge, he returned to Dublin to practise, and was elected surgeon successively to the Jervis Street Hospital and the Richmond Hospital. He took part in founding the Richmond (afterwards called the Carmichael) School of Medicine, and lectured

there on surgery for some years. He was three times elected president of the Royal College of Surgeons of Ireland, and in 1861 was appointed surgeon to the queen in Ireland and regius professor of surgery in the university of Dublin. Adams had a high reputation as a surgeon and pathological anatomist. His fame chiefly rests on his 'Treatise on Rheumatic Gout, or Chronic Rheumatic Arthritis of all the Joints (8vo, London, 1857, with an Atlas of Illustrations in 4to; 2nd edition, 1873). This work, though describing a disease more or less known for centuries, contains so much novel and important research as to have become the classical work on the subject. Dr. Adams also wrote an essay on 'Disease of the Heart' in the Dublin Hospital Reports, and contributed to Todd's 'Cyclopædia of Anatomy and Physiology' some articles on 'Abnormal Conditions of the Joints,' besides other papers in medical journals. He died on 13 Jan. 1875.

[Medical Times and Gazette, 1875, i. 133.]
J. F. P.

ADAMS, SARAH FLOWER (1805–1848), poetess, wife of William Bridges Adams, and daughter of Benjamin and sister of Eliza Flower [see ADAMS, WILLIAM BRIDGES, and FLOWER, BENJAMIN], was born at Great Harlow, Essex, 22 Feb. 1805. After the death of her father in 1827 she lived with the family of Mr. W. J. Fox, and became a contributor to the 'Monthly Repository,' then conducted by him. In 1834 she married Mr. W. B. Adams, and died of decline in August 1848. Her principal work, 'Vivia Perpetua, a Dramatic Poem,' was published in 1841. She is likewise authoress of numerous contributions to the 'Monthly Repository,' chiefly in the years 1834 and 1835, and of a long poem in ballad metre, entitled 'The Royal Progress,' on the surrender of the sovereignty of the Isle of Wight to Edward I by Isabella, Countess of Albemarle, which appeared in the 'Illuminated Magazine' for 1845. She also composed several hymns, set to music by her sister, and used in the services at Finsbury Chapel; numerous unpublished poems on social and political subjects, principally written for the Anti-Corn Law League, specimens of which will be found in the fourth volume of Fox's 'Lectures to the Working Classes;' and a little religious catechism entitled 'The Flock at the Fountain.' Although Mrs. Adams was endowed with so much dramatic talent as to have meditated adopting the stage as a profession, the bent of her literary genius was rather lyrical than dramatic. 'Vivia Perpetua,' but moderately interesting as a play, is couched throughout in a fine strain of impassioned emotion, symbolising, in the guise of Vivia's conversion to christianity, the authoress's own devotion to the high ideals which inspired her life. This truth of feeling redeems Mrs. Adams's eloquence from the imputation of rhetoric, and, notwithstanding the artlessness of the construction and the conventionality of the stage accessories, renders her work genuinely impressive. Vivia's monologue on forswearing the altar of Jupiter is especially eloquent. The authoress, however, was more happily inspired in her hymns, which, as simple expressions of devotional feeling at once pure and passionate, can hardly be surpassed. 'Nearer to Thee'—often erroneously attributed to Mrs. Beecher Stowe—is known wherever the English language is spoken; and the lines beginning 'He sendeth sun, He sendeth shower,' are even more exquisite in their blended spirit of fervour and resignation. All who knew Mrs. Adams personally speak of her with enthusiasm; she is described as a woman of singular beauty and attractiveness, delicate and truly feminine, high-minded, and in her days of health playful and high-spirited. She left no descendants.

[W. J. Fox, Lectures addressed chiefly to the Working Classes, vol. iv. lect. 9; Westminster Review, vol. l. pp. 540–42; private information from Mrs. Bridell Fox and Mr. W. J. Linton.]
R. G.

ADAMS, THOMAS (*d.* 1620?), printer, son of Thomas Adams, yeoman, of Neen Savage, Shropshire, was first apprenticed to Oliver Wilkes, stationer, on 29 Sept. 1582, for seven years, and turned over to George Bishop on 14 Oct. 1583, for the same period. He was admitted a freeman of the Stationers' Company on 15 Oct. 1590, and came upon the livery 1 July 1598. He appears to have commenced business by having the books, ballads, &c., printed by Robert Walley, assigned to him 12 Oct. 1591, and from that time to 1614 a considerable number of entries may be found to his name in the registers (ARBER'S *Transcript*, vols. iii. and iv.). They include books in all classes; some were issued jointly with John Oxenbridge, Peter Short, and John Newbury, &c. He also printed music books; among others, pieces by John Dowland, the lutenist, and Thomas Ravenscroft. On 14 March 1611, he is described as younger warden, and as the purchaser of the entire stock of Bishop, his former master, including the remainders of sixty important works (*ib.* iii. 453–5). He became warden in 1614, and died about 1620. In

the latter year he is recorded as a benefactor to the company in the sum of 100*l.*, to be defrayed for public charges at the discretion of the court.

[Ames's Typogr. Antiquities, ed. Herbert, ii. 1305; Nichols's Lit. Anecdotes, iii. 593.] H. R. T.

ADAMS, THOMAS (*fl.* 1612–1653), a divine who was pronounced by Robert Southey to be 'the prose Shakespeare of puritan theologians . . . scarcely inferior to Fuller in wit or to Taylor in fancy,' has left only the most meagre personal memorials behind him. His many title-pages and epistles dedicatory seem to be almost the sole sources of information now available. From these we ascertain that he was in 1612 'a preacher of the Gospel at Willington' in Bedfordshire, between Bedford and St. Neots. Here he is found in 1614, and from this sequestered rural parish issued his 'Heaven and Earth Reconciled,' 'The Devil's Banquet,' and other of his quaintly titled sermons. On 21 Dec. 1614 he became vicar of Wingrave, Bucks, which he is said to have held until 1636. From 1618 to 1623 he held the preachership of St. Gregory's under St. Paul's Cathedral, and during the same period preached occasionally at St. Paul's Cross and Whitehall. He was likewise 'observant chaplain' to Sir Henrie Montague, lord chief justice of England. To Montague he dedicated, in 1618, 'The Happiness of the Church; or a description of those Spiritual Prerogatives wherewith Christ hath endowed her considered in contemplations upon part of the twelfth chapter to the Hebrews; being the sum of divers sermons preached in St. Gregorie's, London, by Thomas Adams, preacher there.' Throughout these and later years his epistles dedicatory and incidental references show that he lived on friendliest and most intimate terms ('inward' is his word) with the foremost men in state and church: William, Earl of Pembroke, Sir Thomas Egerton, Lord Ellesmere, and others are addressed as personal friends rather than mere nobles or patrons. In 1629 he collected into a massive folio his numerous occasional sermons, which, in contrast with Henry Smith's small duodecimos, had been printed in small quartos. John Bunyan was then only two years old, but it seems certain that the Bedfordshire preacher's quartos and great folio came to be known and devoured by the 'immortal dreamer.' His 'Sermons' as thus collected he dedicated to the 'parishioners of St. Bennet's, near to Paul's Wharf, London,' and to Lords Pembroke and Manchester. In 1633 appeared a vast Commentary on the 'Second Epistle of St. Peter' (folio), dedicated to Sir Henrie Marten, Knt. In 1653, in a pathetic little epistle before 'God's Anger and Man's Comfort'—two sermons first recovered by the present writer—he addresses 'the most honourable and charitable benefactors, whom God hath honoured for His almoners, and sanctified to be His dispensers of the fruits of charity and mercy, *in this my necessitous and decrepit old age.*' Newcourt and Walker enter him as 'sequestered,' but neither adduces authority or proof, and there is little probability in the statement. Adams's vehement and courageous denunciation of popery offended Laud, and there is to be sought the secret of his later neglect. He must have died before the Restoration.

Thomas Adams stands in the forefront of our great English preachers. He is not so sustained as Jeremy Taylor, nor so continuously sparkling as Thomas Fuller, but he is surpassingly eloquent and brilliant, and much more thought-laden than either. He lays under contribution the spoils of an omnivorous learning and recondite reading; nor less noticeable is the vigour with which a 'character' is dashed off, in the style of Overbury or Earle, and a 'portrait' taken outmatching John Bunyan. It is impossible to overstate his convincing fervour and his resistless impressiveness of appeal, in spite of faults of sudden incongruity and lapses of taste. His works have been republished in Nichol's 'Puritan Divines' (3 vols. 8vo, 1862), edited by the Rev. Dr. Thomas Smith, and with a life by Professor Angus, and his 'Commentary on the Second Epistle of St. Peter' by Sherman.

[Works as above; Lipscomb's Buckinghamshire, iii. 536; Newcourt's Repertorium, i. 302; Walker's Sufferings of the Clergy, part ii. p. 164; Life by Dr. Angus, as above.] A. B. G.

ADAMS, SIR THOMAS (1586–1667), lord mayor of London, was born at Wem, in Shropshire, in the year 1586, and, after being educated at Cambridge, carried on business as a draper in London. In 1639 he was chosen sheriff of London, and became master of the Drapers' Company and alderman of the ward of Portsoken. In this capacity his name appears in May 1640 as making a return of such persons in that ward as were capable of lending money to the king. He always appears as a consistent royalist, and, though returned as a member, never sat in parliament. In 1645 he was elected to the office of lord mayor. During the year of his mayoralty his house was searched in hopes of finding the king, who it was sup-

posed lay there concealed. For his loyalty to the king he was kept for some time a prisoner in the Tower, and was excluded from all public offices. At the Restoration he was one of the deputies from the city of London to the Hague to attend on Charles II on his return from Breda to England, and with the rest of the deputies received the honour of knighthood, and after the Restoration was created a baronet June 13, 1660. During his lifetime he founded and endowed the free school of Wem, his native place, and presented to it the house in which he was born. He also founded the Arabic Lecture at Cambridge, to which he gave 40*l.* a year for ever, and, at the instigation of Mr. Wheelock, the first reader of Arabic, bore the expense of a translation of the Gospels into the Persian language for circulation in that country, with a view to the conversion of Mahometans. He is described as having been a devout member of the English church, and a regular communicant at the monthly celebrations of the sacrament. In his old age he was afflicted with the stone, which carried him off in his 82nd year, 24 Feb. 1667. Though four of his sons survived him, the baronetcy became extinct before the end of the last century, having been held by five of his descendants. He was buried at Sprowston in Norfolk (Blomefield's *Norfolk*, x. 460), and his funeral sermon was preached in the church of St. Catharine Cree, by his friend and former fellow-commissioner at the Hague, Dr. Nathaniel Hardy, 10 March following. This sermon, which contains a fulsome panegyric written in the worst taste, was printed in 1668. Most of it was reproduced in Wilford's 'Memorials,' p. 87, which is the authority for most of the facts of his life. It is said that the stone taken from him after his death weighed more than 25 ounces, and was preserved at Cambridge. There is a long Latin inscription on his monument at Sprowston, written in the style of the period, which may be seen in Wilford's 'Memorials,' appendix, pp. 27, 28.

[Wilford's Memorials of Eminent Persons; Peck's Desiderata Curiosa; Fuller's Worthies; Kimber's Baronetage; Domestic State Papers; Delaune's Angliæ Metropolis.] N. P.

ADAMS, THOMAS (1633?–1670), one of the ejected divines of 1662, was born at Woodchurch, Cheshire, where his father and grandfather, the owners of the advowson, were both beneficed. Entering Brasenose College in July 1649, he became B.A. on 3 Feb. 1652, and fellow the same year. He was M.A. on 28 June 1655, and lecturer-dean. After a distinguished career at college he was ejected from his fellowship for nonconformity in 1662, and he spent the remainder of his life as chaplain in private families. He died on 11 Dec. 1670. His learning, piety, good-humour, and diligence are celebrated by Calamy. He wrote: 'Protestant Union, or Principles of Religion wherein the Dissenters agree with the Church of England;' and 'The Main Principles of Christian Religion,' in 107 articles, 1675 and 1677, prefaced by his younger brother Richard (the ejected minister of St. Mildred's, Bread Street, London), and addressed to the inhabitants of Wirrall.

[Wood's Athenæ (Bliss), iv. 604; Fasti, ii. 170, 187; Calamy's Account (1713), p. 66; Harl. MS. 2153, 40, 78; Gastrell's Not. Cestr. (Chetham Soc.) i. 180–1; Ormerod's Hist. Cheshire, ii. 524.] J. E. B.

ADAMS, THOMAS (1730?–1764), brigadier-general, commenced his military service in 1747 as a volunteer with the army under the command of the Duke of Cumberland in the Netherlands. On 25 June of the same year he obtained a commission as ensign in the 37th foot, in which regiment he rose to the rank of captain nine years later. He was subsequently transferred to the 84th foot, and was serving as a major in that regiment in India, when, in 1762, five years after the battle of Plassey, he was appointed to the command of the united forces of the crown and of the East India Company in Bengal. It was a very critical period in British Indian history. Notwithstanding the victory at Plassey, the British power was by no means so completely established as to be free from the risk of overthrow. Clive was in England. Mir Kásim, the astute minister and son-in-law of that Mir Jaffier whom Clive had placed upon the throne of Bengal in place of Suráj-ud-dowlah, had in turn displaced his master and had been formally invested as nawáb at Patna in the previous year. The vices of venality and corruption which Clive, himself by no means over-scrupulous, had described as the chief dangers to British rule in India, were rampant in the Calcutta council chamber. By the unscrupulous action of the council and by the rapacity of the subordinate servants of the company trade was disorganised, the nawáb was deprived of his revenues, and the British name was rapidly becoming synonymous with oppression and fraud. Disputes on the subject of transit duties and an unjustifiable attack made by Mr. Ellis, one of the members of the council, upon the city of Patna, followed by the death of Mr. Amyatt, who had been sent as an envoy to the nawáb, and who was killed by the troops

of the latter when resisting an attempt to make him prisoner, brought on war between the company and the nawáb. The forces of the latter numbered 40,000 men, including 25,000 infantry trained and disciplined on the European system, and a regiment of excellent artillerymen well supplied with guns. To oppose this force, Major Adams had under his command a small body of troops, variously estimated at from 2,300 to 3,000, of whom only 850 were Europeans. His artillery also was inferior to that of the enemy. The campaign commenced on 2 July 1763, and lasted for four months, in the course of which Adams fought four actions, took two considerable forts and nearly 500 pieces of cannon, and totally defeated the most powerful native army that up to that time had confronted us in India. The two principal battles were those of Gheriah and Andwanala. The former lasted for four hours; the issue was at one time doubtful, the nawáb's troops breaking through a portion of the English line and capturing two guns, but the gallantry of the Europeans and steadiness of the sepoys under Adams's excellent generalship saved the day, and the enemy were compelled to retreat with the loss of all their guns and stores. At the close of the campaign Major Adams was compelled by ill-health to resign his command, and died at Calcutta in January 1764. As soon as the intelligence of the campaign reached England, Adams was advanced to the rank of brigadier-general, but he had already been dead some months when his commission was issued. He is described by a recent military historian as a man who 'to calmness and coolness in the field of battle united great decision of character and clearness of vision not to be surpassed. He could plan a campaign and lead an army.'

[Sír Mutakharin's Transactions in India; Mill's History of British India; Marshman's History of India; Malleson's Decisive Battles of India.]

A. J. A.

ADAMS, WILLIAM (*d.* 1620), navigator, was born, as he himself tells us, 'in a town called Gillingham, two English miles from Rochester, one mile from Chatham, where the king's ships do lie.' At the age of twelve he began his seafaring life, being apprenticed to Master Nicholas Diggins of Limehouse, with whom he remained for twelve years. He afterwards entered the navy, acting as master and pilot, and for about eleven or twelve years served the company of Barbary merchants, until the opening of the Dutch trade with India tempted him 'to make a little experience of the small knowledge which God had given him' in that 'Indish traffick.' Accordingly in 1598 he joined, as pilot-major, a fleet of five ships fitted out by the Rotterdam merchants and commanded by Jacob Mahu. The vessels were small, ranging in size from 75 tons to 250 tons, but were overcrowded with men. The Charity, the ship in which Adams sailed, was of 160 tons and carried 110 men. Sailing from the Texel on 24 June, the expedition began a voyage which was to prove one long series of disasters. Sickness broke out, and on reaching the Cape Verd islands on 21 Aug. a rest of three weeks was found necessary. Then the commander Mahu died, and the fleet was driven to the coast of Guinea, and another landing to refresh the sick took place at Cape Gonsalves, south of the line. But here fever attacked the crews, so that their leaders determined at once to sail for Brazil, which they did, and coming on the island of Annabon in the Gulf of Guinea, they attacked the town and obtained supplies. Thus were lost two months on the African coast, and from the middle of November to the beginning of April 1599, the ships lay tossing in the South Atlantic. At length they entered the Straits of Magellan, but only to be caught by the winter and to remain there till 24 Sept. before they entered the South Sea. Hardly clear of the straits, the fleet was scattered by a storm. Two of the ships were driven back into the straits, and eventually returned to Holland. Of the others, one was captured by a Spanish cruiser, and the Charity and the admiral-ship Hope finally met again on the coast of Chili. But the commanders and a great part of the crews of both ships were killed in ambushes by the natives, and among them Thomas, the brother of William Adams. Thus reduced to extremity and fearing to be taken by the Spaniards, the survivors took council and finally determined to stand away boldly for Japan, where they hoped to find a market for the woollen cloth which formed a large part of their cargo. Leaving the coast of Chili on 27 Nov., the two ships sailed on prosperously for some three or four months; but then bad weather came on and they were separated. The Hope was never heard of again; the Charity held on, and at last, with most of her crew sick or dying, and with only some half-dozen men able to stand on their feet, she sighted Japan, and on 19 April 1600 anchored off the coast of Bungo in the island of Kiushiu. The unfortunate mariners were received with kindness, and notice of their arrival was at once sent to the capital city Ozaka, from whence orders were soon after received for Adams to be despatched thither.

In 1598 the famous soldier Taiko Sama (or Hidéyoshi), who had raised himself to the head of affairs, had died, leaving an infant son. The chief guardian of the young prince was Iyéyasu, an old fellow-soldier of Taiko Sama, and the influence and power which he speedily acquired roused the jealousy of his rivals. A civil war broke out, and at the very moment when Adams set foot in Japan, the two factions were preparing for action, which resulted a few months later (October 1600) in a decisive victory for Iyéyasu. The conqueror became the actual ruler of the country, although he did not receive the title of Shogun till 1603.

Before Iyéyasu, then, 'the emperor,' Adams was brought and examined as to his country and the cause of his coming. He was then kept in prison for nearly six weeks, and, although kindly treated, lived in dread of death, expecting to be led out to undergo the native punishment of crucifixion. Indeed the Portuguese of Nagasaki tried to persuade the Japanese that the Dutch were pirates and deserved to be executed; but Iyéyasu, with the fairness which always distinguished his dealings with foreigners, refused to punish men who had done him no wrong. He set Adams at liberty and restored him to his comrades, and ordered a daily allowance of rice and a small annual pension to be given to them. But the ship could not be cleared; and so, after some waste of money in the cause, the crew divided what remained 'and every one took his way where he thought best.'

Then began the intercourse between Iyéyasu and Adams which led rapidly to the advancement of the latter. The practical Englishman had found favour in the eyes of the sagacious ruler. In simple language Adams tells the story of his success. He built for the Shogun a small ship of 80 tons, 'by which means I came in more favour with him, so that I came often in his presence, who from time to time gave me presents and at length a yearly stipend to live upon, much about seventy ducats by the year, with two pounds of rice a day, daily. Now being in such grace and favour, by reason I learned him some points of geometry and understanding of the art of mathematics with other things, I pleased him so that what I said he would not contrary.' He also built a second ship of 110 tons, which was seaworthy enough to carry home the Spanish governor of the Philippine Islands, who was wrecked on the coast of Japan. Finally, to requite his services, Iyéyasu bestowed on him an estate 'like unto a lordship in England, with eighty or ninety husbandmen that be as my slaves or servants.' This estate was at Hémi near Yokosuka, and has been described as having '100 farms or households upon it, besides others under them, all which are his vassals, and he hath power of life and death over them, they being his slaves, and he as absolute authority over them as any tono (or king) in Japon hath over his vassals' (Cocks's *Diary*, i. 181). But whatever favours Iyéyasu might grant, there was one which he steadily denied. After five years Adams asked leave to return to England, where he had left a wife and two children, but was refused. Another application, when the inspiriting news came that the Dutch were at Achin and Patani, fared no better.

At length, in 1609, Dutch ships appeared in the port of Firando in the extreme west of the kingdom, and got leave to establish a factory. Two years after another vessel arrived, and two commissioners were sent up to court, and by Adams's influence obtained ample trading privileges. And now for the first time the exile learned that Englishmen were trading in the East, and so indited his well-known letter 'to my unknown friends and countrymen,' telling the story of his misfortunes and calling for help. This letter was written in October 1611, and reached the English factory in Bantam early in 1612. But Adams's story was already known in England through reports of the Dutch, and a trading fleet of three ships had sailed in April 1611 to open trade with Japan. On 12 June 1613 the Clove, under command of Captain John Saris, sailed into the harbour of Firando. Adams was summoned, and at last, on 29 July, found himself again among his countrymen. Next followed a journey by Saris in company with Adams to Suruga, Iyéyasu's head-quarters, in order to obtain trading privileges; and by the end of November an English factory was formally settled at Firando. Adams, in one of his letters, had advised the choice of a place in the eastern parts of the kingdom, nearer the great cities, instead of a port where the Dutch were already in possession of the market. However, the advice came too late; Firando was chosen, and eight Englishmen were appointed members of the factory. The chief, or cape-merchant as he was called, was Richard Cocks, whose diary has survived to give us the history of this early English settlement in Japan. Next in rank came Adams himself, who, postponing his long wished-for return to England, now entered the service of the company. When he accompanied Saris to court, he had at last got Iyéyasu's leave to return to his country.

He did not choose to do so and take passage in the Clove, then on the point of sailing, according to his own account, because of 'some discourtesies' received from Saris. The latter, indeed, was unduly suspicious of Adams, and tried to drive a hard bargain with him on the terms of his proposed service. But there were pressing reasons why he should remain, at least for a time, in Japan. He had a Japanese wife and two children, and he was ill provided with money. He was ambitious, too, to discover the north-west or north-east passage to England, and this may have influenced him. In the end he agreed to enter the company's service for 100*l.* a year, payable at the end of two years. His actual term of service extended from 24 Nov. 1613 to 24 Dec. 1616, and during that time he was chiefly employed in trading voyages and in accompanying the English to the court of the Shogun when they carried up the customary presents or on other occasions. In 1615, in a voyage which was intended for Siam, but which failed in its object, he put into the Loochoo Islands, which had been lately added to the Japanese dominion. The next year he made a successful voyage to Siam, and in 1617 and 1618 he twice visited Cochin China.

In 1616 Adams's patron Iyéyasu died and was succeeded by his son Hidétada, who soon gave proof of hostility to foreigners; and although Cocks states that Adams was in favour with this Shogun also, his influence was evidently of no great weight. The privileges of both English and Dutch were curtailed, and the persecution of Christians, which for some time had practically ceased, now broke out with renewed violence. The English venture in Japan had also by this time proved a failure, and to make matters worse the Dutch declared war and took English shipping and attacked our factory at Firando. Peace was scarcely restored when, on 16 May 1620, Adams died. A little more than three years after, in December 1623, the English factory was dissolved and our countrymen withdrew from Japan. There is no record of Adams's age at the time of his death, but it was probably more than sixty years, as he could hardly have been under forty when he landed in Japan. He left about 500*l.*, which he bequeathed in equal portions to his wife and daughter who survived him in England, and to his son and daughter in Japan. His will was preserved at one time in the archives of the East India Company; but it has now disappeared. He lies buried on the summit of the hill above the village of Hémi-mura (the site of his estate) and overlooking the harbour of Yokosuka. In 1872 Mr. James Walter discovered his tomb with that of his Japanese wife, who survived him thirteen years. Adams's memory lived in Japan. A street in Yedo, Anjin Cho (Pilot Street), was named after him, Anjin Sama having been his Japanese title; and an annual celebration is still held in honour of the Englishman who was once 'in such favour with two emperors of Japan as never was any christian in these parts of the world.'

[Adams's Letters printed in Purchas his Pilgrimes, part i.; Rundall's Memorials of the Empire of Japon (Hakluyt Society), 1850; Hildreth's Japan, 1855; Griffis, The Mikado's Empire, 1876, p. 262; Diary of Richard Cocks (Hakluyt Society), 1883; The Far East Newspaper (Yokohama), vol. iii. No. 1.] E. M. T.

ADAMS, WILLIAM (1706–1789), divine, was born at Shrewsbury 17 Aug. 1706, and at the age of thirteen was entered at Pembroke College, Oxford. He took his M.A. degree in 1727, became fellow of his college, and, in 1734, tutor in place of Mr. Jorden. Samuel Johnson, born in 1709, had been one of Jorden's pupils; and during his short university career, 1728–9, formed a friendship with Adams which lasted till Johnson's death. In 1730 Adams was presented to the curacy of St. Chad's in Shrewsbury, and ceased to reside. In 1755 he became rector of Counde in Shropshire; and, in 1756, took his B.D. and D.D. degrees in Oxford. He was elected to the mastership of Pembroke, to which was attached a prebend of Gloucester, in 1775, and resigned St. Chad's. He was afterwards made archdeacon of Llandaff. He retained these offices and the rectory of Counde till his death in the prebendal house at Gloucester, 13 Jan. 1789. He married Miss Sarah Hunt, and left a daughter, married, in 1788, to B. Hyatt of Painswick in Gloucestershire. Adams's friendship with Johnson is commemorated by Boswell, to whom he gave some information about their common friend. Adams attended the first representation of 'Irene' in 1749. He tried to reconcile Johnson to Chesterfield's incivility in 1754, though at the same time taking a message from Warburton to Johnson approving of his 'manly behaviour.' In June 1784 Johnson, accompanied by Boswell, paid a visit to Adams at Oxford. Johnson stayed at Pembroke lodge for a fortnight, and was greatly pleased by the attentions of Adams and his daughter. Adams published some occasional sermons, one of which 'On True and False Doctrine,' preached at St. Chad's, 4 Sept. 1769, and directed against the methodist doctrines of W. Romayne, led to some controversy, in which

neither of the principals took part. His chief work is an 'Essay on Mr. Hume's Essay on Miracles, by William Adams, M.A., chaplain to the Bishop of Llandaff,' 1752. It is said to have been the first answer to Hume, whose essay was first published in 1748 (BURTON's *Life of Hume*, i. 285), and was a temperate statement of the argument that the divine power supplies an adequate cause for the production of the alleged effects, which are therefore credible upon sufficient evidence.

[Life in Chalmers's Dictionary 'from private information;' Gent. Mag. vol. lix.; Rawlinson MSS. fol. 16, 4; Nichols's Illustrations, v. 277; Boswell's Johnson.] L. S.

ADAMS, WILLIAM (*fl.* 1790), potter, was a favourite pupil of Josiah Wedgwood. 'While with him he executed some of his finest pieces in the jasper ware. He subsequently went into business on his own account, and produced much of this beautiful ware, modelled with great care.' Leaving Wedgwood he settled at Tunstall, and started a business under the style of 'William Adams & Co.' An exquisite vase, said to be Wedgwood's last work, was made by him in conjunction with William Adams. Adams died between 1804 and 1807 (CHAFFERS, 672). By the excellence of his work he might claim a high place amongst English ceramists. He made, however, no fresh departure in the art, and produced little that was not imitative.

[Eliza Meteyard's Life of Wedgwood, ii. 515–16; Shaw's History of Staffordshire Potteries; Chaffers's Keramic Gallery, figs. 334, 335; Chaffers's Marks and Monograms on Pottery and Porcelain, p. 671.] E. R.

ADAMS, SIR WILLIAM. [See RAWSON.]

ADAMS, WILLIAM (1814–1848), author of the 'Sacred Allegories,' was a member of an old Warwickshire family, being the second son of Mr. Serjeant Adams, by his marriage with Miss Eliza Nation, daughter of a well-known Exeter banker. He was educated at Eton and Oxford, and between the time of his leaving school and entering the university was the pupil of Dr. Brasse, author of 'Brasse's Greek Gradus,' by whom his great abilities were first appreciated. He obtained a postmastership at Merton, and in 1836 took a double first-class, his elder brother having gained a similar distinction eighteen months previously. In 1837 he became fellow and tutor of his college, and in 1840 vicar of St. Peter's-in-the-East, a Merton living generally held by a resident fellow. With his immediate predecessor at St. Peter's, Bishop Hamilton, and his immediate successor, Bishop Hobhouse, Mr. Adams was very intimate. He always took a deep interest in the welfare of the parish, and has left us an interesting memorial of his incumbency in his well-known 'Warnings of the Holy Week,' a set of lectures preached at St. Peter's in Holy Week, 1842. In the spring of this year he went to Eton as one of the examiners for the Newcastle scholarship, and, while bathing there, was all but drowned, and caught a violent cold which, flying to his lungs, ultimately proved fatal. It was hoped that a few months of residence in a warm climate would restore his health, and he accordingly passed the winter of 1842 in Madeira. But the disease had gained too firm a hold to be checked, and he resigned his living, settling at Bonchurch, Isle of Wight. Here he passed the last few years of his life, busily engaged with his pen, and taking part in every effort to improve the spiritual condition of the neighbourhood. One of his last public acts was to lay the foundation-stone of the new church at Bonchurch; and a few months later his remains were laid in the churchyard of the old church, where, by a happy design, his grave has the 'shadow of the cross' ever resting upon it.

All Adams's allegories were published when he was virtually a dying man. 'The Shadow of the Cross,' written at Arborne Cottage, near Chertsey, in the summer of 1842, was followed by the 'Distant Hills' in 1844. The design of both was to show the privileges of the baptised Christian and the danger of forfeiting those privileges. His next work, the 'Fall of Cœsus,' was less successful; not from any falling off in point of composition, for everything that Adams wrote was written in the same pure and graceful style, but because the choice of subject was less happy. It is simply an English version of the story of Herodotus, with a christian colouring. But his next production, the 'Old Man's Home,' was the most successful of all his works. Perhaps the fact that the scene of it was laid in the beautiful Undercliff, which he knew and loved so well and described so vividly, may have been one cause of its success. But the story itself is a singularly impressive one, and additional interest will be attached to the 'old man,' who is represented as hovering on the borderland between sanity and insanity, but full of true aspirations which to his keepers were unintelligible, when it is known that the author's father had done much to promote a more considerate treat-

ment of the insane. This story was a special favourite with the poet Wordsworth. The 'King's Messengers' was written during the very last months of Adams's life. Its object is to illustrate the danger of a wrong, and the blessedness of a right, use of money; and in the delineation of the characters the writer shows a dramatic power which he had not before displayed. There is a very similar story written in Latin by Barlaan in the fourteenth century. Besides the works which bear William Adams's name, there are two others which are to be ascribed to him, the 'Cherry Stones, or Charlton School,' a capital story, deservedly popular with boys, for the completion and editing of which the public is indebted to his brother, the Rev. H. C. Adams, a well-known author; and 'Silvio,' an allegory written before any of the others, and revised and published with a modest preface by another brother in 1862.

The popularity of Adams's allegories, which, besides passing through many editions in English, have been translated into more than one modern language, has been out of all proportion to their apparent slightness. The circumstances of their composition, no doubt, give a tinge of romantic interest to them—an interest which extends to the brief career of their pious and gifted author. But apart from this, there is a peculiar fascination about them which carries the reader along, and which thoroughly reflects the personal character of the man. He had a singular gift of attracting all kinds of people to him, from the highly cultivated Oxonian down to the Bonchurch peasant, who used to speak of him after his death as 'the good gentleman.'

[Memoir prefixed to the Sacred Allegories; Bonchurch, Isle of Wight, by J. W., 1849; Neale's Earthly Resting Places of the Just; information from the Rev. H. C. Adams, the Rev. Coker Adams, and C. Warren Adams, Esq., all brothers of William Adams, and from the Rev. F. W. Erskine Knollys, his very intimate friend.]

J. H. O.

ADAMS, WILLIAM, LL.D. (1772–1851), a learned lawyer, was the youngest son of Patience Thomas Adams, filazer of the court of King's Bench, and was born at 39 Hatton Garden, London, 13 Jan. 1772. By his father's side he was connected with an old Essex family, and his mother was a descendant of William of Wykeham. He was educated at Tunbridge school, and in 1788 entered Trinity Hall, Cambridge, of which he became a fellow. At the age of twenty-five he began to attend the courts at Doctors' Commons. In 1799 he took the degree of LL.D., and in November of the same year he was admitted into the College of Advocates. Obtaining a high reputation for business capacity and mastery of legal details, he rendered valuable service on several important commissions. He served on the commission appointed in 1811 to regulate the practice of the vice-admiralty courts abroad, and on that which was occupied from 1815 till 1824 in inquiring into the duties, offices, and salaries of the courts of justice and the ecclesiastical courts of England. His chief claim to distinction is, however, the part he took in the negotiations for a treaty with the United States in 1814 after the capture of Washington; he was one of the three commissioners sent to represent England, and was entrusted with the sole preparation of the despatches relating to maritime law, the most delicate and important part of the negotiation. In 1815 he was also named one of the three plenipotentiaries sent to conclude a convention of commerce between Great Britain and the United States, which was signed on 3 July. Excessive labour connected with the preparation of the case against Queen Caroline had serious effects on his health, and in 1825 he was compelled on this account to resign his profession. He spent the last years of his life in retirement at Thorpe in Surrey, where he died 11 June 1851.

[Gent. Mag. (new series), xxxvi. 197–9; Annual Register, xciii. 297.] T. F. H.

ADAMS, WILLIAM BRIDGES (1797–1872), was an ingenious and prolific inventor in the early days of railroads. The invention by which he is best known is the fish-joint for the rails of railways. Before the date of this invention (1847) engineers had failed in all their efforts to contrive a joint which should firmly unite the ends of the rails while allowing fast traffic to be carried over them. Bridges Adams applied the well-known 'fish' or overlapping plate to the ends of the rails, and set the joint in the space between two of the supporting 'chairs,' instead of immediately over a 'chair,' so that the destructive effect of the pressure between the wheels and the chair was avoided. This joint is still universally used on railways. Adams also originated many valuable improvements in rolling stock, and did much to reduce the inordinate weight of the earlier locomotives. For a time he manufactured railway plant at works at Bow, but he was unsuccessful alike in his commercial enterprises and in his inventions. His works failed, and he realised but small profit from any of his many patents; even that for the fish-joint brought him in very little,

and soon passed out of his hands. He took out no less than thirty-two patents. Besides patents connected with railways he patented improvements in carriages for common roads, in ship propulsion, guns, wood-carving and other machines. He was the author of several books—'English Pleasure Carriages,' 1837; 'Railways and Permanent Way,' 1854; 'Roads and Rails,' 1862—and of memoirs and articles innumerable. He read several papers to the Society of Arts and the Institution of Civil Engineers, and contributed largely to the journal of the first-named society, as well as to many of the scientific and technical periodicals. Besides his writings on technical subjects, he was the author of several political pamphlets, published under the pseudonym of Junius Redivivus. Most of these were issued about the time of the 1832 Reform Bill. He died at Broadstairs, and was buried at St. Peter's. In 1834 he married Sarah Flower [see ADAMS, SARAH FLOWER].

[A very full biographical notice in Engineering newspaper, 26 July 1872 (xiv. 63), and a shorter sketch in the Journal of the Society of Arts, 2 August 1872 (xx. 763); Men of the Time (eighth edition).] H. T. W.

ADAMSON, HENRY (*d.* 1639), poetical writer, a native of Perth, was the son of James Adamson, who had been dean of guild in 1600, and provost in 1610 and 1611. He was the author of 'The Muses Threnodie or Mirthfull Mourning on the Death of Master Gall. Containing varietie of pleasant poeticall descriptions, morall instructions, historical narrations and divine observations, with the most remarkable antiquities of Scotland, especially at Perth' (Edinburgh, 1638, 4to). The multifarious contents of the book bear out the promise of the elaborate title. Preceding the elegy is a whimsical description, in rhymed octosyllabic verses, of the curiosities (which the owner used to fancifully call his 'gabions') in Mr. Geo. Ruthven's closet. The elegy itself gives a long account of the antiquities of Perth and the neighbourhood; Ruthven and Gall are introduced as speakers, and the 'gabions' are made to bear a part. It was chiefly owing to the encouragement and advice of William Drummond, of Hawthornden, that this curious poem was published. In the year after its publication the author died prematurely. He had been trained for the pulpit. A very elaborate edition of the 'Muses Threnodie' was issued (in two volumes) in 1774 by a Scotch antiquary, James Cant.

[Cant's preface to the Muses Threnodie, 1774.] A. H. B.

ADAMSON, JOHN (*d.* 1653), was principal of the university of Edinburgh and a bosom friend of Andrew Melville: he is deserving of remembrance as the editor of 'Τὰ τῶν Μουσῶν Εἰσόδια. The Muses Welcome to the High and Mighty Prince Iames by the grace of God King of Great Britaine, France, and Ireland, Defender of the Faith, &c. At his Majestie's happie Returne to his olde and native Kingdome of Scotland, after 14 yeeres absence, in Anno 1617. Digested according to the order of his Majesties Progresse. By I. A. [John Adamson].'

John Adamson was son of Henry Adamson, provost of Perth, and grandson of Dr. Patrick Adamson, archbishop of St. Andrew's [see ADAMSON, PATRICK]. Educated in 'grammar' learning in his native city, Master Adamson proceeded early to the university of St. Andrew's, where subsequently he held the professorship of philosophy. In 1589 he was appointed to one of the professorial chairs in the university of Edinburgh, which office he held with great reputation until 1604. In 1604, having been presented to the church of North Berwick, he resigned his professorship. Later he was translated to the parish of Libberton, near Edinburgh. In 1625, on the death of Dr. Robert Boyd of Trochrig, he was appointed principal of the university of Edinburgh, and filled the post till 1653, the year of his death; when he was succeeded by the 'holy Leighton.' It is believed that he collected the Latin poems of Andrew Melville, entitled 'Viri clarissimi A. Melvini Mvsæ' (1620). His 'Dioptra Gloriæ Divinæ' (1637) is a masterly commentary on Psalm XIX, and his 'Methodus Religionis Christianæ' (1637) has much of the terseness and suggestiveness of Musculus. His 'Traveller's Joy, to which is added The Ark' (1623), has been undeservedly overlooked by the historians of Scottish poetry. The 'Muses Welcome' preserved speeches and 'theses' and poems by himself and nearly all his famous contemporaries—e.g. David and Alexander Hume, Drummond of Hawthornden, David Wedderburn, Dr. Robert Boyd, David Primrose. The gem of the collection is Drummond's 'Panegyricke to the King,' which contains his enumeration of the rivers of Scotland, done with a picturesqueness and felicity of characterisation not inferior to Michael Drayton. Nichols's 'Progresses of James I' preserves the 'speeches.'

[The Muses' Welcome, ut supra; Melville's Musæ (ib.); Dr. M'Crie's Andrew Melville, ii. 456, 511; Corser's Collectanea Anglo-Poetica, i. 12–14; Works enumerated; MSS. at North Berwick, Libberton, Edinburgh.] A. B. G.

ADAMSON, JOHN (1787–1855), antiquary and Portuguese scholar, was the last surviving son of Lieutenant Cuthbert Adamson, R.N., by his second wife Mary Huthwaite. He was born on 13 Sept. 1787 at his father's house in Gateshead, and, having been educated at the Newcastle Grammar School, entered, in 1803, the counting-house of his elder brother Blythman, a merchant in Lisbon. The anticipation of the French invasion of 1807 caused him to leave the country, but he was already full of that devotion to Portgual which was to fashion his literary career. While at Lisbon he studied the language and collected a few books, among them being the tragedy of Dona Ignez de Castro, translated and printed by him in 1808 as his first attempt in authorship. On his return to England he became articled to Thomas Davidson, a Newcastle solicitor and clerk of the peace for Northumberland, to whom the 'Memoirs of Camoens' were afterwards dedicated by him 'as a token of respect and esteem.' In 1810 he printed a small collection of sonnets, chiefly translations from the minor works of Camoens. The year following he was appointed undersheriff of Newcastle, and retained the office until the passing of the Municipal Corporation Act in 1835. He became a member of the Literary and Philosophical Society of Newcastle about this time, and was from 1825 to his death one of its secretaries. On 3 Dec. 1812 he married his cousin, Elizabeth Huthwaite, who subsequently bore him four sons and three daughters. He was one of the founders of the Antiquarian Society of Newcastle in 1813, and was then appointed secretary with the Rev. J. Hodgson. That he held the office with useful effect is shown by the issue of a printed catalogue of the library three years after, followed by supplements.

Newcastle during the early part of this century numbered many notable antiquaries and book collectors among its townsmen. Specially eminent were John Fenwick, J. Trotter Brockett, and the Rev. J. Hodgson, who with Adamson were the chief founders of the Typographical Society of Newcastle, which was to consist of only thirty members. The books brought out under the auspices of this body are well and uniformly printed in crown octavo, and are illustrated with vignettes of the arms and devices of the respective editors, cut in wood by Bewick and his pupils. The edition was usually a limited one, and in most instances for private circulation only. The first in the series was 'Cheviot,' edited in 1817 by Adamson, under whose care ten other trifles in verse were issued between 1817 and 1831. His more considerable productions, with the exception of the 'Memoirs of Camoens,' published by Longman, also rank among the publications of the society. All of these possess his device by Bewick on the title-page, a ruined Gothic arch embowered in trees. In 1820 appeared the work by which his name is best remembered, and which still retains its value as a storehouse of well-arranged facts—'The Memoirs of Camoens.' It was well received, Robert Southey (*Quar. Review*, 1822, April) speaking warmly in its favour. The two volumes comprehend a life of the poet, notices concerning the *rimas* or smaller poems, a translation of an essay by Dom Joze Maria de Souza, an account of the translations and translators of the 'Lusiad,' a view of the editions of Camoens, and notices of his commentators and apologists. Portuguese literature was not, however, Adamson's sole pursuit. He was attentive to his professional duties, and interested himself in local affairs. He was also a skilled numismatist, and devoted much attention to conchology. His 'Conchological Tables' (1823) is a useful guide for amateurs; his private cabinet comprehended 3,000 different species. He also collected fossils and minerals; the former were presented by him to the museum at Newcastle, and the latter to the university of Durham. In 1836 he printed a catalogue of his Portuguese library under the name of 'Bibliotheca Lusitana.' The books are carefully described, and the notes contain much bibliographical information. It was a remarkable collection, brought together by the labour of twenty-five years and the expenditure of much money. Unfortunately, with the exception of the volumes relating to Camoens and a few others, the library was destroyed by a fire on 16 April 1849. His love for the sonnet prompted him to bring out, in 1842, the first part of a collection entitled 'Lusitania Illustrata,' consisting of translations from Portuguese sonnetteers and biographical notices. This was followed, in 1846, by a second part devoted to ballads. As regards his merit as a translator, it is enough to observe that a somewhat austere rendering of the original is his chief characteristic. In 1845 he printed another small volume of original and translated sonnets, and in 1853 appeared his last work, being an edition of the first five cantos of the 'Lusiad,' translated by his deceased friend, Quillanan, with preface, lists of editions and translations, and a few notes by the editor. As a reward for his services in connection with the literature of her country, the Queen of Portugal had conferred upon him the

knighthoods of Christ and of the Tower and Sword. He was a fellow of the Society of Antiquaries of London, and a member of many English and continental philosophical and antiquarian bodies. In spite of failing health he continued his ordinary occupations to within three days of his death, which took place on 27 Sept. 1855. He lies buried at Jesmond cemetery, near Newcastle.

His writings are: 1. 'Dona Ignez de Castro, a tragedy from the Portuguese of Nicola Luiz, with remarks on the history of that unfortunate lady.' Newcastle, 1808, 12mo, pp. 124. 2. 'Sonnets from the Portuguese of Luis de Camoens, &c. [translated by J. A.],' [Newcastle, 1810]. 3. 'Catalogue of the Library of the Antiquarian Society of Newcastle-upon-Tyne, by J. A., secretary.' Newcastle, 1816, 4to; and Supplement, 1822. 4. 'Cheviot, a Poetical Fragment, by R. W[harton], [ed. by J. A.].' Newcastle, 1817 (Newcastle Typographical Soc.). 5. 'The Marriage of the Coquet and the Alwine [ed. by J. A.].' Newcastle, 1817 (N. Typ. Soc.). 6. 'Lines addressed to Lady Byron [written by Mrs. Cockle, ed. by J. A.].' Newcastle, 1817; 20 copies privately printed (N. Typ. Soc.). 7. 'Reply to Lord Byron's "Fare thee well" [written by Mrs. Cockle, ed. by J. A.].' Newcastle, 1817 (N. Typ. Soc.). 8. 'Elegy to the Memory of H.R.H. the Princess Charlotte of Wales, by Mrs. Cockle [ed. by J. A.].' Newcastle, S. Hodgson, 1817 (N. Typ. Soc.). 9. 'Elegy on the Death of his late Majesty George III, by Mrs. Cockle' [ed. by J. A.]. Newcastle, S. Hodgson, 1817, cr. 8vo, pp. 8 (N. Typ. Soc.). 10. 'Memoirs of the Life and Writings of Luis de Camoens.' London, Longman, 1820, 2 vols. cr. 8vo, portraits and plates. 11. 'Conchological Tables, compiled principally for the use of shell collectors [by J. A.].' Newcastle, 1823 (N. Typ. Soc.). 12. 'Verses written at the house of Mr. Henderson, at Longleeford, near Cheviot, during the winter of 1817 [by his son, ed. by J. A.].' Newcastle, 1823 (N. Typ. Soc.). 13. 'Lines to a Boy pursuing a Butterfly, by a Lady [Mrs. Septimus Hodgson, ed. by J. A.].' Newcastle, 1826 (N. Typ. Soc.). 14. 'Epistle to Prospero, by Jose Maria de Pando, translated into English by H[ugh] S[alvin], [chaplain] of H.M.S. Cambridge [ed. by J. A.]. Newcastle, 1828 (N. Typ. Soc.). 15. 'The Tynemouth Nun, a Poem, by Robert White [ed. by J. A.].' Newcastle, 1829 (N. Typ. Soc.). 16. 'Imperii caput et rerum pulcherrima Roma, Carmen latinum apud scholam Novocastrensem aureo numismate donatum, auctore E. H. Adamson, annos xiv. nato [ed. J. A.].' Novis Castris, 1831 (N. Typ. Soc.). 17. 'An Account of the Discovery at Hexham, in Northumberland, of a Brass Vessel containing a number of the Anglo-Saxon Coins called *Stycas*, with 25 plates' (in *Archæologia*, xxv. 1834, pp. 279–310). 'Further Account . . . with 7 plates' (*ib.* xxvi.1836, pp. 346–8). 18. 'Bibliotheca Lusitana, or Catalogue of Books and Tracts relating to the History, Literature, and Poetry of Portugal, forming part of the library of J. A.' Newcastle, 1836 (N. Typ. Soc.). 19. 'Lusitania Illustrata, Notices of the History, Antiquities, Literature, &c. of Portugal: Literary Department, part i. Selection of Sonnets, with Biographical Sketches of the Authors.' Newcastle, 1842. 'The same: Literary Department, part ii. Minstrelsy.' Newcastle, 1846 (N. Typ. Soc.). 20. 'Reply of Camoens.' Newcastle, 1845. 21. 'Sonnets.' Newcastle, 1845. 22. 'The Lusiad of Luis de Camoens, books i. to v.; translated by Edward Quillanan, with notes by J. A.' London, 1853.

[Notes and Queries, 1st series, i. 178, viii. 104, 257; Martin's Cat. of Books Priv. Printed, 1834, p. 419, &c.; Dibdin's Northern Tour, 1838, i. 332, &c.; Gent. Mag. 1855 (Dec.), 657.]

H. R. T.

ADAMSON, PATRICK (1537–1592), a distinguished Scotch prelate, was born at Perth on or about 15 March 1536–7. His enemies taunted him with being a baker's son—'ane baxter's sone, ane beggar borne' (Sempil's *Legend of the Bishop of St. Andrew's Life*, 1591); but in the biographical sketch by his son-in-law, Thomas Wilson, appended to the posthumous tract, 'De Sacro Pastoris Munere,' 1619, he is said to have been born 'parentibus ingenuis et stirpe honesta.' He was educated first at the grammar school, Perth, and afterwards at the university of St. Andrews, where he took his master's degree in 1558 under the name of Patricius Constyne. Two years afterwards, as Mr. Patrick Consteane, he was declared qualified by the general assembly for ministering and teaching, and in 1563 was appointed minister of Ceres in Fife. In the general assembly at Edinburgh, in June 1564, he begged to be allowed to travel into France and other countries in order to increase his knowledge, but was forbidden to leave his congregation without special license from the assembly. In the same year he wrote a copy of Latin hexameters (included in his 'Poemata Sacra,' 1619), in which he assailed the Romanists of Aberdeen. The title of the piece is 'De Papistarum Superstitiosis Ineptiis.' Early in 1566 he threw up his charge, and went to France as tutor

to the eldest son of Sir James Macgill, of Rankeillor, clerk-general. In the following June, while he was residing with his pupil at Paris, Adamson (called variously, at this date, Conston, Constant, Constean, or Constantine) published a poem of thanksgiving on the occasion of the birth of the son of Mary Queen of Scots. The infant was described in the title as 'serenissimus princeps' of Scotland, England, France, and Ireland, an act of indiscretion which gave such offence that the author was imprisoned for six months. On his release, which he owed to the intercession of his royal mistress, he moved into the province of Poitou, and afterwards to Padua; thence he proceeded to Geneva, where he made the acquaintance of Theodore Beza and studied Calvinistic theology. On the homeward journey he revisited Paris with his pupil, but, finding it distracted by civil war (1567–8), thought it prudent to retire to Bourges, where he lay concealed for seven months at an inn. Here Adamson beguiled the time by translating the Book of Job into Latin hexameters, and composing a Latin tragedy on the subject of Herod. He also made a Latin translation of the Scottish Confession of Faith. The exact date of his return is unknown; but in March 1571 the assembly, 'seeing there were so few labourers in the Lord's vineyarde,' urged him strongly to return to the ministry, a request to which he agreed by letter at the meeting of the assembly in the following August. Some of his biographers state that he was in Paris at the time of the massacre of St. Bartholomew in 1572, but MacCrie (Notes to the *Life of Andrew Melville*) showed that this is a mistake arising from a misunderstanding of Adamson's words in the dedication of his Catechism, 'Scripsi quidem in Gallia in ipso furore'—words which merely contain a reference to the civil war of 1567–8. On rejoining the ministry Adamson was presented to the living of Paisley. In 1572 he published at St. Andrews his Catechism, under the title of 'Catechismus Latino sermone redditus et in libros quattuor digestus,' which he had composed for the use of the young king; and this was followed by his Latin translation of the Scottish Confession of Faith, 'Confessio Fidei et Doctrinæ per Ecclesiam Reformatam Scotiæ recepta.' On 8 Feb. in this year he preached a sermon on the occasion of the elevation of John Douglas, rector of St. Andrews University, to the archbishopric of that diocese. 'In his sermon,' says Calderwood, 'he made three sorts of bishops, "My lord bishop," "my lord's bishop," and "the Lord's bishop." "My lord bishop," said he, "was in time of papistrie; my lord's bishop is now, when my lord getteth the benefice, and the bishop serveth for a portion out of the benefice to make my lord's title sure: the Lord's bishop is the true minister of the Gospell."' Three years afterwards (1575) he was one of the deputies named by the general assembly to discuss questions relating to the jurisdiction of the kirk with commissioners appointed by the regent Moreton; and with two others he was chosen in 1576 to report the proceedings to the regent. About this time he appears to have finally adopted the name Adamson in preference to Constant. His adversaries did not fail to twit him on his change of name:—

> Twyse his surnaime hes mensuorne;
> To be called Cõsteine he thoꝝ schame.
> He tuke up Cõstantine to name.
> . . . . . .
> Now Doctoꝛ Adamsone at last.

On the death of Douglas, in October 1576, Adamson, who had been serving as chaplain to the regent, was raised to the archbishopric of St. Andrews. Before his installation he had declared that he would resist any attempt on the part of the assembly to deprive him of his privileges; and his life now became one constant struggle with the presbyterian party. In April 1577 he was ordered by the assembly to appear before certain commissioners to answer the charge of having entered upon the archbishopric without being duly consecrated. On this occasion he appears to have made submission to the assembly; but in July 1579 other charges were brought against him—that he had voted in parliament without the assembly's permission, that he had opposed from his place in parliament the interests of the church, and that he had collated to benefices; for which offences he was again ordered to appear before commissioners. To escape from his opponents he retired to the castle of St. Andrews, where he was prostrated by a great illness ('a great fedity' he calls it), from which his medical attendants could give him no relief. In his extremity he sought the assistance of a wisewoman, Alison Pearson, who treated him so successfully that he completely recovered. His enemies ascribed his cure to witchcraft, seized the unfortunate woman, and confined her in the castle of St. Andrews, whence, with the connivance of the archbishop, she contrived to escape. A few years afterwards (1588) she was again apprehended, and after a trial before the court of justiciary was committed to the flames; one of the charges brought against her being that she had concocted for the archbishop a beverage of ewe's milk, claret,

herbs, &c., making 'ane quart att anis, quhilk he drank att twa drachtis, twa sindrie dyetis' (PITCAIRNE'S *Criminal Trials*, i. 165). In June 1583 Adamson delivered some powerful sermons before the king, 'inspired,' says Calderwood, 'with another spirit than faithful pastors are.' At the end of this year he went as James's ambassador to the court of Queen Elizabeth, pretending, as his enemies alleged, that he was going to Spa for the sake of his health. Of his proceedings in London the satirist Sempil has given a coarse account, which is followed with much satisfaction by Calderwood. If one may believe these authorities, the archbishop constantly defrauded his creditors, and was a very gross liver. From the bishop of London (it was asserted) he borrowed a gown to preach in, and never returned it; from the French ambassador he tried to borrow a hundred pounds, but had to be content with ten. He had only one audience with the queen, and on that occasion his conduct in the precincts of the palace—under the very walls—was so unseemly that he narrowly escaped a cudgelling at the hands of the gatekeeper. His enemies accused him of using all possible misrepresentations during his stay in England to bring reproach upon the presbyterian party; but none could deny that his eloquence attracted many hearers, and that he was held in high respect by English churchmen for learning and ability. In the following May he returned to Scotland, and sat in the parliament which met on the 22nd of that month. Strong measures were passed in this parliament against the presbyterians, Adamson and Montgomery being the leading counsellors. But while he stood high in the king's favour and constantly preached before him, Adamson became daily an object of greater dislike to the people, so much so that on one occasion, when he was preaching at the High Church, Edinburgh, the majority of the congregation rose from their seats and abruptly left the building. In 1585 he published a 'Declaration of the King's Majesty's Intention in the late Acts of Parliament,' a tract which gave great offence to the presbyterian party, especially when it was inserted two years afterwards in Thynne's continuation of Holinshed, 'with an odious preface of alledged treasons prefixed unto it.' Long afterwards, in 1646, at the time of the civil wars, this 'Declaration' was reprinted—and by the puritans!

The close of 1585 witnessed the return to Scotland of Andrew Melville, with many of the noblemen who had fled to England after the raid of Ruthven; and now the prospects of the presbyterian party began to brighten. When the synod of Fife met at St. Andrews in the following April, a violent attack was made on Adamson by James Melville, professor of theology, the nephew of Andrew. The scene was animated. At Melville's side throughout the delivery of the address sat the archbishop. After making some observations of a general character on the discipline of the kirk, Melville turned fiercely on Adamson, sketched shortly the history of his life, upbraiding him with his opposition to the kirk, and assured him that the 'Dragon had so stinged him with the poysoun and venome of avarice and ambition, that swelling exorbitantlie out of measure, he threatned the wracke and destructioun of the whole bodie in case he were not tymouslie and with courage cut off' (CALDERWOOD). Seeing there was no chance of gaining a fair hearing, Adamson made no attempt at an elaborate defence. At a later meeting of the synod he was charged to offer submission (1) for his transgression of the ordinances of the general assembly; (2) for the injuries he had inflicted on the kirk; (3) for his contemptuous bearing before the synod; (4) for 'opin avowing of antichristian poprie and blasphemous heresy.' In answer to these charges the archbishop, appearing in person, denied that the synod had any jurisdiction over him, and appealed to the king and parliament. Then, taking the charges severally, he contended (1) that his suspension by the assembly was illegal; (2) that all he had done was done openly from his seat in parliament; (3) that the complaint was too general, but that he was prepared to answer any particular charge set down in writing; (4) that he had shown himself from his earliest years a public opponent of popery. But these answers did not satisfy his opponents, and the synod passed sentence of excommunication on the archbishop, who replied by excommunicating Andrew and James Melville with some others. In the following month the general assembly remitted the sentence of excommunication passed by the synod, as the illegality of the synod's proceedings was obvious; and the Melvilles, for the active part they had taken, did not escape the king's displeasure, Andrew being ordered to reside in his native place until further notice, and James being dismissed to his professorial duties. As archbishop of St. Andrews, Adamson was *ex officio* chancellor of the university, and he was now required by the king to give public lessons, which the whole university was to attend (JAMES MELVILLE'S *Diary*). At the next meeting of the assembly (June 1587) more trouble awaited him. He was charged with detaining the

stipends of certain ministers within his diocese, and with allowing himself to be put to the horn for not settling the claims of his creditors. It was further alleged that he had failed to supply two gallons of wine for the celebration of communion. At the time when these charges were occupying the assembly's attention, the poet Du Bartas was in Scotland; and the king, for the amusement and edification of his distinguished guest, determined that a disputation should take place between the rival champions, Andrew Melville and Adamson. Word was sent to Melville that the king and Du Bartas would attend his lecture in the class-room. Melville replied that the lecture had been just delivered; but this excuse would not serve, and within an hour's space he had to lecture again. Adamson listened to the address, which dealt with the recent legislation against the kirk, and the next morning delivered a discourse in defence of the episcopal system. Melville followed with a second address, in which he directed his argument not against Adamson, but against certain popish writers, whose opinions on church-government bore a marked resemblance to the views propounded by the archbishop. At the close of the lecture Adamson was too dismayed to make any reply, but the king came to his aid with a rambling pedantic dissertation. It should be added that this curious narrative rests solely on the authority of Adamson's opponent, James Melville.

In August 1588 Adamson was once more assailed by the assembly, the charges being that he had solemnised the marriage of the Earl of Huntley with the daughter of the Duke of Lennox, and that he had abstracted some entries and mutilated others in the assembly's registers. As he did not appear in person to answer these charges, the matter was referred to the presbytery at Edinburgh, who excommunicated him—a sentence which was confirmed by the general assembly. His situation was now one of some difficulty. The king, whose help had been so useful in the past, now deserted him, and granted the revenue of the see to the Duke of Lennox. It was in vain that Adamson tried to gain favour by dedicating to James Latin translations of the Lamentations of Jeremiah and the Book of Revelation, both published in 1590. Weighed down by sickness and poverty, he appealed in his distress to his old opponent, Andrew Melville, who, moved by pity, induced the presbytery of St. Andrews to remit the sentence of excommunication on condition that Adamson should make a free confession of his errors. On 8 April the archbishop's signature was obtained for the Recantation, and on 12 May for an Answer to and Refutation of the book falsely called the 'King's Declaration;' a ratification of both being exacted from him on 10 June. The episcopal writers affirm that the Recantation and Answer are purely fictitious, and that the archbishop was induced to sign documents of which the contents were misrepresented. The earliest printed edition of the papers is dated 1598. They were afterwards turned into Latin, and printed at the end of Melvin's 'Poemata,' 1620. If, as is probably the case, the Recantation is spurious, Adamson was merely served as he had served his opponent Lawson, who, dying in the full conviction of the truth of presbyterian principles, was represented by the archbishop—who actually forged a testament to that effect—to have abjured presbyterianism and to have exhorted his brethren on his deathbed to embrace the episcopal system (Calderwood). Adamson died on 19 Feb. 1592, a few months before the passing of the 'Ratification of the Liberty of the True Kirk,' a measure which secured the triumph of his adversaries.

His character has been variously estimated. 'A man he was of great learning,' says Spottiswood (vi. 385), 'and a most persuasive preacher, but an ill administrator of the church patrimony.' Wilson, his son-in-law, styles him 'divinus theologus, linguæ sacræ sui temporis coryphæus, politioris omnis disciplinæ et scientiæ thesaurus,' and so on. His ability was allowed even by his enemies. James Melville's words are: 'This man had many great gifts, but especially excelled in the tongue and pen; and yet for abusing of the same against Christ, all use of both the one and the other was taken from him, when he was in greatest misery and had most need of them.'

By his wife Elizabeth, daughter of William Arthur, of Kernis, he had two sons, James and Patrick, and a daughter, who became the wife of Thomas Wilson, advocate. In 1619 his collected works were published by his son-in-law, under the title of 'Reverendissimi in Christo Patris Patricii Adamsoni, Sancti-Andreæ in Scotia Archiepiscopi dignissimi ac doctissimi, Poemata Sacra, cum aliis opusculis; studio ac industria Tho. Voluseni, J. C., expolita et recognita,' Londini, 4to. With the exception of 'Jobus,' a Latin version of the Book of Job, most of the pieces in this collection had been printed during the author's lifetime. 'Jobus,' with the Latin versions of the Decalogue (from book ii. of the Catechism) and the Lamentations of

Jeremiah, is included in vol. ii. of Lauder's 'Poetarum Scotorum Musæ Sacræ,' Edinb. 1739. Separately from the collection, Wilson also published two treatises of Adamson's, one entitled 'De Sacro Pastoris Munere tractatus,' Lond. 1619; the other, 'Refutatio Libelli de Regimine Ecclesiæ Scoticanæ,' 1620. In the dedication of the version of Revelations (1590) Adamson mentions that he had written a book against his opponents under the title of 'Psillus,' and in the dedication of the 'Catechism' (1572) he mentions that he was engaged on a treatise, 'De Politia Mosaica.' Wilson, in the biographical sketch appended to the 'De Sacro Pastoris Munere,' gives the titles of several works of Adamson's, 'quæ fere omnia, temporis injuria et malevolorum hominum odiis atque invidia huc illuc disjecta, in varias sunt manus discerpta,' p. 21. They include Latin versions of Ecclesiastes, Daniel, and the Minor Prophets; Commentaries on St. Paul's Epistles; and Annals of England and Scotland. The editor of Melvin's 'Poemata' roundly charges Wilson with drawing up a fictitious list of the archbishop's writings.

[Calderwood's True History of the Church of Scotland, Wodrow Society, i–v; Book of the Universal Kirk of Scotland; Spottiswood's History of the Church of Scotland; Life by Wilson, appended to De Sacro Pastoris Munere, 1619; James Melvil's Diary, Bannatyne Club; Dalyell's Scottish Poems of the Sixteenth Century, 1801; Melvin's Poemata, 1620; Cat. of Scotch State Papers, pp. 190, 239, 240, 312, &c.; MacCrie's Life of Andrew Melville; S. D. U. K. Biographical Dictionary (art. by Craik); Anderson's Scottish Nation; Scott's Fasti Ecclesiæ Anglicanæ.]
A. H. B.

ADAMSON, THOMAS (*fl.* 1680), master gunner in King Charles II's train of artillery, published, in 1680, a treatise of Thomas Digges, entitled 'England's Defence, a Treatise concerning Invasion.' Thomas Digges (a son of Leonard Digges the elder) had been muster-master-general of Queen Elizabeth's forces in the Low Countries; and his treatise had been exhibited in writing to the Earl of Leicester shortly before the Spanish invasion in 1588. When the fear of a French invasion was imminent, Adamson edited this tract with additions of his own, giving an account of 'such stores of war and other materials as are requisite for the defence of a fort, a train of artillery, and for a magazine belonging to a field army;' adding also a list (1) of the ships of war, (2) of the governors of the garrisons of England, (3) of the lord lieutenants and high sheriffs of the counties adjacent to the coasts; and concluding his tract by a statement of the wages paid per month to the officers and seamen in the fleet.

[England's Defence, 1680, fol.] A. H. B.

ADDA (*d.* 565), king of Bernicia, the eldest son of Ida, founder of the Anglian kingdom of Bernicia, succeeded his father in 559, and, according to Nennius, reigned eight years. Simeon of Durham and the Chronologia, prefixed to Bishop More's MS. of Bæda, place the reign of Glappa lasting for one year between the reigns of Ida and Adda. The Genealogia in the Appendix to Florence of Worcester makes Adda reign for seven years after the death of his father, and puts Clappa (Glappa) after him. The early Northumbrian chronology is confused and uncertain (see *Mon. Hist. Brit.* p. 75 note). The gradual conquest made by the Bernicians, in which at one time the invaders and at another the natives were victorious, must have made the reign of Adda full of fighting. He died in 565. The name Adda may probably be discerned in conjunction with the patronymic syllable *ing* in Addington.

[Nennius; Simeon of Durham; App. to Florence of Worcester; Mon. Hist. Brit. 74, 75, 290, 524.] W. H.

ADDENBROOKE, JOHN (1680–1719), founder of the hospital which bears his name at Cambridge, was born in 1680 at Swinford Regis in Staffordshire. He was educated at Catharine Hall, Cambridge, graduated B.A. 1701, M.A. 1705, and was elected a fellow of the college. In 1706 he was admitted an extra-licentiate of the College of Physicians, and took a M.D. degree at Cambridge in 1712. Of his practice nothing is known. In 1714 Dr. Addenbrooke published 'A Short Essay upon Freethinking.' He praises Bentley's reply to Collins, and gives as his reason for joining in the controversy that freethinkers are so set against clergymen that they may care more for what a layman says. A man may think as freely, he says, who believes a proposition as one who does not. Two things are essential to true freethinking—absence of prejudice and the full exertion of abilities of thought. The understanding may be distempered, and is so more often than the body. Hence no man can determine the guilt of another in having erroneous opinions. These are the chief points of Addenbrooke's rather indefinite essay. He died in 1719, and bequeathed about 4,000*l.* 'to erect and maintain a small physical hospital' at Cambridge, a foundation which has since been of the

greatest service to the study of physic in that university. There is a tablet to his memory in the chapel of St. Catharine's.

[Munk's College of Physicians, ii. 14.]

N. M.

ADDINGTON, ANTHONY, M.D. (1713–1790), physician, father of the first Viscount Sidmouth, was born on 13 Dec. 1713. He was the youngest son of an Oxfordshire gentleman, the owner and occupier of a moderately sized estate at Twyford in that county, where the family had been settled for generations. He was sent as a commoner to Winchester School, and was elected thence to Trinity College, Oxford. He took his B.A. degree in 1739, that of M.A. in 1740, and having fixed on medicine as his profession, he graduated M.B. of Oxford in 1741, and M.D. in 1744. About this last date he settled as a physician at Reading, marrying, in 1745, the daughter of the head-master of the grammar school there. He obtained a good general practice, and a special reputation for the treatment of mental disease. He built a house contiguous to his own for the reception of his insane patients. In 1753 Addington published, with a dedication to the lords of the admiralty, 'An Essay on the Sea Scurvy, wherein is proposed an easy method of curing that distemper at sea, and of preserving water sweet for any cruise or voyage.' The essay displayed considerable reading, but was even then of little practical value. The method proposed for preserving the freshness of water at sea was the addition to it of muriatic acid, the hydrochloric acid of more recent chemistry.

In 1754 Addington left Reading for London. In 1755 he was a candidate of the College of Physicians, in 1756 a Fellow, and, being Censor in 1757, delivered the Gulstonian Lecture. For twenty years Addington practised in London with eminent success. Among his patients was Lord Chatham, his professional connection with whom ripened into something like confidential friendship. In the 'Chatham Correspondence' there are several letters from the statesman indicating a warm personal interest in the physician and his family. During his severe illness in 1767 Chatham respectfully declined George III's suggestion that another physician should be called in to Dr. Addington's assistance. The opposition saw in this confidence a proof that Chatham's disease could only be insanity. This gossip, with injurious reflections on Addington's professional character, is reproduced in one of Horace Walpole's letters to Mann (April 5, 1767; *Letters*, 1857, v. 45), in which Addington is referred to as 'originally a mad doctor' and as 'a kind of empiric' (see also Walpole's *Memoirs of the Reign of George III*, ii. 450). Chatham, in a grateful letter to Addington, ascribed his recovery to his physician's 'judicious sagacity and kind care.' Four years before, Addington had restored to health Chatham's second son, William Pitt, by a course of treatment which included the seductive remedy of port wine (Lord Stanhope's *Life of Pitt*, 2nd edition, i. 12).

Chatham seems to have sometimes used Addington as his mouthpiece in society, and in communicating to him a striking memorandum of his views on the future of the struggle with the American colonists in the July of 1776, Chatham strictly enjoined him, when repeating them in conversation with others, to employ 'the very words' of the written paper. Addington's excessive zeal was perhaps concerned in the misunderstanding between Chatham and Bute in the winter of 1778. Sir James Wright, a friend of Lord Bute, told Addington, who was his physician, that Bute desired to see Chatham recalled to office. Addington communicated this statement to Chatham, with the doubtful addition that Bute desired a coalition ministry, of which Chatham should be the head and he himself a member. Chatham was indignant with the project, which Bute disclaimed. But some months after Chatham's death in the same year a report was diffused, originated, according to Horace Walpole (*Last Journals*, ii. 275), by Bute, that the overtures had been made by Chatham to Bute. To rebut this insinuation a statement was drawn up and issued, probably by Lady Chatham and William Pitt, certainly not by Addington, to whom its authorship is generally ascribed, though both external and internal evidence proves the contrary. It was entitled 'An Authentic Account of the Part taken by the late Earl of Chatham in a Transaction which passed in the Beginning of the Year 1778.' It consisted of letters from and to Addington, Sir James Wright, and Chatham, and of 'Dr. Addington's narrative of the transaction.' The statement and the controversial correspondence to which it gave rise were reprinted in the 'Annual Register' for 1778, and what is essential in them is to be found in the appendix to Thackeray's 'Chatham.'

In 1780 Addington retired with savings sufficient for the purchase of the valuable reversionary estate of Upottery, in Devonshire. His last years were passed at Reading, where he attended the poor gratuitously. He was called in by the Prince of Wales to attend George III in 1788, and was examined

before parliamentary committees in regard to the king's condition. He alone foretold the early recovery which actually took place, on the ground that he had never known a case of insanity, not preceded by melancholy, which was not cured within twelve months.

During his last illness he was gratified by the news that his eldest son, the new Speaker, had been voted a salary of 6,000*l.* a year, in place of the previous plan of remuneration by fees and sinecures. He remarked to a younger son: 'This is but the beginning of that boy's career.' He was buried in the church at Fringford by the side of his wife, whom he lost in 1778.

[Pellew's Life and Correspondence of the first Viscount Sidmouth (1847), vol. i.; Munk's College of Physicians, 2nd ed. (1878), ii. 198; Chatham Correspondence (1840), vol. iv.; Parliamentary History, xxvii. 692.] F. E.

ADDINGTON, HENRY, first Viscount Sidmouth (1757–1844), was the son of Dr. Anthony Addington [see Addington, Anthony]. When five years old he was sent to school at Cheam, where he remained about six years. He then entered Winchester as a commoner, and in 1771 was admitted to Lincoln's Inn. A lifelong friendship formed at Winchester with George Huntingford, then an assistant master, and afterwards warden of the college, and successively bishop of Gloucester and Hereford, is a proof of the high character which Addington bore at school. After a year's residence as a private pupil with Dr. Goodenough, afterwards bishop of Carlisle, Addington in 1774 went up to Oxford as a commoner of Brasenose. His life there appears to have been studious. He took the degree of B.A. in 1778, and the next year obtained the chancellor's medal for an English essay. While at Oxford he showed a taste for writing English verses, in which he occasionally indulged in after life, though with no great success. On leaving the university he turned to the study of law. In 1781 he married Ursula Mary, daughter of Leonard Hammond of Cheam. He was intimate with William Pitt from childhood, and this intimacy led him to leave the law for a political career. He was elected M.P. for Devizes in 1783. At the end of that year Pitt formed his first administration, and Addington was one of his warmest supporters. The minister endeavoured in vain to excite the ambition of his friend, and though in 1786 Addington was persuaded to second the address, he hardly ever spoke in parliament. He devoted himself to committees and to learning the practice and procedure of the house. Addington's temper and character, however, won him universal esteem, and his friendship with Pitt enhanced his importance. In 1789 the influence of Pitt procured his election as speaker. He was well fitted for this office, which he held with great credit for eleven years and in three parliaments. In the session after his election the salary of the speaker, which up to that time had been derived from fluctuating sources, was fixed at 6,000*l.* a year. A proposal appears to have been made to him in 1793 that he should enter the cabinet as secretary of state, but he preferred to keep the speakership. Until 1795 much of his time was taken up by the proceedings against Warren Hastings. In connection with this case the speaker concurred in the constitutional maxim, established in 1790, that an impeachment is not abated by a dissolution. During this period of his life Addington spent his vacations in domestic enjoyment at Woodley, an estate which he bought in the neighbourhood of Reading. In after years Addington said that, as early as 1797, Pitt told him 'that he must make up his mind to take the government.' The words were possibly spoken under the pressure of the difficulties of the time. They could scarcely have been said with serious intention; yet they perhaps show that Pitt was led by his friendship to think highly of Addington's political abilities. This friendship caused the speaker on one occasion to forget his usual impartiality. In the dispute which took place in the house between Pitt and Tierney in 1798, he certainly allowed his friend to set at nought the authority of the chair. He took no means to prevent the quarrel being carried further, and, though he was informed that a duel was arranged, he did not interfere to stop it, and even went to Putney to be present at the meeting (May's *Parliamentary Practice*, p. 338). Addington took an active part in the patriotic efforts which were excited by the war. He suggested the voluntary subscription raised (1797–8) to augment the amount brought in by the assessed taxes, and gave 2,000*l.* to the fund. He also devoted much time and attention to the Woodley cavalry, a troop of volunteers which was under his command.

While Addington agreed with Pitt as to the necessity of the union with Ireland, he did not approve of the policy of concession by which the minister hoped to make the union a healing measure. In a debate in committee on 12 Feb. 1799, he made a speech of considerable weight in support of the pro-

ject, but declared that 'if he had to choose between the re-enactment of the popery laws and catholic emancipation, coupled with parliamentary reform, as the means of restoring tranquillity to Ireland, he should give the preference to the former.' In January 1801, the king openly expressed his abhorrence of the plan of catholic relief, and wrote to the speaker, to whom he had already shown much favour, expressing his wish that Addington 'would from himself open Pitt's eyes on the danger' of agitating the question. Addington did what he could, and believed that he had succeeded in his mission. But Pitt would not give way. The king sent for Addington and desired him to take the government. 'Where,' he said, 'am I to turn for support if you do not stand by me?' Addington at once consulted Pitt, who entreated him to accept the charge, declaring that he 'saw nothing but ruin' if he hesitated. He accordingly set about forming an administration. As, however, the members of the cabinet who agreed with Pitt on the catholic question, and several others, among whom were Lords Cornwallis and Castlereagh and Canning, refused to take office under Addington, 'he was forced to call up the rear ranks of the old ministry to form the front ranks of a new ministry' (Macaulay, *Biographies*, p. 212). The illness of the king delayed the actual change in the administration. Addington had resigned the speakership, but Pitt still remained *de facto* minister. Pitt's friends took advantage of the delay. They affected to believe that Addington looked on himself as a mere *locum tenens* for Pitt, whose position as regards the catholic question was changed by an assurance which he gave the king that he would not again enter on it during his majesty's life. Pitt did not conceal his readiness to return to office if the opportunity were offered him. Without his authority his friends urged Addington to retire in his favour. Addington naturally refused a request which implied his own inferiority. On 14 March the king was so far convalescent as to be able to transact business, and Addington entered office as first lord of the treasury and chancellor of the exchequer. The king was delighted with his new minister. Addington's very mediocrity suited his master, and this congeniality, and the fact that his assumption of office extricated the king from a difficulty and promised the success of his policy, were expressed in the phrase 'my own chancellor of the exchequer.' Official duty made it necessary for Addington to reside near London, and the king assigned him the White Lodge in Richmond Park. Pitt gave him his warm support in parliament, and declared his readiness to help him whenever he needed his advice. On his accession to office the question of the eligibility of clergymen to sit in the House of Commons came before parliament in the case of Horne Tooke. Addington brought in and carried a bill (41 Geo. III. c. 63) which at once declares and enacts their disqualification for membership.

Negotiations for a peace with France at once engaged the attention of the minister, and he received much help from Pitt in the settlement of the preliminary articles. These negotiations arrayed against the government a party of tories led by Lord Grenville and Windham. This party was called the New Opposition to distinguish it from the old whig opposition, which approved the peace. The definitive treaty, the peace of Amiens, was signed in March 1802. Although the country did not gain all that it expected, the peace was highly popular. The Foxites rejoiced, and on a motion of censure the government policy was approved in the House of Commons by 276 to 20. Pitt upheld the peace, though he saw more clearly than Addington the necessity of preparing for war at the same time. Addington seems to have believed in the sincerity of Bonaparte. Some rest was needful for the country, and in after years even Windham acknowledged that, without the peace of Amiens, England could not have maintained the struggle. Addington was over-hasty in giving the country the relief it needed, and at once put the forces on a peace footing. On one occasion Addington seemed careless of Pitt's political reputation, and a slight estrangement arose between them. This passed away. But as the course pursued by the First Consul and the tone of the 'Moniteur' threatened war, and no adequate measures for defence were taken by the government, Pitt grew dissatisfied with the conduct of affairs, and absented himself from parliament. The encroachments of France caused the public to feel less satisfied with the peace. In November, Canning formed a plan for inducing Addington to resign by presenting him with an address calling on him to give way to Pitt. The project came to Pitt's knowledge, and was dropped by his wish. His friends were, however, successful in prevailing on him to give no further advice to the government. The tone of Addington's financial statement, which was considered boastful and invidious, exasperated the Pittites. In the country the ministry still continued popular and was upheld by the 'Times.' This popularity depended on the peace, and, in March 1803, it

became evident that war was at hand. Addington proposed a large augmentation of the navy and the embodiment of the militia. He found his position shaken, and hoped to strengthen it by the help of Pitt. He first proposed that they should both hold office under a first minister, whose position in the cabinet should be merely nominal. When this proposal was refused, he offered with great generosity that Pitt should be the first minister, and that he should hold office under him. Pitt insisted on bringing Lord Grenville, Windham, and others with him into the administration. Addington wished to strengthen the existing government by the addition of Pitt. Pitt insisted on the virtual dissolution of the cabinet and the introduction of men who had violently opposed the measures of the existing administration. The negotiations failed. Addington did not tell the king of his proposals until after their failure, although they implied a total change in the character of the administration. The friendship between Addington and Pitt was for a time wholly broken. The war was renewed in May 1803. The ministry gained considerable popularity by a bill for the armament of the nation. Before long the unsatisfactory character of Addington's arrangements became apparent. His regulations with respect to the volunteers were such as to discourage the movement and to curtail its efficiency. The naval administration of Lord St. Vincent was extremely faulty. Canning in his bitter verse poured scorn on Addington and his colleagues, on their commonplace abilities and measures. The 'Doctor'—the nickname given to Addington—was made the object of coarse and violent satire by the wits. His friends retaliated by beginning a war of pamphlets. 'A Few Cursory Remarks,' by a Mr. Bentley, published without Addington's consent, contained an attack on Pitt. The contempt felt for Addington was changed into hatred. Early in 1804 the old and new oppositions combined against him. 'You will get Pitt in again,' was Sheridan's warning to Fox. 'I can't bear fools, anything but fools,' was his reply. Pitt at last openly opposed the government. The majority sank to 37, and Addington on 30 April declared his intention to resign. With a respectable majority in the house, with a body of firm personal adherents, and with considerable influence in the country, he left office because he could not stand with Pitt against him, and dared not face the combination of talented men of all parties who joined in exposing his incapacity. His industry and good intentions could not make up for his own dulness and the incapacity of his colleagues. The pompous manner and sententious gravity which became the speaker's chair were ill suited for debate. With the country gentry he was popular. Self-satisfied and honourable, a strong churchman, narrow in mind and sympathies, he was trusted by them. They understood him, for he was one of themselves. He was frank and jovial, and used in old age to call himself the last of 'the port-wine faction.' His very mediocrity suited them better than the loftiness of Pitt. In his use of patronage he did not rise even to the highest standard of his time, for he conferred on his son at the age of sixteen the rich sinecure of the clerkship of the pells. On leaving office, however, he refused a peerage and a pension.

For a while Addington opposed the new ministry of Pitt. Before the close of 1804, however, the two old friends were reconciled. In January 1805, Addington was created Viscount Sidmouth, and entered the cabinet as president of the council. The reconciliation was short-lived. Lord Sidmouth pressed for places for his friends. At the same time they voted against Pitt's wishes in the matter of the impeachment of his friend Lord Melville. Pitt declared that 'their conduct must be marked,' and in July Lord Sidmouth left the ministry. The distressing illness of his eldest son, who died in 1823, and his own weak health, kept him for some months away from public life. In February 1806, he was invited to join the coalition government of Lord Grenville and Fox, for his compact party of some fifty adherents in the Commons and the confidence which the king had in him made him a useful ally. He differed from his colleagues in their negotiations with the king on the catholic question, but acted honourably in not separating himself from them. Some of the old Pittite party continued hostile to him, and to please them Perceval passed him over in 1809, while he tried to gain his friends. The attempt failed. Perceval afterwards offered him a place in the cabinet, but Lord Sidmouth would not act with Canning and refused the offer. Ecclesiastical matters always had a charm for Lord Sidmouth, and his zealous churchmanship led him, in 1811, to bring in a bill requiring all dissenting ministers to be licensed, and restraining unlicensed preachers. The bill would have pressed hardly on the various nonconformist bodies, and especially on the Wesleyans. A considerable outcry was made against it throughout the country, and on the second reading it was thrown out by the lords without a division. In the summer of this year Lady Sidmouth died. On the return

of Lord Sidmouth to public affairs in 1812, he accepted the presidency of the council in the cabinet of Perceval. When, on Perceval's assassination about a month afterwards, Lord Liverpool reconstructed the administration, Lord Sidmouth accepted the office of secretary of the home department, which he held for ten years.

In 1812 the labouring classes were suffering severely from the depression in agriculture and trade. Work was scarce, prices were high, and were kept up by protective restraints. Riots broke out, and the north was disturbed by the outrages of the Luddites. Kindly as Lord Sidmouth was by nature, his administration was severe, and, during ten years of lawlessness and misery, he ruled with unwavering sternness. He carried a temporary measure for the preservation of peace and for extending the power of the justices. Fourteen Luddites were hanged in one day at York. His severity was highly applauded, and the dean and chapter of Westminster made him lord high steward of that city. It was hoped that the opening of the foreign ports in 1815 would have relieved the distress of the poor. But in order to keep up prices, the government carried a corn law fixing the protecting price of wheat at 80*s.* a quarter. Lord Sidmouth considered that any reduction 'would be improvident and hazardous.' During the debates on this subject there was some rioting in London, and the home secretary showed much promptness in quelling the disorders. In 1816 the discontent of the working classes took a more decidedly political direction. Up to 1817 the government used the ordinary legal means of repression. The more dangerous outbreaks of that year led to coercive measures. After the attack on the prince regent, Lord Sidmouth moved for a committee of secrecy, for the suspension of the Habeas Corpus Act, and for the revival of the laws against seditious meetings. Other measures of the like character were also adopted. At the same time the state trials were disgracefully mismanaged, and the Spa Fields rioters escaped without punishment. Lord Sidmouth determined to strike at what he believed to be the root of the disorder of the time by a rigorous enforcement of the laws restraining the liberty of the press. He issued a circular to the lords lieutenant of counties, setting forth the opinion of the law officers of the crown with respect to the power of justices over those charged with the publication of blasphemous or seditious libels, and instructing them as to how they should deal with unlicensed vendors of pamphlets. Opinions were expressed in parliament as to the unconstitutional character of this circular, and it was rightly alleged that the secretary had usurped the functions of the legislature. In spite of the tremendous powers with which he was armed, Lord Sidmouth sustained a mortifying defeat in the triple acquittal of William Hone, who was tried on *ex officio* informations for the publication of certain parodies, alleged to be blasphemous and seditious libels. The employment of spies in state cases occasioned various accusations to be made in parliament against the ministers, and a charge was brought against the secretary of state of having fomented by these agents the very disturbances which they were suppressing with so much severity. These charges were rejected, and, in 1818, a bill of indemnity was passed which was regarded as the triumphant acquittal of the minister. About the same time the notorious Thistlewood sent a challenge to Lord Sidmouth, for which he was indicted and imprisoned. The terrible event known as the Manchester massacre (16 Aug. 1819) was, to some extent, the result of the inopportune exhortations to a display of energy given by the secretary of state. Lord Sidmouth hastened to express the thanks of the government to the magistrates and to the troops. Strong indignation was felt throughout the country at the conduct of all concerned in the massacre. Upheld by the prince regent, who fully approved the coercive policy of the minister, and by the tory majority in parliament, Lord Sidmouth in a reply from the throne uncourteously repelled a petition from the common council of London praying for an inquiry, and caused the removal of Earl Fitzwilliam from his lord-lieutenancy for taking part in a meeting held on this occasion. In the next session he introduced four of those repressive measures which are known as the 'Six Acts.' In common with the other cabinet ministers, Lord Sidmouth escaped the danger of the Cato Street conspiracy: and he had a full share in the shame and unpopularity which the proceedings against Queen Caroline brought upon the government.

Desire for rest caused Lord Sidmouth to retire from office in 1821, though he remained a member of the cabinet. In 1823 he married, as his second wife, Mary Anne, daughter of Lord Stowell and widow of Mr. T. Townsend. On the death of Lord Stowell in 1833, Lord Sidmouth received a considerable increase of fortune and resigned a crown pension which had been granted to him in 1817. He retired from the cabinet in 1824, because he disapproved the recognition of the independence of Buenos Ayres. After that date he

seldom attended parliament. Consistent to his old tory politics he opposed catholic emancipation in his last speech (April 1829), and voted against the Reform Bill (May 1832) in the last division in which he took part in person. His old age was happy and honoured, saddened only by the deaths of his friends, and especially by the death of his wife, which took place in 1842. He loved to talk of old times and to remember that many of his former political enemies had been reconciled to him. From a generous affection for the memory of Pitt, he destroyed all the papers which seemed to him to prove that his former friend had treated him badly. He died on 15 Feb. 1844, and was buried at Mortlake. He left one son and four daughters.

[Pellew's Life of Sidmouth; Stanhope's Life of Pitt; Memorials of C. J. Fox, ed. Lord J. Russell; Lord Malmesbury's Diaries, vol. iv.; Lewis's Administrations of Great Britain, 1783–1830; Eden's Letters on the Peace, 1802; A Few Cursory Remarks, &c., by a Near Observer, 1803; A Plain Answer, &c., 1803; A Brief Answer, &c., 1803; Spirit of the Public Journals, vii. viii.; Ann. Reg.; Edin. Rev. xxviii. 516, xxxiii. 187; Walpole's History of England.] W. H.

ADDINGTON, HENRY UNWIN (1790–1870), permanent under-secretary for foreign affairs, was the son of the Right Hon. John Addington, brother of the first Lord Sidmouth, and was born 24 March 1790. He was educated at Winchester school, and entered the Foreign Office in January 1807. After serving on various diplomatic missions he in 1814 became secretary of legation to Switzerland, and was afterwards transferred successively to Copenhagen and Washington. Though he retired from active service on a pension in 1826, his experience was taken advantage of on several occasions as a plenipotentiary: in 1826 during the negotiations with the United States in London, in 1828 at the diet of Frankfort, and from 1829 to 1833 at Madrid. From 1852 to 1854 he acted as permanent under-secretary of state for foreign affairs, and on his retirement from that office he was sworn a privy councillor. He died 6 March 1870.

[Times, 8 March 1870.] T. F. H.

ADDINGTON, STEPHEN, D.D. (1729–1796), independent minister, born at Northampton on 9 June 1729, was the son of Samuel Addington. He was educated under Doddridge, whose academy he entered in 1746. He settled in the ministry at Spaldwick, Huntingdonshire. In 1752 he married Miss Reymes, and removed to a congregation at Market Harborough. In 1758, on the removal of Dr. John Aikin to Warrington, he began to take pupils to board. Hence he was led to produce a good many school-books; an 'Arithmetic,' a 'Geographical Grammar,' a 'Greek Grammar,' 1761, and other similar works. In 1781 he removed to London, to a congregation in Miles Lane, Cannon Street. In 1783 he became also tutor in the Mile End Academy. In theology he belonged to the conservative section of dissent. He was afflicted with palsy, and died on 6 Feb. 1796. A list of twenty of his publications is given in the 'Gentleman's Magazine,' 1796, p. 348. Most worthy of note are: 1. 'A Dissertation on the Religious Knowledge of the Antient Jews and Patriarchs, containing an Enquiry into the Evidences of their Belief and Expectation of a Future State,' 1757. 2. 'A Short Account of the Holy Land,' 1767. 3. 'The Christian Minister's Reasons for baptizing Infants,' 1771. 4. 'An Enquiry into the Reasons for and against inclosing Open Fields,' 1772. 5. 'The Life of Paul the Apostle, with critical and practical remarks on his Discourses and Writings,' 1784 (a poor performance).

[Prot. Diss. Mag. vol. iii. (portrait); Wilson's Dissenting Churches.] A. G.

ADDISON, CHARLES GREENSTREET (*d.* 1866), legal writer, was the son of W. Dering Addison, of Maidstone. In 1838 he published 'Damascus and Palmyra,' descriptive of an eastern journey. He afterwards wrote a 'History of the Knight Templars,' the first two editions of which appeared in 1842 and a third in 1852. In 1843 he published another historical work on the Temple Church. He was elected to the bar in 1842, joined the home circuit, and was a revising barrister for Kent. In 1848 he married Frances Octavia, twelfth child of the Honourable James Wolfe Murray, Lord Cringletie, by whom he left seven children. He is best known as the author of two legal text-books of some reputation, a 'Treatise on the Law of Contracts,' 1845, and 'Wrongs and their Remedies, a Treatise on the Law of Torts,' 1860, which have gone through several editions in England and America.

[Law Times, March 10, 1866.]

ADDISON, JOHN, D.D. (*fl.* 1538), divine, a native of the diocese of York, was admitted to a fellowship at Pembroke Hall, Cambridge, in 1505, and graduated B.D. in 1519, and D.D. in 1523. He became chap-

lain to Fisher, bishop of Rochester, and in the twenty-fifth year of the reign of Henry VIII he was attainted by parliament of misprision of treason for concealment of the pretended revelations of Elizabeth Barton, the 'Holy Maid of Kent,' and it was enacted that he should lose his spiritual promotions from 20 March 1533–4.

Dr. Addison superintended the publication of Bishop Fisher's 'Assertionis Lutheranæ Confutatio,' 1523, and had a grant from the king of the sole printing of it for three years. In or about 1538 he wrote a book in support of the pope's supremacy over all bishops, to which a reply was made by Cuthbert Tunstal, bishop of Durham, and John Stokesly, bishop of London.

[Lewis's Life of Bishop Fisher, i. 204, ii. 113, 348, 351, 405; Cooper's Athenæ Cantab. i. 68; Calendars of State Papers.] T. C.

ADDISON, JOHN (1766?–1844), composer and performer on the double bass, was the son of a village mechanic, and as a child showed considerable musical capability, learning to play on the flageolet, flute, bassoon, and violin. He became member of the Royal Society of Musicians 7 Oct. 1753 (*Records of Royal Soc. of Musicians*). He married, about 1793, an orphan ward of his parents, Miss Willems, who was a niece of the bass singer Reinhold, and after her marriage sang herself with success at Vauxhall. She soon afterwards obtained an engagement at Liverpool, where her husband adopted the musical profession, playing first violoncello and then double bass in the orchestra. The Addisons then went to Dublin, and in 1796 Mrs. Addison appeared at Covent Garden in 'Love in a Village.' In 1797 they went to Bath, and then to Dublin and Manchester, where John Addison for a time abandoned music for mercantile speculations which resulted in the loss of a considerable sum. Resuming his original career, he made himself known by composing several now forgotten operas for Covent Garden and the Lyceum, the most successful of which were the 'Sleeping Beauty' (1805) and the 'Russian Impostor' (1809). He played the double bass for many years at the opera, and at the Ancient and other concerts, besides achieving some success as a teacher of singing. He died at Camden Town 30 Jan. 1844.

[Grove's Dictionary of Music, i. 30; Musical Examiner for 10 Feb. 1844; The Georgian Era (1834), iii. 530; Gent. Mag. 1844.] W. B. S.

ADDISON, JOSEPH (1672–1719), essayist, poet, and statesman, son of Lancelot Addison [see ADDISON, LANCELOT] by his first wife, was born 1 May 1672, at his father's rectory, Milston, near Amesbury, Wilts, and baptised the same day on account of his apparent delicacy. His father, on becoming dean of Lichfield (1683), sent the boy, who had already been at schools in Amesbury and Salisbury, to a school at Lichfield; and here, according to a story reported by Johnson, he was the leader of a 'barring-out.' He was soon transferred to the Charterhouse, though not placed upon the foundation, and there became the hero of Steele, his junior by three years. Steele saw Addison in his home circle, and long afterwards (*Tatler*, No. 235) commemorated its unique charm. The impartial tenderness of the father, he says, equally developed the mutual affection of his children and their respect for himself. In 1687, Addison was sent to his father's college, Queen's College, Oxford. His classical acquirements soon attracted notice, and Dr. Lancaster, then fellow and afterwards provost of Queen's, happening to see some of his Latin verses, obtained for him in 1689 one of the demyships at Magdalen, many of which were then vacant in consequence of the attack upon the privileges of the college by James II. Addison took his M.A. degree in 1693, and gained a probationary fellowship in 1697, and a fellowship in 1698, which he held till 1711. He took pupils, and rapidly acquired reputation for elegant scholarship, especially for his knowledge of Latin poetry. His own Latin poems are highly praised by Johnson, and Macaulay prefers him to all his British rivals except Milton and Buchanan. They include a poem on the Peace of Ryswick, on an altar-piece of the Resurrection at Magdalen, a description of a bowling-green, a barometer, and a puppet-show, addresses to Dr. Hannes and Burnet of the Charterhouse, and a mock-heroic war between the cranes and pigmies. In the last Macaulay notes an anticipation of Swift's description of the king of Lilliput, taller by the breadth of a nail than any of his courtiers. Addison's classical reputation soon extended to the literary circles of London. He wrote a poetical address, congratulating Dryden upon the translations from the classical poets by which the veteran ruler of English literature was eking out a scanty income. Dryden inserted this in the third part of the 'Miscellany Poems' (1693); and to the fourth part, which appeared in 1694, Addison contributed a translation of parts of the fourth Georgic, and a didactic 'account of the greatest English poets.' The last is dedicated to H. S., said to be Henry Sacheverell, who was Addison's contemporary at Magdalen, and destined afterwards to be conspicuous as a political opponent. (A correspondent of John-

son's, however, ascribes it to a Manxman of the same name; see, too, NICHOLS's *Literary Anecdotes*, i. 113.) In 1697, Addison contributed an anonymous essay upon the Georgics to Dryden's translation of Virgil; and in a 'postscript to the Æneis' Dryden repaid his services by a high compliment to the 'ingenious Mr. Addison of Oxford.' Referring to Addison's translation of the fourth Georgic, he declares that 'after his "Bees" my latter swarm is scarce worth the hiving.'

Addison was thus taking a place amongst the professional authors. A correspondence with Tonson (published by Miss Aikin) shows that the bookseller had engaged him for a translation of Herodotus. His academical position might suggest the intention of taking orders, expressed in the conclusion of the poem to H. S. (3 April 1694). Tickell says that Addison was deterred from this step by his modesty; Steele attributes the change of intention to the favour of Charles Montague, afterwards Earl of Halifax. Halifax, Pope's Bufo, had himself gained his first successes as a poet; he aspired to be a patron of letters; and in those days political patronage was beginning to descend upon the literary class. Halifax was already the patron of Congreve, the rising poet to whom Dryden was just bequeathing his reputation and his literary sceptre. Congreve, according to Steele (who appeals to Congreve himself in confirmation), introduced Addison to Montague, now chancellor of the exchequer. A poem 'to the King,' in 1695, introduced by a dedication to Lord Somers, testified to Addison's political orthodoxy and literary facility. It was followed (1697) by a Latin poem on the Peace of Ryswick, with a dedication to Montague. Montague obtained, through Somers, a pension of 300*l.* a year for the young poet; and declared at the same time, in a letter to the head of Magdalen, that, though represented as unfriendly to the church, he would never do it any other injury than by keeping Addison out of it. The pension was intended, it seems, to enable Addison to qualify himself for diplomatic employments by foreign travel. He left England in the autumn of 1699, and, after a short stay in Paris, settled for nearly a year at Blois to acquire the language. An abbé of Blois told Spence (*Anecdotes*, p. 184) that Addison lived there in great seclusion, studying and seeing no one except the masters—of French, presumably—who used to sup with him. In 1700 he returned to Paris, qualified to talk French and to converse with the famous authors Malebranche and Boileau. Boileau, as Tickell tells us, discovered for the first time that Englishmen were not incompetent for poetry by a perusal of Addison's Latin verses; and the influence of Boileau may be traced in Addison's later writings. He left France in December 1700 (misdated 1699 in his 'Travels') for a tour through Italy. He sailed from Marseilles; was driven by a storm into Savona; thence crossed the mountains to Genoa, and travelled through Milan to Venice, where his fancy was struck by a grotesque play upon the death of Cato. He visited the little republic of San Marino, passed hastily through Rome, and spent the Holy Week at Naples. He climbed Vesuvius, visited the island of Capri, and returned by Ostia to Rome, where he spent the autumn. Thence he reached Florence, and, crossing the Mont Cenis, reached Geneva in November 1701. Throughout, if we are to judge from his narrative, he seems to have considered the scenery as designed to illustrate his beloved poets. He delights to take Horace as a guide from Rome to Naples, and Virgil for a guide upon the return journey. At every turn his memory suggests fresh quotations from the whole range of Latin poetry. The works of ancient art preserved at Rome delight him specially by clearing up passages in Juvenal, Ovid, Manilius, and Seneca. He turns from the christian antiquities with the brief remark that they are so 'embroiled with fable and legend that there is little satisfaction in searching into them.' But Addison was no mere dilettante. His classical acquirements were but the appropriate accomplishment of a mind thoroughly imbued with the culture of his age, in which the classical spirit was regarded as the antithesis of Gothic obscurity. Though a sincere and even devout christian, he looked upon catholic observances with a contempt akin to that of the deistical Shaftesbury. He turns from poetry to point a moral against popery and arbitrary power. The peasants on the 'savage mountain' of San Marino are happy because free; whilst tyranny has converted the rich Campagna of Rome into a wilderness. These sentiments are expressed with great vigour in the best written of his poems, the 'Letter from Italy,' written as he was crossing the Alps, and addressed to Halifax, who had been driven from office soon after Addison's departure from England. He still had powerful friends. Manchester, now secretary of state, had been known to him in Paris; and Addison waited for some months at Geneva, expecting to receive an appointment to act as British agent in the camp of Eugene. Instead of this, he soon heard of the death of William III and the expulsion from power of his political friends. He had received only one year's payment of his pension, and had nothing but his fellow-

ship to depend upon. He continued his travels, however, reaching Vienna in the summer of 1702, where he stayed whilst writing the graceful dialogues upon medals, composed chiefly of illustrations from Latin poetry, which he was too diffident to publish in his lifetime. He left Vienna in the winter, visited Hamburg, and in the summer reached Holland and heard of his father's death. He returned to England about September 1703.

Addison's finances are a mystery. Swift in the 'Libel on Delany' says that he was left in distress abroad and became 'travelling tutor to a squire.' Swift is pointing a sarcasm, and his statement is not corroborated. The bookseller Tonson, who met Addison in Holland, was authorised by the 'proud' Duke of Somerset to propose that he should become tutor to the duke's son. The negotiation failed, apparently because Addison offended the duke by intimating that the payment of expenses and a hundred guineas a year was insufficient. At any rate, Addison returned to England and remained for over a year without employment. He retained his old friendships, however, with the party leaders; and had made friends with distinguished Englishmen abroad, especially with Edward Wortley Montagu, afterwards husband of Lady Mary, and with Stepney, English envoy at Vienna and one of Halifax's friends. Addison became a member of the famous Kitcat Club, to which all the great whigs belonged, and wrote one of the toasts inscribed upon their glasses, in honour of the Duchess of Manchester. When the government began to incline towards the whigs, it was natural that Addison should come in for a reward. Godolphin, as Budgell tells us (*Memoirs of the Boyles*, 1732, p. 151), wished for a poet to celebrate the battle of Blenheim (13 Aug. 1704). He had a conversation with Halifax, reported with suspicious fulness by Budgell. Halifax said that he could mention a competent writer, if it were understood that he should be well rewarded. Godolphin thereupon sent Boyle, then chancellor of the exchequer, who found Addison in an indifferent lodging, and gave him by way of retaining fee a commissionership of appeals, vacated by the death of Locke. The success of his poem, the 'Campaign,' was rewarded by a further promotion to an under-secretaryship of state. Godolphin, according to Tickell, saw the poem when finished 'as far as the applauded simile of the angel,' and gave the commissionership in consequence. The anecdote has been coloured by the desire to represent Addison as a poor author raised from a garret to fortune by discerning patronage. Godolphin cared more for horse-racing than poetry, and was much less likely to reward the author of a set of verses than to gratify an important politician by advancing an adherent. In any case, the poem and the simile achieved a great success. The poem, like all Addison's performances of the kind, shows facility and poetic sensibility, stopping short of poetic genius. It is better than a similar poem of Halifax's on the battle of the Boyne, but does not stand out at any great elevation above the work of the time; and Macaulay's remark that it is not absurdly mythological is praise which might equally be applied to Halifax and others. Macaulay notes that the simile of the angel owed its great effect to its allusion to the famous storm of 1703; and Johnson quotes the remark of Dr. Madden that if he had proposed the same topic to ten schoolboys, he should not have been surprised if eight had brought him the angel. Warton unkindly calls the poem a 'Gazette in rhyme' (*Essay on Pope*, i. 29). We may be content to say that it was on the higher level of official poetry, and helped Addison's rise in literature and politics. His political preferments prove the high esteem of his powerful friends. In 1706 he received the under-secretaryship in the office of Sir Charles Hedges. He retained it when Hedges, a tory, made way (Dec. 1706) for Sunderland, one of the great whig junto. In 1707, Addison accompanied Halifax on a complimentary mission to invest the Elector of Hanover with the order of the Garter. In 1709 he became secretary to Wharton, the new lord-lieutenant of Ireland. An office, the keepership of the records, was found for him, and the salary raised to 400*l.* a year (see the fourth *Drapier's Letter*). The official duties, whatever they may have been, did not distract his attention from literature. His 'Remarks on several Parts of Italy,' published in 1705, became so popular that it rose to four and five times the original price before a second edition was brought out in 1718. He wrote the opera 'Rosamond' in conformity with a principle afterwards expounded in the eighteenth 'Spectator.' It seemed monstrous to the common sense of the time that music should induce people to listen to unintelligible Italian nonsense. Addison therefore composed an English poem, showing some lyrical facility and characteristic humour. It failed, however, on the stage, though it afterwards succeeded when set to new music by Arne. He helped Steele about the same time in the 'Tender Husband,' an obligation which Steele acknowledged with his usual warmth. He dedicated the play to Addison in affectionate terms; he declared afterwards (*Spectator*,

No. 555) that many of the 'most applauded strokes in it' were Addison's; and said that the best comment upon his productions would be an account of the time when Addison was at home or abroad.

Addison's social qualities helped his rise. His high character, modesty, and sweetness of temper won for him the esteem of his patrons and of many literary friends, of whom he was the equal or the patron. He early formed a close friendship with Swift, to whom he presented (1705) a copy of his Italian travels (now in the Forster Library) inscribed 'to the most agreeable companion, the truest friend, and the greatest genius of his age.' Steele was his most ardent admirer. Less famous men, especially Tickell, Ambrose Philips, Eustace Budgell (a cousin), Davenant, Colonel Brett, and Carey, formed a little circle united by a common veneration for their chief. Addison, according to Pope's account, generally spent much of his time with these friends at coffee-houses; and Pope found their prolonged sittings too much for his health (Spence, pp. 199, 286). The statement, if accurate, refers chiefly to the period of the 'Spectator;' and these social meetings are placed at Button's, which succeeded Will's as the resort of the wits; Button being an old servant of Addison's or Lady Warwick's who set up his coffee-house under Addison's patronage about 1711. It is generally said that Addison gave in too much to the ordinary drinking habits of the time; and indications in his letters and elsewhere confirm this solitary imputation upon his moral propriety. The annotator to the 'Tatler' (vol. iv. p. 300, ed. 1797) gives a report that Addison shortened his life by an excessive use of 'Canary wine and Barbadoes water,' and says that Tonson boasted of paying his court to the great man by giving him excuses for such indulgence. Steele seems to suggest the truth in the 'Tatler' (No. 252). Speaking obviously of Addison, he says that 'you can seldom get him to the tavern; but when once he is arrived to his pint and begins to look about and like his company, you admire a thousand things in him which before lay buried.' Addison, in fact, though not intemperate according to the standard of his time, sometimes resorted to stimulants to overcome bashfulness or depression of spirits. The charm of his conversation when once the ice was broken is attested by observers less partial than Steele. Swift, who never mentions him without praise, declares that, often as they spent their evenings together, they never wished for a third person (Delany, *Observations*, p. 32). Lady Mary Wortley Montagu declared that Addison was the best company in the world; Dr. Young speaks of his 'noble stream of thought and language' when once he had overcome his diffidence; and even Pope admitted the unequalled charm of his conversation (Spence, *Anecdotes*, pp. 232, 335, 350). The most characteristic touch is preserved in Swift's 'character of Mrs. Johnson,' where he notices her admiration of Addison's practice of agreeing with people who were 'very warm in a wrong opinion.' The unfavourable view of the practice is given in Pope's lines:

> Damn with faint praise, assent with civil leer,
> And without sneering teach the rest to sneer.

Addison's sensitive modesty disqualified him for the rough give-and-take of mixed society, but gave incomparable charm to his talk with a single congenial friend, or to the ironical acquiescence under which he took refuge in large gatherings.

The charm may be inferred from the writings in which he revealed his true power. Addison had taken his share of political warfare. In November 1707 he had published an anonymous pamphlet on the 'Present State of the War,' exhorting his countrymen to seize the opportunity of finally separating France from Spain, and insisting upon the poverty and misery of the French people to encourage the hope of finally overwhelming them. He came into parliament in Nov. 1708 for Lostwithiel; and that election being set aside 20 Dec. 1709, he was elected for Malmesbury by the influence of Wharton (Spence, p. 350) or his colleague Sir J. Rushout, to whose brother he had been tutor at Oxford (Aikin). He held the seat during his life; Swift notes upon his re-election in 1710 that it 'passed easy and undisputed,' and that 'if he had a mind to be chosen king, he would hardly be refused' (*Journal to Stella*, 8 Oct. 1710); but his modesty prevented him from ever speaking. In the autumn of 1710, when the whig ministry was falling, he defended them in the 'Whig Examiner,' of which five papers only appeared (14, 21, 28 Sept., 5, 12 Oct. 1710). They contain a spirited and, for Addison, a bitter attack upon the 'Examiner,' then the organ of Harley and St. John, but not yet committed to Swift. Addison, however, was to withdraw for a time from active political exertion and to achieve his greatest success. The fall of the whigs involved his loss of office. He tells Wortley Montagu (21 July 1711) that he has lost within twelve months a place of 2,000*l.* a year, an estate in the Indies of 14,000*l.*, and his mistress (Aikin,

ii. 44). Nothing is known of the last misfortune. It is singular, however, that in the same year (1711) he bought the estate of Bilton in Warwickshire for 10,000*l.* (IRELAND, *Beauties of the Avon*, p. 70). In 1735 it was valued at about 600*l.* a year (*Egerton MS.* 1973, f. 107). It has been generally said that he was enabled to make this purchase by inheriting the fortune of his brother Gulston, who, through Addison's influence (*Wentworth Papers*, 75, 6), had been appointed to succeed 'Diamond' Pitt as governor of Fort St. George. A correspondence preserved in the British Museum (*Egerton MS.* 1972) shows this to be a mistake. Gulston, who died 10 Oct. 1709, made Addison an executor and residuary legatee. The difficulty, however, of realising an estate left in great confusion and in so distant a country, was very great. The trustees were neglectful, and Addison declares that one of them deserved the pillory, and that he longs to tell him so 'by word of mouth.' It was not till 1716 that a final liquidation was reached; and the sum due to Addison, after deducting bad debts and legacies, was less than a tenth part of the whole estate, originally valued at 35,000 pagodas, or 14,000*l.*: the sum, doubtless, to which Addison's letter refers. Addison, however, was not poor. He had, besides his lodgings, a 'retirement near Chelsea,' where Swift dined with him (*Journal to Stella*, 18 Sept. 1710), which had once belonged to Nell Gwyn, and whence he could stroll through fields to Holland House, then occupied by Lady Warwick. He abandoned the large profits of 'Cato' in 1713, and had resigned his fellowship in 1711.

Steele, more impecunious, started the 'Tatler' on 12 April 1709. Addison, who was absorbed in his official duties, and had just started for Dublin, which he reached on 21 April (letter to Swift, 22 April 1709), was not concerned in the venture. He recognised Steele's hand by a remark, borrowed from himself, in the number of 23 April. He contributed a paper or two soon afterwards; but it was not till the 81st number (15 Oct.) that his papers became frequent and important. He wrote frequently during the following winter, which he spent in London, and again in the latter part of 1710, after an interruption caused by a residence at Dublin during the spring and summer. The effect of Addison's papers was very great. 'I fared,' said Steele in the preface to the final volume, 'like a distressed prince who calls in a powerful neighbour to his aid. I was undone by my auxiliary; when I had once called him in, I could not subsist without dependence on him.' Forty-one papers are attributed to Addison, and thirty-four to Addison and Steele in conjunction. The paper began by including articles of news, mixed with dramatic criticism and short essays and novels in the older sense of the word. With Addison's co-operation the essay became more important, and the article of news declined. Steele's acknowledgment in the last number seems to imply that the religious reflections in Addison's more serious papers and allegorical visions were popular at the time. Some of the purely humorous papers, such as the 'Political Quidnuncs' in No. 155, the 'Virtuoso's Will,' No. 216, and the 'Frozen Words,' No. 254, show the unrivalled vein of playful humour soon to be more brilliantly manifested.

The last 'Tatler' appeared 2 Jan. 1711. The first 'Spectator' appeared on the following March 1, and it was published daily till No. 555, 6 Dec. 1712. The 'Spectator' carefully abstained from politics in a time of violent party spirit. It consisted entirely of essays on the model gradually reached in the 'Tatler,' and it made an unprecedented success. The sale was lowered to a half by a stamp duty imposed 1 Aug. 1712, and Steele says in the last number that the duty paid weekly was over 20*l.* This would give a daily sale of only 1,600. Addison says in No. 10 that the sale already amounted to 3,000; and in the 'Biographia Britannica' it is said that of some numbers 20,000 were sold in a day. Steele tells us that the first collected edition was of 9,000 copies. From an agreement preserved in the British Museum (*Add. MS.* 21110), it seems that Addison and Steele sold their half-share of the 'Spectator,' when first collected in volumes, to a stationer named Buckley for 575*l.* Whatever the precise numbers, the 'Spectator' made a mark in English literature, and fixed a form which was adopted with servile fidelity by many succeeding periodicals till the end of the century.

Addison wrote 274 'Spectators,' distinguished by a signature of one of the letters in CLIO. General opinion has attributed to him the greatest share of the triumph. Johnson observed (BOSWELL, 10 April 1776) that of the half not written by Addison, not half was good. Macaulay says that Addison's worst essay is as good as the best of any of his coadjutors. The judgment has been called in question by Mr. Forster (see *Essay on Steele*), and differs from that of Hazlitt (*Round Table*, No. 6, and Lect. V. on *Comic Writers*), who thought Steele more sympathetic than the urbane and decorous Addison. As a plain matter of fact, however, there can be no doubt that Addison's essays were those which achieved the widest popularity, which

are still remembered when the old 'Spectator' is mentioned, and which were the admiration of all the critics of the eighteenth century. Johnson only expresses the opinion expressed with various modifications by Kames, Blair, Hurd, Beattie, and other judges of the period, when he pronounces Addison's to be 'the model of the middle style,' and ends his Life by declaring that 'whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison.' The style of Addison, says Landor (letter to Mrs. Shelley, communicated by Mr. Garnett), 'is admired; it is very lax and incorrect. But in his manner there is the shyness of the Loves: there is the graceful shyness of a beautiful girl not quite grown up. People feel the cool current of delight, and never look for its source.' Addison's greatest achievement is universally admitted to be the character of Sir Roger de Coverley. Sir Roger is the incarnation of Addison's kindly tenderness, showing through a veil of delicate persiflage. Sir Roger was briefly sketched by Steele in the second 'Spectator.' He is portrayed most fully in a series of fifteen 'Spectators' by Addison, in July 1711, which describe a visit to his country-house. Six essays by Steele are interspersed, but only two of them, in which Addison permitted Steele to tell Sir Roger's love story, are of any significance. Budgell described a hunting-party in one number. Sir Roger then disappears till he comes to London to see Prince Eugene in January 1712. Addison takes him to the Abbey in another paper, 18 March; to Philips's 'Distressed Mother' in a third, 25 March; and to Vauxhall in a fourth, 20 May. After this, Steele introduced him (to Addison's vexation, it is said) to a woman of the town (20 June). On 23 Oct. Addison describes his death. 'I killed him,' he told Budgell, 'that nobody else might murder him' (Budgell's *Bee*, i. 27). The other papers contributed by Addison may be classified as humorous, critical, and serious. To the humorous belong a great variety of papers touching upon the various social follies of the day, often with exquisite felicity of gentle ridicule; and of these some of the most popular appear to have been those in which Addison, with an air of condescension hardly so pleasant as Steele's generous gallantry, touched the various foibles and fashionable absurdities of women. The most important criticism is a series of seventeen papers on 'Paradise Lost' which appeared on Saturdays from 5 Jan. to 3 May 1712. Though the critical doctrines are obsolete and the judgments often worse than obsolete, these papers may be said, not certainly to have originated, but to have set the stamp of the highest critical authority of the time upon, the lofty and what may be called the orthodox estimate of Milton's genius. Two papers on Chevy Chase on 21 and 25 May 1711, are noticeable as showing more decidedly a genuine poetical sensibility, and doing something to call general attention to a then despised branch of literature. Six papers upon 'Wit' in the same month, and a more ambitious series of eleven papers on the 'Pleasures of the Imagination' in June and July 1712, are the foundation of Addison's claim to be an æsthetic philosopher. The philosophy, indeed, is superficial; but the excellence of the style and the genuine taste gave them a high, though temporary, reputation. In 1864 Mr. Dykes Campbell printed (privately), at Glasgow, 'Some portions of Essays contributed to the "Spectator" by Mr. Joseph Addison: Now first printed from his MS. note-book.' The note-book was bought at a sale by Mr. Campbell in 1858. The internal evidence and the handwriting prove that it contains three essays—'Of the Imagination,' 'Of Jealousy,' and 'Of Fame'—carefully written out in his own hand, and subsequently worked up into 'Spectators' on the same topics, viz. Nos. 170, 171 (on Jealousy), 232, 236, 237 (Love of Fame), 411–14, 416–18, 420, 421 (on the Pleasures of Imagination). The whole is a very interesting illustration of Addison's mode of composition. Of the graver papers the most remarkable are a series which appeared from Saturdays beginning Oct. 20, 1711. Some people guessed that they might have been originally intended for sermons, and they may illustrate the remark attributed to Mandeville (Hawkins, *History of Music*, v. 315, 316), that Addison was a 'parson in a tyewig,' or Tonson's saying that he 'ever thought him a priest in his heart' (Spence, p. 200). We may add that the 'divine poems' published in some of them during the autumn of 1712 (two of which have been erroneously attributed to Marvell) are not only excellent illustrations of the gentle piety which gives a charm to much of Addison's prose, but represent also his highest poetical achievements.

The 'Spectator' dropped in Dec. 1712. Addison, now at the height of his reputation, made a new experiment. Tonson (Spence, p. 46) and Cibber profess to have seen the first four acts of 'Cato' upon Addison's return from his travels in 1703. The play may have been suggested, as Macaulay observes, by the performance which he saw at Venice. Addison was now entreated to bring it upon the stage, and, after asking Hughes to write

a fifth act, decided to write it himself, and finished it, according to Steele (*Preface to 'Drummer'*), in a week. Steele further undertook to pack a house, a device which Addison's immense popularity may have rendered superfluous. The play was accordingly acted at Drury Lane (Genest, ii. 512) on 14 April 1713. Its dramatic weakness has never been denied. The love scenes are incongruous. It consists in great part of declamation, which Addison's taste restrained within limits, and polished into many still familiar quotations, but which remains commonplace. The success, however, at the time was unprecedented. Whigs and tories not only united in admiring Addison, but were equally anxious to claim a right to his fine phrases about liberty. Addison himself disclaimed party intention. Pope, the friend of the tory circle, wrote an eloquent prologue. Swift himself attended a rehearsal after a long period of estrangement from the author. Bolingbroke, as Pope told Caryll (30 April 1713), sent for Booth, the actor of Cato, and presented him with fifty guineas for 'defending the cause of liberty so well against a perpetual dictator,' *innuendo* Marlborough; and the whigs, says Pope, intend a similar present and are trying to invent as good a sentence. He afterwards (*Ep. to Augustus*, v. 215) sneered at Addison for appearing to claim some political merit in a copy of verses sent with 'Cato' (Nov. 1714) to the princess royal. No tories, however, could scruple at the political maxims of 'Cato,' and men of all parties applauded it to the echo. It ran for twenty nights, the last performance being on 9 May. A fourth edition appeared on 4 May, and eight were published in the year. The three managers gained each 1,350*l.* by the season; to which subsequent performances at Oxford enabled them to add 150*l.* more, a sum then unprecedented (Cibber's *Apology*, 377, 387). It was translated into French, Italian, and German; the Jesuits translated it into Latin, that it might be played by the scholars at St. Omer; and Voltaire praised it as the first reasonable English tragedy, and speaks of the sustained elegance and nobility of its language, though blaming its dramatic weakness, and observing that the barbarism and irregularity sanctioned by Shakespeare have left some traces even in Addison (*Letters to Bolingbroke and Falkener* prefixed to *Brutus* and *Zaire*; *Life of Louis XIV*; and 18*th Letter on the English*). 'Cato' marks in fact the nearest approach in the English theatre to an unreserved acceptance of the French canons, of which Philips's 'Distressed Mother'—an adaptation of Racine's 'Andromaque'—had given an example in the previous year (1712). The influence, however, of Shakespeare, though eclipsed, was not extinguished. Rowe was writing tragedies in imitation of his style; and Addison himself (though De Quincey strangely asserts the contrary in his 'Life of Shakespeare') frequently speaks of him with high praise (see *Tatler*, 41; *Spectator*, 25, 39, 40, 61, 160, 419, 592).

John Dennis made a splenetic, though not pointless, attack upon the awkward dramatic construction of 'Cato,' due chiefly to Addison's attempt to preserve the unities, from which full quotations are given in Johnson's Life of Addison. Pope defended Addison (or revenged grievances of his own) by a savage 'Narrative of the Frenzy of John Dennis.' Addison thereupon conveyed to Dennis a disavowal of any complicity in this attack, and a disapproval of its manner. Such a disavowal, though no more than due to Dennis and to Addison's own character, chagrined Pope. Pope was already involved in a bitter quarrel with Ambrose Philips, and became irritated against the whole clique who gathered round Addison at Button's. When he published the first four books of his Homer in 1715, a version of the first 'Iliad' by Tickell appeared simultaneously. Tickell indeed expressly disavowed any intention of rivalry, declaring that he had abandoned a task now fallen into abler hands, and that he published his fragment only to bespeak public favour for an intended translation of the 'Odyssey.' Pope, in a conversation reported by himself, admitted to Addison that he had no monopoly in Homer, and accepted Addison's proposal to read Pope's version of the second book as he had read Tickell's version of the first. Pope came, however, to believe in, or assert, the existence of a conspiracy against his fame. Addison had prompted Tickell to write, or corrected Tickell's verses, or written them himself in Tickell's name. Another proof of this plot, as he told Spence, was given to him by Warwick, soon to be Addison's stepson. Addison had encouraged Gildon to attack Pope in a pamphlet on Wycherley, and had afterwards paid the assailant ten guineas. Hereupon Pope wrote to Addison expressing his scorn for underhand dealings, and enclosing, as a proof of his own openness, a sketch of the famous lines finally incorporated in the 'Epistle to Arbuthnot.' Addison, he said, ever afterwards 'used him very civilly.' A complimentary reference to Pope's Homer in the 'Freeholder' is the only clear indication we have of Addison's later feeling.

The accusation has been fully discussed, and is the subject of a note by Blackstone in

the 'Biographia Britannica,' arguing for Addison's innocence, which has been proved by later revelations. Tickell's manuscript has been preserved, and proves his authorship of the translation. All that can possibly be said is that Addison did not prevent Tickell from publishing what (on Pope's own admission) he had a perfect right to publish, and what could in no case seriously injure Pope. The Warwick story is a bit of gossip which Pope (if indeed he did not invent it) should have rejected with scorn. Pope's main desire in the whole affair was apparently to disprove a report that the satire on Addison had been written after its victim's death. There is independent evidence, indeed, to disprove this, though there is also a very strong presumption that it was never shown to Addison. Pope's evidence in his own case is that of a man who lied by preference; it is irreconcilable with dates, and it is the more suspicious because we now know that almost the whole correspondence with Addison was deliberately manufactured by Pope from other letters in order to give colour to his account of their relations. The satire itself must stand upon its own base. It shows Pope's feeling towards Addison, and has that amount of truth, whatever it may be, which is implied in its internal probability and coherence. We may see that a keen but hostile observer could plausibly attribute to Addison the faults characteristic of the head of a coterie—love of flattery and jealousy of outsiders—and may infer that he saw one, though a very unfavourable, aspect of the truth.

After 'Cato,' Addison returned to essay writing. He contributed fifty-one papers to the 'Guardian' (which Steele now edited in place of the 'Spectator') between 28 May and 22 Sept. 1713, and twenty-four papers to a revived 'Spectator,' probably conducted by Budgell, between 18 June and 29 Sept. 1714. In the earlier part of the same year he gave two papers to Steele's 'Lover.' It is enough to say that these generally display the old qualities, but with fewer conspicuous successes. His purely literary activity ends with the production of the 'Drummer,' a prose comedy founded on the story of the drummer of Tedworth, told in Glanvill's 'Sadducismus Triumphatus.' Addison gave it to Steele with an especial injunction of secrecy. It was represented without success in 1715, and then published by Steele, who thought that beauties too delicate for a theatre might please in the closet. Tickell slurred its authenticity by excluding it from his edition of Addison's works; Steele vehemently protested in a dedicatory letter to Congreve prefixed to a new edition; nor has any critic since that time doubted that it displays Addison's characteristic humour without the dramatic force which he did not possess.

The death of Queen Anne and the triumph of the whigs restored Addison to politics. He was appointed secretary to the lords justices, and, on Sunderland becoming lord-lieutenant, to his old secretaryship. On Sunderland's retirement from this office after ten months' tenure, Addison was appointed one of the lords commissioners of trade. During the same period he had published the 'Freeholder' (fifty-five papers, from 23 Dec. 1715, to 9 June 1716), a political 'Spectator' in defence of orthodox whig principles imperilled by the rebellion in Scotland, and now remarkable chiefly for two numbers devoted to the tory fox-hunter—an admirable portrait halfway between Sir Roger de Coverley and Squire Western.

On 3 Aug. 1716, Addison was married to the Countess of Warwick. He was an old family friend; his residence at Chelsea had made him a neighbour of Holland House; and he had taken an interest in the education of her son, a lad of seventeen, though the statement that he had actually been his tutor is inaccurate. The courtship had lasted for some time, as appears from a copy of verses addressed by Rowe to the countess on Addison's departure for Ireland in the previous year. The marriage is generally said to have been uncomfortable. Johnson says that it resembled the marriages in which a sultan gives his daughter a man to be her slave; and there is a report that Addison used to escape from his uncomfortable splendour at Holland House to a coffee-house at Kensington. Little value can be attached to such gossip. The match probably facilitated Addison's official elevation. Sunderland triumphed over Townshend in the spring of 1717, and brought in Addison as his fellow secretary of state. Addison's political success must be considered chiefly as a proof of his extreme personal popularity. He had neither the power derived from great social position, nor that of a vigorous debater. It has been added (Spence, p. 175) that he was too fastidious in his style to be capable of writing a common despatch. Macaulay argues that this could only apply to an ignorance of official forms. No proof, indeed, is required that he could write easily, though he could polish carefully. Steele says that when Addison had settled his plan, he could walk about and dictate—and Steele had often been his amanuensis—as easily and correctly as his words could be written down. Pope says that the 'Spectators' were often written quickly and sent to press at once, and that he wrote best when he had not too much time

to correct. Warton had heard that Addison would stop the press, when almost the whole impression of a 'Spectator' had been worked off, to insert a new preposition or conjunction (*Essay on Pope*, i. 145). We can hardly say with confidence how far his nicety may have sometimes interfered with his official despatch writing.

Addison's health was meanwhile breaking. He retired in March 1718, with a pension of 1,500*l.* a year, and undertook some literary work never completed. A tragedy on the death of Socrates is mentioned; and he left behind a fragmentary and very superficial work on the evidences of the christian religion. He also meditated a paraphrase of the Psalms. His last published work was destined to be of a different character, and brought him into conflict with his old friend Steele.

Steele's boundless admiration for Addison has been noticed. When supplanted by his ally, he rejoiced, as he says, to be excelled, and proudly declared that, whatever Mr. Steele owed to Mr. Addison, the world owed Addison to Steele. The harmony, however, was disturbed. We learn from Steele's correspondence that he borrowed money occasionally from his richer friend. Johnson tells a story, upon apparently good authority, that Addison once put an execution into Steele's house for 100*l.*, and that Steele was deeply hurt. The most authentic form of the anecdote comes from the actor, B. Victor (*Original Letters*, &c., vol. i. pp. 328–9), who knew Steele and gave the facts in a letter to Garrick. The statement is that Steele borrowed 1,000*l.* from Addison in order to build a house at Hampton Court; that Addison advanced the money through his lawyers with instructions to enforce the debt when due; and that upon Steele's failure to pay at the year's end, the house and furniture were sold and the balance paid to Steele, with a letter briefly telling him that the step had been taken to arouse him from his 'lethargy.' Steele, it is added, took the reproof with 'philosophical composure,' and was afterwards on good terms with Addison. Upon this showing, it was not a case of a friend suddenly converted by anger into a severe creditor, but a deliberate plan from the first to give a serious lesson. However well meant or well taken, such reproofs are severe tests of friendship. Steele, whose imprudent zeal made him the scapegoat of his party, was probably hurt when he received no office, and only a share in the patent of the playhouse, upon the triumph of the whigs. He was hurt, too, at being superseded by Tickell in Addison's favour, and at the appointment of the younger man as under-secretary to their common friend. Steele says to his wife in 1717 that he asks nothing from 'Mr. Secretary Addison.'

Steele published a paper called the 'Plebeian' (14 March 1719), attacking the proposed measure for limiting the number of peers. Addison replied temperately in the 'Old Whig' (19 March), with a constitutional argument for a measure calculated, as he thought, to preserve the right balance of power. Steele replied in two more 'Plebeians' (29 and 30 March), and in one of them made an irrelevant and coarse allusion, harshly described by Macaulay as an 'odious imputation' upon the morals of his opponents. Addison made a severe and contemptuous reply in a second 'Old Whig' (2 April), ending, however, with an expression of his belief that the 'Plebeian' would write well in a good cause. Macaulay first pointed out that Addison did not, as Johnson says, call Steele 'little Dicky.' Steele had the last word in a 'Plebeian' (6 April) written with some bitterness about Addison's whiggism, but ending with a quotation from 'Cato' as expressive of sound nature. Some regret for the breach of their old alliance appears in the concluding sentences, but there is no trace of a reconciliation.

Addison was fast breaking. On his deathbed he sent for Gay, and begged forgiveness for some injury, presumably an interference with Gay's preferment, of which he accused himself. He sent also, as Young tells us ('*Conjectures on Original Composition*,' *Works*, p. 136), for his stepson Warwick, and said to him: 'See in what peace a christian can die.' The incident is supposed to be alluded to in Tickell's fine address to Warwick with Addison's words. He

> taught us how to live, and (oh! too high
> The price of knowledge) taught us how to die.

He left to Tickell the care of his works, which he bequeathed to Craggs in a touching letter; and died of asthma and dropsy, 17 June 1719. Lady Warwick died 7 July 1731.

He left a daughter, born 30 Jan. 1719, apparently of rather defective intellect (*Gentleman's Magazine*, March 1797 and May 1798; Lady Louisa Stewart's introduction to the Works of Lady M. W. Montagu, p. 15; and letters in *Egerton MS.* 1974), who lived many years at Bilton, dying unmarried in 1797. His library was sold in May 1799, bringing 456*l.* 2*s.* 9*d.*

There is a portrait of Addison in the National Portrait Gallery, two at Magdalen, and one (presented by his daughter in 1750) at the Bodleian. A so-called portrait in Holland House seems to be really the portrait

of his friend Sir A. Fountaine (*Notes and Queries*, 4th ser. xii. 357, 5th ser. v. 488, vi. 94; *Joseph Addison and Sir A. Fountaine, the Romance of a Portrait*, London, 1858).

Addison's Latin poems appeared in the 'Examen Poeticum Duplex,' London, 1698, and the 'Musarum Anglicanarum Analecta,' vol. ii., Oxford, 1699. The latter collection includes two poems, on the Peace and to Dr. Hannes, not in the former. A poem on Skating attributed to P. Frowde in the last was published as Addison's by Curll in 1720.

The third part of the 'Miscellany Poems' (1693) includes the poem 'To Mr. Dryden;' the fourth part (1694), the translation of the fourth Georgic, an 'Account of the Greatest English Poets,' the 'Song for St. Cecilia's Day,' a translation of Ovid's 'Salmacis;' the fifth part (1704) contains the letter from Italy (already published), the Milton imitated in a translation from the third Æneid, and various translations from Ovid. Macaulay mentions (see note to article 'Macaulay' in Lowndes's *Manual*) that 'Spectator' Nos. 603 and 623 should be given to Addison.

A translation of an oration 'in defence of the new philosophy,' made in the schools at Oxford (7 July 1693), attributed to Addison, is appended to a translation by W. Gardiner of Fontenelle's 'Plurality of Worlds' (London, 1728). A 'Discourse on Ancient and Modern Learning,' published by Osborne in 1739, from a manuscript belonging to Somers and afterwards to Jekyl, is regarded by Hurd as a genuine, though early, piece, and is reprinted in Addison's works. A 'Dissertatio de insignioribus Romanis Poetis' was published in 1692, 1698, 1718, 1725, and 1750, and was regarded as valuable by Dr. Parr (*Notes and Queries*, 3rd series, ix. 312). An 'Argument about the Alteration of the Triennial Election of Parliaments,' attributed to Addison, was first published in Boyer's 'Political State' in 1716. It was afterwards claimed by De Foe (*Notes and Queries*, 1st series, v. 577), and, though admitted in Bohn's edition, is apparently not Addison's. Other publications are as follows:

1. 'A Poem to His Majesty,' presented by the Lord Keeper (Somers) 1695. 2. 'Letter from Italy to the Right Hon. Charles Lord Halifax, in the year 1701.' Printed 1703. 3. 'Remarks on several Parts of Italy,' 1705. Second edition, 1718. 4. 'Fair Rosamond,' an opera in three acts, and in verse (anonymous), 1707. 5. Papers in 'The Tatler,' 1709–10. 6. 'The Whig Examiner,' 1710. 7. Papers in 'Spectator,' 1711–12. (The papers on Milton, on the Imagination, and on Coverley have been published separately.) 8. 'Cato,' 1713. 9. Papers in 'Guardian,' 1713. 10. 'The late Trial and Conviction of Count Tariff,' 1713. 11. Papers in eighth volume of 'Spectator,' 1714. 12. 'The Drummer' (anonymous), 1716 (acted 1715). 13. 'The Freeholder,' 1716. 14. 'The Old Whig,' 1719. This (with the 'Plebeian') is included only in Greene's and Bohn's edition of his works. The 'Dialogues on Medals' and the 'Evidences of the Christian Religion' were published posthumously in Tickell's edition of his works.

Of collected editions we may mention Tickell's, in 4 vols., 1721; the Baskerville edition, in 4 vols. 4to, Birmingham, 1761; another collected edition, in 4 vols., London, 1765, often reprinted in 12mo; an edition (with grammatical notes) by Bishop Hurd, in 6 vols. 8vo, in 1811; a fuller edition, edited by G. W. Greene, New York, 1856; the most complete and convenient edition is that contained in Bohn's 'British Classics,' 6 vols. 1856.

[Tickell's Preface to Addison's Works; Steele's Preface to the Drummer, in an Epistle Dedicatory to Mr. Congreve, occasioned by Mr. Tickell's Preface; Spence's Anecdotes (1820); Egerton MSS. 1971–4; life in Biographia Britannica; life in Johnson's Lives of the Poets; Addisoniana, a loose collection of anecdotes by Sir R. Phillips (1803), which contains fac-similes of letters to Wortley Montagu, then first published; life by Lucy Aikin (1843), and the review of this, which is one of Macaulay's best essays; Nathan Drake's Essays illustrative of the Tatler, Guardian, and Spectator (1805); Prefaces to Chalmers's British Essayists, vols. i., vi., and xvi.; Tyers's Historical Essay (1783), which is valueless; Swift's Works; Pope's Correspondence in Elwin's edition; Carruthers's Life of Pope.] L. S.

ADDISON, LANCELOT, D.D. (1632–1703), dean of Lichfield, the father of Joseph Addison, was born in 1632 at Meaburn Town Head, manor of Mauldismeaburn and parish of Crosby Ravensworth, Westmoreland. He was the son of a Rev. Lancelot Addison, and his ancestors were settled at Meaburn Town Head in 1564, if not earlier (*Notes and Queries*, 5th series, vii. 31). After receiving his early education at the grammar school of Appleby he was sent to Queen's College, Oxford, between which and the counties of Cumberland and Westmoreland there had long been a close connection. According to the college books he was admitted on 24 Jan. 1650–1 as a 'batteler.' Among his college contemporaries (Wood, *Fasti*, ed. Bliss, ii. 175) was Joseph Williamson, a Cumberland man, who rose to be a principal secretary of state under the Restoration, who befriended him in after life, and from whom, it has been surmised, Joseph Addison received his christian name.

He proceeded B.A. 25 Jan. 1654–5, and M.A. 4 July 1657. In 1657 he was one of the Terræ filii, and the speech which he delivered in that capacity was deemed by those in authority so offensive an attack on the puritanism then dominant in and out of the university, that he was forced to retract it in convocation on his knees. In disgust doubtless at this treatment, he withdrew from Oxford to the neighbourhood of Petworth in Sussex, and having meanwhile, apparently, taken orders, he ministered zealously to the royalist and episcopalian squires of the district. At the Restoration he received the appointment of English chaplain at Dunkirk. In 1662 Dunkirk was purchased back by France, and its English governor, Andrew Lord Rutherford, created earl of Teviot, transferred his services to Tangier, just acquired by Charles II. Addison accompanied Lord Teviot as the chaplain of the new dependency. His probably contemporaneous record of his earlier impressions of Tangier was not published until 1681, when Tangier was reoccupying public attention in England. It then appeared as 'The Moors Baffled, being a discourse concerning Tangier, especially when it was under the Earl of Teviot,' and gives a lively account of garrison life at Tangier and of the military and administrative achievements of Lord Teviot, who was killed in a skirmish with the Moors when he had been governor little more than a year. A second edition, with the author's name, was issued in 1685 as 'A Discourse of Tangier under the Government of the Earl of Teviot.'

In 1670 Addison visited England, and married Jane, sister of the Right Rev. William Gulston, S.T.P., who was made bishop of Bristol in 1679. According to Anthony à Wood, Addison was, against his own wish, superseded in his chaplaincy at Tangier; but his services there seem to have been so far recognised that, in the title-page of a work which he published in 1671, he is designated 'Chaplain to his Majesty in Ordinary.' This was 'West Barbary, or a Short Narrative of the Revolutions of the Kingdoms of Fez and Morocco, with an account of their present customs, sacred, civil, and domestic.' It was 'printed at the theatre in Oxford,' and dedicated to Williamson, who was one of the curators of the Sheldonian press. Macaulay calls it 'an interesting volume.' In 1671, also, Addison received from a friendly squire the living of Milston, near Amesbury, Wiltshire, worth 120*l.* a year, to which was afterwards added a prebendal stall in Salisbury Cathedral. In 1675 he published 'The Present State of the Jews (more particularly relating to those of Barbary), wherein is contained an exact account of their customs, secular and religious. To which is annexed a summary discourse of the Misna, Talmud, and Gemara.' This work, dedicated to 'Sir' Joseph Williamson, contains much curious information, and justice is done in it to the private virtues of the Jews of Barbary. A second edition appeared in 1676; a third in 1682. In 1675 Addison took at Oxford his B.D. and D.D. degrees. In 1678 'The First State of Muhametism, or an Account of the Author and Doctrine of that Imposture,' appeared anonymously; but Addison's authorship of it was avowed in the second edition, published in 1679 as the 'Life and Death of Muhamed.' In 1683 he was appointed dean of Lichfield, and in 1684 collated to the archdeaconry of Coventry, which he held with his deanery *in commendam*. As a member of the lower house of convocation, which met at Westminster on 4 Dec. 1689, Dean Addison was one of the opponents of the policy of comprehension favoured by the upper house, and on account of this and other displays of his high-church zeal, he lost, it has been said, his chance of becoming one of King William's bishops. He died on 20 April, 1703, and was buried in the churchyard of Lichfield Cathedral, inside which, in 1719, a mural monument was erected to his memory. The inscription on it (written, it has been surmised, by Tickell) records that his son, Joseph, just before his own death, was superintending its erection.

Besides the works mentioned, Dean Addison wrote several theological and devotional, of which the titles are given in the 'Biographia Britannica.' Of more general interest is his 'Modest Plea for the Clergy,' a spirited defence of his order. The first edition of it appeared anonymously in 1677; but though its authorship was afterwards formally avowed, Dr. Hickes, when reprinting it with other treatises in 1709, declared that after making due inquiry he had been unable to discover its author's name, or even whether he was a clergyman.

Dean Addison left besides Joseph, his eldest son, three children by his first wife—she died, it is supposed, about 1686 (*Notes and Queries*, 5th series, vi. 350)—'each of whom,' Steele says (second preface to the *Drummer*, Epistolary Correspondence, 1809, pp. 611–2), 'for excellent talents and singular perfection was as much above the ordinary world as their brother Joseph was above them.' Gulston (1673–1709), the dean's second son, after having been long in the service of the East India Company at Fort St. George, was appointed its governor in succession to Thomas Pitt (Chatham's grandfather), and died a few

weeks after this promotion. Lancelot (1680–1711), the third son, was first of Queen's College, Oxford, and then a demy of Magdalen, of which he became a fellow in 1706. At the university he won a reputation for his classical learning. About the time of his brother Gulston's death he visited Fort St. George, and died there in 1711 (*Egerton MS.* 1972, fol. 50). Their sister Dorothy (1674–1750) married the Rev. James Sartre, originally a French pastor at Montpelier, afterwards a prebendary of Westminster. Swift (*Journal to Stella*, 25 Oct. 1710), after dining with her in the company of Addison and Steele, says of her: 'Addison's sister is a sort of a wit, very like him. I am not fond of her.' After her first husband's death in 1713 she married a Mr. Combe, and survived till 1750. Dean Addison's second wife, originally Dorothy Danvers, of a Leicestershire family, was a widow when he married her. She died, without issue, in 1719.

[Dean Addison's Works; Memoir in Biographia Britannica (Kippis's), i. 43–44; Wood's Athenæ Oxonienses, ed. Bliss, iv. 517–19; information communicated by the Provost of Queen's College, Oxford.] F. E.

ADDISON, LAURA (*d.* 1852), actress, made her first appearance upon the stage in November 1843, at the Worcester Theatre, as Lady Townley in the 'Provoked Husband.' Her family had opposed her desire to become an actress; she had no introduction, teacher, or patron, but was altogether self-instructed. She was very favourably received by the public. She fulfilled an engagement at Glasgow, and, playing Desdemona to the Othello of Macready, secured the good opinion and the friendship of that tragedian. At his instance, after she had played with success at Dublin and Edinburgh, she was engaged by Mr. Phelps, and made her first appearance at Sadler's Wells, then under his management, in August 1846, as Lady Mabel in the 'Patrician's Daughter' of Westland Marston. She remained at Sadler's Wells three seasons, representing Juliet, Portia, Isabella in 'Measure for Measure,' Imogen, Miranda, and Lady Macbeth; she appeared as Panthea upon the revival of Beaumont and Fletcher's comedy of 'A King and no King;' and she was the first representative of Margaret Randolph and Lilian Saville in the poetic tragedies of 'Feudal Times' and 'John Saville of Haysted,' by the Rev. James White. In 1849 she was playing at the Haymarket with Mr. and Mrs. Charles Kean, and in 1850 she accepted an engagement at Drury Lane under Mr. Anderson's management, representing the characters of Mrs. Haller in the 'Stranger,' Mrs. Beverley in the 'Gamester,' Bianca in 'Fazio,' and Leonora in an English version of Schiller's 'Fiesco,' &c. &c. In 1851 she left England for America, and died the following year on a voyage from Albany to New York.

[Tallis's Drawing Room Table Book, 1851.] D. C.

ADDISON, THOMAS (1793–1860), an eminent physician, was born at Long Benton, near Newcastle, in April 1793. His father, Joseph Addison, belonged to a family of yeomen which had long been settled at Lanercost in Cumberland, and was in business as a grocer. Thomas, the younger son, was educated at Newcastle grammar school, and afterwards at the university of Edinburgh, where he graduated M.D. in 1815, writing an inaugural dissertation, 'De Syphilide.' He afterwards came to London, where he was appointed house surgeon to the Lock Hospital, and studied diseases of the skin under the celebrated Bateman. Although a doctor of medicine, Addison entered as a student at Guy's Hospital, was appointed assistant physician to the hospital in 1824, and lectured on materia medica in 1827. In the latter position he attracted a large class of students, and was in 1837 promoted to the office of physician to the hospital and joint-lecturer on medicine with Dr. Bright. In his hospital practice he soon became distinguished for his remarkable zeal in the investigation of disease both by observation of cases during life and by post-mortem examinations. He thus acquired a brilliant reputation as a clinical teacher, and contributed perhaps more than any of his colleagues to the fame which Guy's Hospital attained as a school of medicine during his connection with it. Addison laboured as a teacher and investigator till the state of his health compelled him to resign his hospital appointments, and he died not long after his retirement at Brighton on 29 June 1860. He was buried in Lanercost Abbey, Cumberland.

Addison's contributions to the science of medicine were numerous and important. His researches on pneumonia (published 1837 and 1843) brought to light truths novel at the time, which are now generally accepted as indisputable. The memoir on pulmonary phthisis was not less original, though its conclusions are more open to question. They have nevertheless had great influence on the progress of knowledge in this subject. After publishing some important papers on diseases of the skin, Addison produced in 1855 the work by which he is, and will always be,

best known, though less valued by his own pupils and immediate successors than his earlier works. In this, the 'Essay on Disease of the Supra-renal Capsules,' he announced a discovery of remarkable originality, viz., that these organs, not previously known to be the seat of any definite disease, were in certain cases affected in such a way as to produce a fatal malady, with well-marked symptoms, including a remarkable discoloration of the skin, and now known as 'Addison's disease.' The novelty of Addison's views, as well as the rarity of the phenomena by which they could be confirmed, caused them to be received with much incredulity, and two memoirs relating similar cases, not written but supported by Addison, were declined by a London medical society to which they were presented for publication. But the reality of the facts and the correctness of Addison's explanation are now generally admitted, both in this country and abroad. Although the disease, from its rarity, has fortunately no great practical importance, its discovery remains one of the most brilliant achievements of medicine in the nineteenth century. To the therapeutical side of medicine Addison devoted less attention, and in this he was less successful than in research. Partly from this cause, and partly, perhaps, from defects of manner which are attributed to him, he never obtained a large practice or accumulated great wealth; but, indeed, to both these objects of the ambition of many men, Addison seems to have been comparatively indifferent. His soul was in his hospital work; the correct diagnosis of disease, the efficient instruction of his pupils, and the prosperity of the Guy's medical school were the objects for which he lived.

Addison's independent publications were: 1. 'An Essay upon the Operation of Poisonous Agents' (jointly with John Morgan), 8vo, London, 1829. 2. 'Observations on the Disorders of Females connected with Uterine Irritation,' 8vo, London, 1830. 3. 'Elements of Practice of Medicine' (jointly with Richard Bright, M.D., but chiefly by Addison), vol. i. only published, 8vo, London, 1839. 4. 'On Disease of the Supra-renal Capsules,' 4to, London, 1855.

His other memoirs were chiefly published in the Guy's Hospital reports for various years, and republished as 'A Collection of the Published Writings,' &c. Edited by Dr. Wilks and Dr. Daldy. New Sydenham Society, London, 1868.

[Munk's Roll of the Royal College of Physicians, 2nd edition, iii. 205, London, 1878; Biography prefixed to Syd. Soc. collection above cited; Greenhow's Lectures on Addison's Disease, London, 1875; Lonsdale's Worthies of Cumberland, London, 1873.] J. F. P.

ADDY, WILLIAM (*fl.* 1685), a writing-master in London, was the author of a system of shorthand published in 1685. The method, a modification of that of Jeremiah Rich, was so much practised that the Bible, the New Testament, and the Singing Psalms were published, according to its system, two years later. The 1695 edition of his work was entitled 'Stenographia, or the Art of Short-Writing compleated in a far more compendious methode than any yet extant,' 12mo. It was engraved throughout. The Bible had a portrait of Addy, engraved by Sturt from a painting by Barker; and the same engraver executed the rest of the work. In subsequent editions of the Bible the preliminary leaves were changed, and the book dedicated to King William. All the title-pages are dated 1687.

[James H. Lewis's Hist. of Shorthand, p. 94.] J. E. B.

ADEL- [See ETHEL-]

ADELA (1062?–1137), mother of Stephen, king of England, and the fourth, and probably the youngest, daughter of William the Conqueror and Matilda of Flanders, was born about 1062. Her beauty and valour in her early years are described by many contemporary Norman chroniclers. While she was still a child she was affianced to Simon Crispin, earl of Amiens, the son and heir of Ralph, earl of Valois and Mantes, who received his military training at the court of William the Conqueror. But soon after his father's death in 1074 Simon fell into a settled melancholy; and on being summoned in 1077 to marry Adela, he refused, and withdrew to a monastery. But already in 1075 Adela had been demanded in marriage by Stephen, earl of Meaux and Brie, son and heir of Theobald, earl of Blois and Chartres, a powerful neighbour of William the Conqueror in Normandy; and although Stephen's suit had at first been unfavourably received, it was repeated in 1080, and readily accepted by William and his nobles. Adela was married in the same year at Breteuil, and the ceremony was repeated with much splendour at Chartres, the chief town in her father-in-law's dominion. Baldric of Anjou, abbot of Bourgeuil, and other courtly poets, speak of her at the time as being her father's equal in bravery, a Latin and Greek scholar, and a generous patron of poetry, at which she was herself an adept (*Histoire Littéraire de la France*, vii. 152, ix. 131).

In 1090, on the death of Theobald, her

husband's father, Stephen succeeded to his rule, and Adela played an active part in public life. In most of the charters issued by Stephen her name was mentioned, and an inscription, until recently legible, on a gate at Blois testifies to a grant of privileges to the town from 'Stephen the Earl and Adela the Countess' conjointly. Disputes between monasteries, and ecclesiastical affairs generally, she seems to have controlled by her own authority, with the aid of her intimate friend Ivo, bishop of Chartres. It was through her energy and beneficence that the cathedral of Chartres was rebuilt in stone, and freed from all taxation on condition that anniversary services should be performed for ever in honour of her husband and herself. With Hildebert, bishop of Mans, she maintained throughout her married life very friendly relations, and many of his letters to her on ecclesiastical subjects are still extant. In 1095 her husband, at her desire, left Blois to join the first crusade, and she was nominated regent in his absence. At the moment she was much occupied with domestic duties. A large family was growing up about her, and although she sent her two eldest sons, William and Theobald, to a monastic school at Orleans, the rest she zealously educated herself. But she contrived to perform her public business with due thoroughness. 'In you,' wrote Bishop Hildebert to her, 'is all that is needed to guide the helm of the state.' She aided Louis VI of France with a hundred soldiers, equipped under her supervision, to repress a rebellion about 1096. In 1097 she entertained Anselm, while passing from England to Rome during his quarrel with her brother William II, and became his pupil in order to benefit her children by the instruction she obtained of him. In 1098 Adela was taken seriously ill, and she piously attributed her recovery to the intercession of St. Agiles, before whose shrine, in a chapel of Resbac in La Brie, she had her couch placed at a very critical moment of her sickness. About 1099 her husband returned home; he had behaved with doubtful courage in an attempt to raise the siege of Antioch, and Adela resented his disgrace. In 1101 she induced him to join William, earl of Poitou, in a second expedition to the Holy Land, where he was slain fighting at the siege of Ramula.

After her husband's death, Adela continued in the regency in behalf of her sons, all of whom were still in their minority; she frequently, however, associated their names, and especially that of Theobald, the second son and deemed by her the most able of her children, with her own in official documents. Between 1103 and 1105 Anselm was often her guest. He stayed with her from the spring to the autumn of 1103, and when he, with Eadmer, came from Rome to Blois some months later, he stated to Adela his grounds of dispute about investitures with her brother, Henry I. She attempted to arbitrate between them; she summoned Henry and Anselm to meet her at the castle of L'Aigle in Normandy, and there a temporary reconciliation was arranged. On 24 May 1105, Anselm, in a letter to the pope, praises highly Adela's skill in the mediation. About the same time the countess granted an asylum at her court to Agnes of Poitou, the ill-used wife of the Norman baron, Robert of Belesme. In 1107 Adela was engaged in a quarrel with Ivo of Chartres, as to the qualifications for admission to the chief monastery of his diocese, and Pope Pascal, who had been visiting the king of France, came to Adela at Chartres to settle the dispute. Anselm had already addressed him in the countess's behalf, but Pascal decided the question in favour of Ivo. Nevertheless Adela gave him a sumptuous reception, and he celebrated Easter in her dominions. In 1108 Adela received Boemund of Antioch, an enthusiastic crusader, and at her earnest request he celebrated his marriage with Constance, daughter of Philip I of France, at Chartres. Later in 1108 Hugh of Puiset, a powerful neighbour, attacked Adela, and she, with her son Theobald, went to Paris to demand aid of Philip I. The request was granted, and Hugh was defeated by the joint forces of France and Blois. In 1109 Adela resigned the government to Theobald. She passed over her eldest son William as mentally and physically Theobald's inferior. In accordance with a previous suggestion of Anselm, she spent the last years of her life in a convent. She took the veil at the Cluniac priory of Marcigny on the Loire, in the diocese of Autun. But the countess for some years afterwards still exerted herself in public affairs. She induced Count Theobald to ally himself with his uncle Henry I against France in 1117–8. She continued to bestow munificent gifts on monasteries and churches, especially on that of Ste. Foy at Colomiers, her favourite retreat; and she settled many clerical disputes. She urged Hugh of Fleury to write his valuable chronicle of French history, which was dedicated to her niece, the Empress Matilda, after her death. She corresponded with Hildebert of Mans, and visited Thurstan, archbishop of York, when he passed through France to appeal to Rome in his quarrel with the archbishop of Canterbury; in 1135 she received from Peter, abbot of Clugny, a full account of the

death of her brother, Henry I. She died in 1137 at the age of about seventy-five, and was buried at Caen beside her mother and her sister Cecilia in the abbey of the Holy Trinity. Her grave bore the inscription 'Adela, filia regis.'

Of Adela's children, William, the eldest son, played a very unimportant part in history. Theobald, her successor, proved a capable ruler; he named his only daughter Adela, and she became the wife of Louis VII of France, and mother of Philip Augustus. The countess in 1114 sent Stephen, her third son, to the court of Henry I, and she lived long enough to see him crowned king of England. Her sons, Henry and Philip, she devoted to the church, and the former became an eminent bishop of Winchester, while the latter held the see of Chalons. Another son, Humbert, died young, and of a seventh, Eudo, mentioned in one of Adela's charters, nothing is known beyond the name. Of Adela's daughters, Matilda married Ralph, earl of Chester, and, with her husband and her cousin Prince William, was drowned in the White ship in 1120. Adela married Milo de Brai, lord of Montlheri and viscount of Troyes, a marriage that Ivo of Chartres subsequently annulled on the ground of consanguinity. Some authorities mention two other daughters, Alice, who became the wife of Reynald III, earl of Joigni, and Eleanora, the wife of Raoul, earl of Vermandois (*L'Art de vérifier*, xi. 362–3).

[Ordericus Vitalis, Historia Ecclesiastica, is the chief contemporary authority. The best account of Adela's life will be found in Mrs. Green's Lives of the Princesses of England, i. 34–72, where very full references to all the original authorities are given; see also Freeman's Norman Conquest, iii. and iv., and his William Rufus.] S. L. L.

ADELAIDE, Queen Dowager (1792–1849). Amelia Adelaide Louisa Theresa Caroline, eldest child of George, duke of Saxe-Coburg Meiningen, and of Louisa, daughter of Christian Albert, prince of Hohenlohe-Langenburg, was born 13 Aug. 1792. Brought up by a widowed mother (her father died 1803), her reputation for amiability determined Queen Charlotte to select her as a wife for William Henry, duke of Clarence, whose marriage, with that of his three brothers, took place when the death of the Princess Charlotte made it desirable to provide heirs for the crown. A temporary difficulty, caused by the refusal of parliament to raise the duke's allowance of 18,000*l.* a year by more than 6,000*l.* instead of the 10,000*l.* demanded, was got over, and the princess and her mother arrived in London for the marriage, 4 July 1818. It took place at Kew, simultaneously with that of the Duke of Kent, on 18 July, and proved a happy one, despite the disparity in years (the bride was in her twenty-sixth, the bridegroom in his fifty-third year) and the absence of any preliminary courtship.

The Duke and Duchess of Clarence passed the first year of their marriage in Hanover, where, in 1819, a daughter was born to them, to live only a few hours. Their second child, the Princess Elizabeth Georgina Adelaide, born 10 Dec. 1820, died in the following year. Their principal English residence was Bushey Park, where they lived in comparative retirement until the accession of William to the throne on the death of George IV, 26 June 1830. By a bill passed in the following November, the queen was nominated as regent, in case a child of hers should survive the king, and provision was made for her widowhood by a settlement of 100,000*l.* a year, with Marlborough House and Bushey Park, of which she was immediately constituted perpetual ranger. The royal coronation took place on 8 Sept. 1831.

Her supposed interference in politics rendered the queen very unpopular during and after the reform agitation, and her carriage was once assailed in the streets by an angry mob, who were only beaten off by the canes of her footmen. On the fall of the whig (Lord Melbourne's) ministry in 1832, the words of the 'Times,' 'The queen has done it all,' were placarded over London. The dismissal of her chamberlain, Lord Howe, for a vote adverse to the ministry, caused her much annoyance, and she refused to accept any one in his place, which he continued to fill unofficially.

In the spring of 1837, Queen Adelaide was summoned to Germany to her mother's deathbed, and had not long returned, when the commencement of the king's last illness entailed a long and arduous attendance. He died in her arms on 20 June, and was buried at Windsor on 8 July, the queen, contrary to precedent, assisting at the funeral service. Her health was shattered by the fatigues she had undergone, and her subsequent life was that of an invalid seeking relief by change of climate. She spent a winter in Malta (1838–39), where the church of Valetta, erected by her at a cost of 10,000*l.*, remains a permanent memorial of her stay, visited Madeira in 1847, and died from the rupture of a blood-vessel in the chest at Bentley Priory, near Stanmore, 2 Dec. 1849. Her written requests that she should be buried simply, and her remains borne to the

grave by sailors, were complied with at her interment at Windsor on 13 Dec.

She had long lived down her unpopularity, and won universal esteem by her blameless life and royal munificence in charity. She subscribed about 20,000*l.* yearly to public institutions, and her private donations were equally liberal. Her domestic life was overshadowed by the loss of her children, a blow no less to ambition than to affection.

[Doran's Memoir of Queen Adelaide, London, 1861; Maley's Historical Recollections of the Reign of William IV., London, 1860; Molesworth's History of England from 1830 to 1874, London, 1874; Greville Memoirs, ed. by H. Reeve, 4th ed., London, 1875.] E. M. C.

ADELARD OF BATH (12th cent.), a writer on philosophy, of English birth, flourished about the beginning of the twelfth century. His English name was Æthelhard. His native place is said to have been Bath; but of the facts of his life little is known beyond the few references to travels contained in his own writings, and an entry in the Pipe Roll, 31 Henry I (1130), granting him a small sum of money from the revenues of Wiltshire (*Pipe Roll*, ed. HUNTER, p. 22). He is said to have studied at Tours and Laon, and to have lectured in the latter school. He then travelled much more widely than was at the time common, and appears to have passed through Spain, the north of Africa, Greece, and Asia Minor. He was one of those Englishmen who lived for a time in the Norman kingdom of Sicily, and he is known to have visited Syracuse and Salerno. Later writers have ascribed to him profound knowledge of the Greek and Arab science and philosophy, but in regard to this nothing can be laid down with certainty. That Adelard knew Greek is almost certain; but it has not yet been determined whether the translation of Euclid's 'Elements' (undoubtedly executed by him, though often ascribed to Campanus of Novara, with whose comments it was published in 1482 at Venice) was made from an Arab version or from the original. From the character of the translation, the former supposition seems the more satisfactory. On his return from travel, Adelard threw into systematic shape such of the Arab teachings as he had acquired, and the work—printed some time after 1472, though without date, under the title 'Perdifficiles Quæstiones Naturales'—seems to have enjoyed some popularity. Other treatises, on the astrolabe, on the abacus, and a translation of the Kharismian Tables, exist in manuscript (see JOURDAIN, *Recherches sur les Traductions d'Aristote*, 2nd ed., 1843, pp. 97–8). The most notable work in respect of philosophy is entitled 'De Eodem et Diverso' (on Identity and Difference), and exists only in manuscript (see JOURDAIN, as above, pp. 260–273). It is in the usual allegorical form, and unfolds the arguments by which the divinities, Philocosmia (Worldliness) and Philosophia, accompanied respectively by the five foolish satisfactions of fortune, power, dignity, fame, and pleasure, and by the seven wise virgins, the Liberal Arts, endeavour to win the soul of man. Apart from quaintness of form, the work is remarkable as stating one of the many solutions offered by mediæval thinkers to the pressing difficulty of reconciling the real existence of the individual with the equally real existence of the species or genus. Adelard, defining the individual as the only existent, at the same time finds in the said individual, when regarded in various fashions, the species and the genus. Species and genus are, therefore, indifferent to the peculiarities of the individual, identical amid diversity; and the view appears to its author to furnish a means of reconciling Platonic idealism with Aristotelian empiricism.

[On Adelard see, in addition to Pits, whose literary notices are rarely of much value, Jourdain, as above, pp. 97–9, 258–77, 452–4; Hauréau, Phil. Scolastique, 2nd ed. 1872, i. 345–61.] R. A.

ADELIZA (*d.* 1066?) was the daughter of William I. The continuator of William of Jumièges (lib. viii. cap. 34) states that 'Adelidis,' a daughter of William I, was betrothed to (King) Harold, and remained single after his death. Orderic (573 c.) states that she took the veil, but makes her sister Agatha the betrothed of Harold. William of Malmesbury mentions that one of William's daughters was betrothed to Harold, but makes him speak of her to William as dead in 1066 (*Gest. Reg.* lib. iii. c. 238). Mr. Planché asserts (but gives no authority) that she was born in 1055, was betrothed to Harold in 1062, and was dead by 1066.

[Freeman's Norman Conquest, iii. 112, 659 (1st ed.), 112, 667–70 (2nd ed.); Planché's Conqueror and his Companions (1874), i. 82.] J. H. R.

ADELIZA OF LOUVAIN (*d.* 1151?), second queen of Henry I, was daughter of Godfrey ('Barbatus') of Louvain, duke of Brabant or Lower Lotharingia, descended in the male line from Charles the Great. The date of her birth is not known, but she is described as 'puella' in 1120. It was partly the report of her singular beauty (on which all the chroniclers are agreed), and partly 'ob spem

prolis adipiscendæ' (GERVASE, i. 92, Rolls Ser.), that Henry, then in his fiftieth year (and a widower since May 1118), sought her hand in the above year. The contract of marriage was signed 16 April 1120; but, owing to the delay in the bride's arrival, the marriage itself did not take place till 24 Jan. 1120–1, the royal pair being crowned by the Archbishop of Canterbury six days later. It was on this occasion that Henry of Huntingdon (p. 243, Rolls Ser.) composed, in praise of her beauty, the elegiacs beginning:

Anglorum regina, tuos, Adeliza, decores
Ipsa referre parans musa stupore riget.

Of a gentle and retiring disposition she took no part in politics, but devoted herself to soothing and pacifying the disappointed and sullen king. She also interested herself greatly in the literary movement of the day, taking under her special patronage Geoffroi Gaimar, Philip du Than, the author of the 'Voyage de St. Brandan,' and David the Trouveur. On the death of Henry (1 Dec. 1135) she disappears from view; but it is probable that she retired to the castle of Arundel which, with its honour, had been left to her in dower for life. We find her residing there in 1139, when the empress landed in the neighbourhood, and was received into the castle 'ab Adeliza quondam regis Henrici regina tunc autem amica (*sic*) vel uxore W. Comitis de Arundell' (GERVASE, ed. Stubbs, i. 110). The date of her marriage to William de Albini [see ALBINI, WILLIAM DE, *d.* 1176] is unknown; but as she left by him seven children, it cannot have been long after Henry's death. Her only recorded acts after 1139 are her foundation of the small priories of Pyneham and of the Causeway (De Calceto), and her benefactions to that of Boxgrove, all in Sussex, with her gifts to Henry's abbey of Reading and to the cathedral church of Chichester. To the latter she presented the prebend of West Dean in the year 1150, after which date there are no further traces of her. It is stated by Sandford that 'she was certainly buried at Reading;' but she has since been proved to have left her husband and retired to the abbey of Affligam near Alost, in Flanders, which had been founded by her father and uncle, and to which her brother Henry had withdrawn in 1149. Here she died on 23 March (the year not being recorded), and was buried: 'Affligenam delata vivendi finem facit ix. kal. Aprilis et sepulta est e regione horologii nostri' (SANDERUS, *Chorographia Sacra Brabantiæ*). While lady of Arundel she had subenfeoffed her brother Joceline ('the Castellan') in the lordship of Petworth on the occasion of his marriage with the heiress of the Percies, by whom he was ancestor of the earls of Northumberland.

[Strickland's Lives of the Queens of England (1840), vol. i.; Lawrence's Memoirs of the Queens of England (1838), vol. i.; Henry Howard's Howard Memorials (1834), x.; Butkens' Trophées du Brabant, vol. i.; Sanderus' Chorographia Sacra Brabantiæ.] J. H. R.

ADKINS, ROBERT (1626–1685)—misspelled 'Atkins' in the 'Nonconformists' Memorial'—was one of the most notable of the two thousand ejected ministers of 1662. He was born at Chard, Somersetshire, in 1626. His father intended to put him into business, but, discovering that his heart was set upon being a preacher of the gospel, he sent him to Oxford. He was entered of Wadham College, of which he became ultimately a fellow. He had for tutor the afterwards famous Bishop Wilkins. When Adkins 'first appeared in the pulpit at St. Mary's [Oxford], being but young and looking younger than he was, from the smallness of his stature, the hearers despised him, expecting nothing worth hearing from "such a boy," as they called him. But his discourse soon turned their contempt into admiration' (*Nonconf. Mem.* ii. 32). Cromwell appointed him one of his chaplains. But, like Richard Baxter, he found the place unsuitable 'by reason of the insolency of the sectaries.'

He is found settled at Theydon 'as the successor of John Feriby and the predecessor of Francis Chandler.' His ministry here extended from 1652-3 to 1657. Calamy states that 'he found the place overrun with sects, but his solid doctrine, joyned with a free and obliging conversation, so convinced and gained them that after a while he had not one dissenter left in the parish.' His health having given way, he removed to Exeter, at the instance of Thomas Ford, then minister of the cathedral of Exeter. Here he first preached in the parish church of St. Sidwell, while the choir of the cathedral was being prepared for him. When the alterations were completed, the choir, commonly known as East Peter's Church, was capable of accommodating a vast congregation. Adkins soon had it crowded. He was held the best preacher in the west of England. He was ejected from St. Peter's under the act of 1660, but was immediately chosen to St. John's in the same city, which was then vacant. From his plain speaking against vice he was 'troubled' by 'a gentleman of great quality.' But Bishop Gauden stood his friend. When the Act of Uniformity

came, he was a second time ejected, i.e. from St. John's. In his farewell sermon, preached 17 Aug. 1662, he spoke thus memorably: 'Let him never be accounted a sound christian that doth not fear God and honour the king. I beg that you would not suffer our nonconformity, for which we patiently bear the loss of our places, to be an act of unpeaceableness and disloyalty. We will do anything for his majesty but sin. We will hazard anything for him but our souls. We hope we could die for him, only we dare not be damned for him. We make no question, however we may be accounted of here, we shall be found loyal and obedient subjects at our appearance before God's tribunal.' Like Baxter, he could have gained a mitre for conformity by the influence of his friend the Earl of Radnor; but 'he was faithful to his conscience to the last.' He remained in Exeter after his ejection. 'Some of the magistrates, who were very severe against other dissenting ministers, yet favoured and connived at him.' Dr. Lamplugh, bishop of Exeter, quashed all 'procedure' against him, and 'spoke very honourably of Mr. Adkins for his learning and moderation.' Notwithstanding he was called on to endure a good deal of suffering. He died 28 March 1685, aged 59. His funeral sermon was preached by George Trosse. There were published of his 'The Sin and Danger of Popery, in six sermons' (Exon. 1712, 8vo) and his 'Farewell Sermon at St. John's' (Exon. 1715, 8vo).

[Calamy's Account (1713), ii. 214; Calamy's Continuation (1727), p. 238; Calamy and Palmer's Nonconf. Mem. ii. 32–35, ed. 1802; David's Annals of Evangelical Nonconf. in Essex, 1863, pp. 524–26.] A. B. G.

ADOLPH, ADOLF, or **ADOLPHE, JOSEPH ANTONY** (1729–1762), painter, born at Nikolsburg in Moravia, was the son of Joseph Frank Adolph, painter to Prince C. Max von Dietrichstein. He came to England in 1745; he painted an equestrian portrait of George III when Prince of Wales, which was engraved by Baron. The engraving was published in 1755. During his stay in England, which lasted for some years, Adolph is said to have been engaged chiefly as a portrait painter; but on his return to Austria he was employed in the decoration of interiors, adorning walls with frescoes, and painting the ceilings of large saloons. Three altar-pieces by him are in the collegiate church of Nikolsburg. He died at Vienna, 17 Jan. 1762.

[Nagler's Künstler-Lexikon (edited by Meyer, 1872); Heineken's Dict. des Artistes dont nous avons des Estampes.] C. M.

ADOLPHUS FREDERICK, Duke of Cambridge (1774–1850), the tenth child and seventh son of King George III and Queen Charlotte, was born at the Queen's Palace, St. James's Park (now Buckingham Palace) in the evening of 24 Feb. 1774. On 2 June 1786 he was made a knight of the Garter, with three of his elder brothers; and on that occasion a new statute was read enlarging the number of the order, and ordaining that it should 'in future consist of the sovereign and twenty-five knights, exclusive of the sons of his majesty or his successors.' Having received his earlier education at Kew under Dr. Hughes and Mr. Cookson, he was sent, with his brothers Ernest and Augustus —afterwards severally Dukes of Cumberland and Sussex—to Göttingen, at the university of which they were entered on 6 July 1786. The three members of the 'little colony' sent by the king were 'highly delighted and pleased' with their academical pursuits and associations. 'I think,' writes the king to Bishop Hurd under date 30 July, 'Adolphus for the present seems the favourite of all, which, from his lively manners, is natural; but the good sense of Augustus will in the end prove conspicuous' (Jesse's *Memoirs of the Life and Reign of George III*, ii. 531).

In 1793 Prince Adolphus Frederick, who had visited the court of Prussia to perfect his knowledge of military tactics, was appointed colonel in the Hanoverian army, and, after serving for a short time as a volunteer with the British forces before Dunkirk, arrived in England in September of the same year, towards the close of which he was appointed colonel of the Hanoverian guards. He served in the campaign of 1794–5 as colonel and major-general in General Walmoden's corps, and on 24 Aug. 1798 was promoted to be lieutenant-general in the Hanoverian service, from which he was transferred, 18 June 1803, with the same rank, to the British army. On 17 November following he was appointed to be colonel-in-chief of the king's German legion, a force in British pay, and destined for the relief of Hanover, then menaced, together with the rest of eastern and northern Europe, by the French armies. Disappointed, however, at the indifference of the Hanoverians to the honour and advantage of their connection with England, the prince presently returned to this country, leaving the British forces under the command of Count Walmoden, who soon afterwards surrendered.

Peerages fell comparatively late to the younger sons of George III, and were conferred simultaneously on the Princes Augustus—whose principal creation was that of

Duke of Sussex—and Adolphus on 24 Nov. 1801, when the latter was created Baron of Culloden, Earl of Tipperary, and Duke of Cambridge. On 3 February following, 1802, the Duke of Cambridge was sworn a member of the privy council, and took his place at the board on the left hand of the king.

In 1804 the Duke of Cambridge was nominated to the military command of the home district, and on 5 Sept. 1805 received the colonelcy of the Coldstream guards, to which was added, 22 Jan. 1827, the colonelcy-in-chief of the 60th, or the King's Royal rifle corps. Several years previously, on 26 Nov. 1813, he had been promoted, with his brother, the Duke of Cumberland, to be field-marshal in the British army.

The Duke of Cambridge again took the command in the electorate of Hanover on the recovery of its independence after its sometime annexation to the kingdom of Westphalia; and after the treaty of Vienna, October 1814, had elevated the electorate into a kingdom, the Duke of Cambridge was, in November 1816, appointed to the viceroyalty. He continued to discharge the important functions of the office until the year 1837, when the death of King William IV opened the throne of Hanover to the Duke of Cumberland. The administration of Hanoverian affairs by the Duke of Cambridge was characterised by wisdom, mildness, and discretion, and by the introduction of timely and conciliatory reforms. He successively weathered the storms, whether popular or academical, of the revolutionary period of 1831, and his prudent management of affairs is said to have gone 'a great way to preserve the Hanoverian crown for his family.'

In July 1811 the Duke of Cambridge had been elected chancellor of the university of St. Andrews in succession to Viscount Melville; but held office only till April 1814, when he was succeeded by Lord Melville, the son of his predecessor, who accepted the distinction '*vice* the Duke of Cambridge resident in Germany' (*Gent. Mag.* April 1814). After his return to this country the Duke of Cambridge acquired great popularity; and he was recognised as 'emphatically the connecting link between the throne and the people' (*United Service Gazette*, 13 July 1850). He was an indefatigable supporter of public charities. In committee meetings he was accustomed to act as a peacemaker and healer of divisions, or else as a thorough and fearless investigator, who was determined to 'put the burden and disgrace of the dispute on the right shoulders' (*Times*, 9 July 1850). He was president of at least six hospitals, and the patron or vice-patron of more than a score of other beneficent corporations. 'He was also a supporter of almost every literary and scientific institution of importance in the empire' (*United Service Gazette*, 13 July 1850); and in the various manifestations of his devotion to the fine arts, especially painting and music, achieved in his day a fair reputation in the latter among amateur performers.

In politics the Duke of Cambridge was on the conservative side, having in early life withstood, not without being sensibly affected by their influence, the attractive overtures of the leaders of the whigs, Fox, Sheridan, the Prince of Wales, the Duke of Sussex, and the Duchess of Devonshire. The duke's partisanship was modified, however, by a constant desire to support, whenever he could do so conscientiously, the measures of any government which for the time represented the choice of the sovereign. He was not an orator, either in the House of Lords or in any other place; but his earnestness and sincerity won from his audiences the tribute of attention and respect. He died at Cambridge House, Piccadilly, on the evening of Monday, 8 July 1850, and was buried at Kew, amidst the scenes of his childhood, and near his favourite suburban retreat.

The Duke of Cambridge married at Cassel on 7 May, and on 1 June 1818 in London, the Princess Augusta Wilhelmina Louisa, third daughter of Frederick, landgrave of Hesse-Cassel, by whom he left a son and two daughters—the present Duke of Cambridge, the Princess Augusta Caroline, married to Frederick William, reigning grand duke of Mecklenburg Strelitz, and the Princess Mary Adelaide, the wife of the Prince and Duke of Teck.

The Duke of Cambridge was a prince of Brunswick-Luneberg; G.C.B. 2 Jan. 1815; G.C.M.G., 1842; G.C.H. (grand cross of the royal Hanoverian Guelphic order); knight of the Prussian orders of the black and the red eagle; a commissioner of the Royal Military College and the Royal Military Asylum; ranger of Richmond Park 29 Aug. 1835; ranger of St. James's Park and Hyde Park 31 May 1843; warden and keeper of the New Forest 22 Feb. 1845; and honorary LL.D. of Cambridge, 4 July 1842.

[Jesse's Memoirs of the Life and Reign of George III; Gent. Mag. Aug. 1850, N.S. xxiv. 204; Annual Register; Times, 9 July 1850; United Service Gazette, 13 July 1850.]

A. H. G.

ADOLPHUS, JOHN (1768–1845), barrister-at-law, historical and miscellaneous writer, born 7 Aug. 1768, was of German extraction. His grandfather had been domestic physician to Frederick the Great, and

wrote a French romance, 'Histoire des Diables Modernes,' which is in Watt's 'Bibliotheca Britannica' wrongly ascribed to the grandson. His father lived for a time in London on the liberality of a wealthy uncle, who provided the son with education, and sent him at the age of fifteen to be placed in the office of his agent for some estates in St. Kitts. Adolphus's chief occupation was attendance at the sittings of the one law court of the island, and in little more than a year he returned to London. His great-uncle was dead, having left him a sum which would not support him while studying for the law, but enabled him to be articled to an attorney. He was admitted an attorney in 1790, but after a few years abandoned his profession for literature. In 1793 he married Miss Leycester, a lady 'of good family and little fortune.' He acquired the friendship of Archdeacon Coxe by helping him in the 'Memoirs of Sir Robert Walpole.' In 1799 appeared his first acknowledged work, 'Biographical Memoirs of the French Revolution,' strongly anti-Jacobin in tone, and in this, as in other points, differing widely from the 'Biographical Anecdotes of the Founders of the French Republic,' published anonymously in 1797, and often but erroneously ascribed to Adolphus. He wrote the memoirs in the 'British Cabinet' (1799), a series of portraits of more or less distinguished Englishmen and Englishwomen, from Margaret of Richmond to the second Lord Hardwicke. In 1802 appeared his chief work, the 'History of England from the Accession of George III to the Conclusion of Peace in 1783.' It conveyed in a vigorous and perspicuous, if sometimes rather inflated style, the results of considerable industry; and though avowedly written in what would now be called a conservative spirit, Adolphus was praised in No. 2 of the 'Edinburgh Review' 'for perfect impartiality in narrating events and in collecting information.' Among its merits was the excellence of its summaries of parliamentary debates. The papers of Lord Melcombe (Bubb Dodington) had been placed at Adolphus's disposal in the preparation of his history, and they enabled him to throw light on the conduct of Lord Bute, and on the political transactions of the earlier years of the reign of George III, who, in conversation, expressed his surprise at the accuracy with which some of the first measures taken after his accession had been described (George Rose's *Diaries and Correspondence* (1860), ii. 189).

The success of the history and the friendly offices of Archdeacon Coxe brought Adolphus into close connection with Addington, then prime minister, who gave him (Henderson's *Recollections*, p. 98) 'a handsome salary' for political services which included energetic electioneering and occasional pamphleteering. In 1803 Adolphus published a 'History of France' from 1790 to the abortive peace of Amiens, and a pamphlet, 'Reflections on the Causes of the present Rupture with France,' in vindication of the policy of the English government. On the authority of his son is to be assigned to him 'A Letter to Robert' [Plumer] 'Ward, Esq., M.P.,' occasioned by his pamphlet entitled 'A View of the relative Situations of Mr. Pitt and Mr. Addington,' issued in 1804, a defence of Addington when Pitt had gone into opposition. Adolphus had meanwhile entered himself at the Inner Temple, and in 1807 he was called to the bar. He joined the home circuit, and devoted himself specially to the criminal branch of the law. At the Old Bailey he worked his way to the leadership, which he retained for many years. The first of his more notable forensic successes was his very able defence in 1820 of Thistlewood and the other Cato Street conspirators. Among the cases in which he subsequently distinguished himself were the trials of Thurtell, Greenacre, and Courvoisier. In 1818 he published, in four volumes, 'The Political State of the British Empire, containing a general view of the domestic and foreign possessions of the crown, the laws, commerce, revenue, offices, and other establishments, civil and military;' in 1824, 'Observations on the Vagrant Act and some other Statutes, and on the Powers and Duties of Justices of the Peace,' in the main a protest against some 'grandmotherly' legislation of the time; and in 1839 'Memoirs of John Banister,' the comedian, with whom he had been personally intimate. His history had gone through four editions when, in his seventieth year, Adolphus began the task of continuing it to the death of George III. Vol. I. was re-issued in 1840, 'printed for the author,' and with a long list of subscribers from the queen and members of the royal family downwards. Vol. VII., closing with the fall of the Addington administration, appeared in 1845, and Adolphus was working at the eighth volume when, within a few weeks of entering his seventy-eighth year, he died on 16 July 1845. Besides the works already mentioned he wrote several chapters of Rivington's 'Annual Register' and papers for the 'British Critic.' His latest contributions to periodical literature were biographical sketches of Barons Garrow and Gurney for the 'Law Magazine.' The anonymous 'Memoirs of Queen Caroline' (London,

2 vols., 1824) have been ascribed to him (*Notes and Queries*, 5th series, iv. 233–4).

[Recollections of the Public Career and Private Life of J. A., with extracts from his diaries, by his daughter, Emily Henderson (1871); The late John Adolphus, a letter from his son, John Leycester Adolphus, to the editor of Fraser's Magazine (July 1862) (being a commentary on the Sketch of Adolphus in the number for May 1862, by An Old Apprentice of the Law; Editors and Newspaper and Periodical Writers of the Last Generation); Memoir in Gentleman's Magazine for Sept. 1845; Law Magazine (1846), xxxiv. 54, &c., Mr. Adolphus and his Contemporaries at the Old Bailey.] F. E.

ADOLPHUS, JOHN LEYCESTER (1795–1862), barrister-at-law and author, was the son of John Adolphus [q. v.]. He received his first education at Merchant Taylors', and, as head monitor, was elected, in 1811, a scholar of St. John's College, Oxford. In 1814 he gained the Newdegate English verse prize, of which the subject was 'Niobe,' in 1816 took a second class in classics, and in 1818 was awarded the chancellor's prize for an English essay. In 1821 appeared anonymously the work which afterwards made his reputation, 'Letters to Richard Heber, Esq., containing critical remarks on the series of novels beginning with "Waverley," and an attempt to ascertain their author.' The volume displayed great acumen and remarkable delicacy. The demonstration that Sir Walter Scott was the author of the Waverley Novels rested chiefly on the coincidences of style, treatment, and sentiment in Scott's acknowledged poetry and prose, and in his then unacknowledged fictions; but collateral evidences of various kinds, accumulated with industry and detailed with much ingenuity, were amply adduced. Scott was highly pleased with the work. Writing to his friend Richard Heber, then member for the university of Oxford, to whom Adolphus had addressed his 'Letters,' he expressed his belief that they were the handiwork of his correspondent's brother, Reginald, afterwards bishop of Calcutta, and he spoke most favourably of the volume in the Introduction to the 'Fortunes of Nigel.' On learning who was the author, Scott gave him an invitation to Abbotsford, and Adolphus paid him several visits there between 1823 and 1831, of which he contributed interesting accounts to Lockhart's 'Life of Scott.'

In 1822 Adolphus was called to the bar of the Inner Temple. He joined the Northern circuit, and received the local rank of attorney-general of the then county palatine of Durham. In conjunction successively with R. V. Barnewall and T. F. Ellis, he produced reports of the cases tried in the King's and Queen's Bench from 1834 to 1852, when he was made by Lord St. Leonards judge of the Marylebone County Court. He was a bencher of the Inner Temple, and soon before his death, which occurred on 24 Dec. 1862, he had been appointed steward or legal adviser of his old Oxford college, St. John's. Adolphus was for years an active member of the General Literature Committee of the Christian Knowledge Society. He was the author of 'Letters from Spain in 1856 and 1857,' published in 1858, and of many metrical *jeux d'esprit*. One of these, 'The Circuiteers, an Eclogue,' parodying the forensic style of two eccentric barristers on the northern circuit, Macaulay is said to have pronounced to be 'the best imitation he ever read' (*Notes and Queries*, 3rd series, v. 6). Adolphus was engaged in completing his father's 'History of England under George III' at the time of his death.

[The late Mr. John Adolphus, by D. C. L., Times 30 Dec. 1862; Memoir in Gentleman's Magazine for February 1863; Mrs. Henderson's Recollections of John Adolphus.] F. E.

ADRAIN, ROBERT (1775–1843), mathematician, was born at Carrickfergus in Ireland, 30 Sept. 1775. He headed a company of insurgents in the rebellion of 1798, but contrived, though badly wounded, to escape to America, where he became a school teacher, first at Princeton, New Jersey, and afterwards at York and at Reading, Pennsylvania. In 1810 he was appointed professor of mathematics and natural philosophy in Rutgers College, New Brunswick, New Jersey, passed thence, at the end of three years, to Columbia College, New York, and was transferred in 1827 to the university of Pennsylvania, where he attained the dignity of vice-provost. He appears to have returned to New York in 1834, and he certainly occupied his former post in Columbia College when he edited Ryan's 'Algebra,' in 1839. He died at New Brunswick, 10 Aug. 1843. His mathematical powers, and a creditable acquaintance with the work of French geometers, were displayed in two papers communicated to the American Philosophical Society in 1817 (*Transactions*, 1818, vol. i. new series), entitled respectively, 'Investigation of the Figure of the Earth, and of the Gravity in different Latitudes,' and 'Research concerning the mean Diameter of the Earth.' He started two journals for the discussion of mathematical subjects, the 'Analyst,' published at Philadelphia, 1808, &c., and the 'Mathematical Diary,' of which eight numbers appeared at New York, 1825-7. He

also edited Hutton's 'Mathematics,' and belonged to several learned societies, both in Europe and America.

[Dictionary of American Biography, by Francis S. Drake, Boston, 1872.] A. M. C.

ADRIAN IV (*d.* 1159), pope, is remarkable as being the only Englishman who ever sat in the chair of St. Peter. His early history is obscure. His name is said to have been Nicholas Breakspear. His father was a poor man, who became a monk in the monastery of St. Albans, and left his son without a protector. The lad made his way to France, maintaining himself by alms. He studied at Arles, and was at length received into the house of the canons regular of St. Rufus near Valence. At first he was in a menial position, but his intelligence and aptitude won him admission into the order. He gradually rose in esteem till he was elected prior and afterwards abbot of St. Rufus. But his discipline was too strict for the canons, and they began to murmur against the foreigner whom they had raised to be their master. They carried their complaints to Pope Eugenius III. Once he made peace; the second time he saw that Abbot Nicholas deserved a higher position. He made him cardinal of Albano in 1146, and soon afterwards sent him on an embassy to the Scandinavian kingdoms. There the Cardinal of Albano did much to strengthen the connexion of the northern church with Rome. He founded at Drontheim a new archiepiscopal see for Norway, and showed much skill in conciliating the clergy. When he returned to Rome, in 1154, he was hailed as the Apostle of the North, and, on the death of Pope Anastasius IV, was elected to be his successor. He was enthroned on Christmas Day, 1154, under the name of Adrian IV.

Adrian IV is described as a man of mild and kindly bearing, esteemed for his high character and learning, famous as a preacher, and renowned for his fine voice (*Vita*, in Muratori, iii. pt. i. 441). He accepted the pontificate with a reluctance which was pardonable in the difficulties which beset the office and threatened its authority. Rome, under the influence of Arnold of Brescia, was animated with a strong republican spirit. William, the Norman king of Sicily, refused to recognise the papal suzerainty over his kingdom. The Greeks were striving to reassert their power in Italy, and threatened the spiritual authority of the pope. Adrian IV was not a man to abate anything of the claims of his office. He was a staunch disciple of the ideas of Hildebrand, and felt himself bound to assert them. At first he was helpless against his enemies in Italy. The only quarter where he could look for aid was the newly elected emperor, Frederick Barbarossa, who had already set forth the imperial claims over North Italy, and announced his intention of coming to Rome to be crowned.

Adrian IV's pontificate began with a disturbance. The Roman republicans fell upon a cardinal in the street and grievously wounded him. The pope showed his resoluteness by a measure which none of his predecessors had ventured to use. He laid Rome under an interdict. The citizens soon began to suffer from the cessation of pilgrims during Lent. As Easter drew near, they could endure no longer, and made submission to the pope. Arnold of Brescia was driven from Rome, and the pope consented to leave the Leonine city and celebrate Easter Day at the Lateran. But this triumph was counterbalanced by the hostilities of the Sicilian king, whose army in May wasted the Campagna. Adrian IV excommunicated William; but this was poor comfort. He looked with mingled hope and anxiety to the approach of Barbarossa, whom he besought to capture the exiled heretic, Arnold of Brescia. Arnold was made prisoner, and Frederick advanced to Nepi, whither the pope went to meet him on 7 June 1155. When Adrian IV came into Frederick's presence, Frederick did not come forward and take the bridle of the pope's horse, or assist him to dismount. On this Adrian refused him the kiss of peace. For some days there was a warm dispute whether or no custom required from the king this observance. Adrian IV's pertinacity won the day, and Frederick, who had the loftiest views of the imperial prerogative, received the pope anew, and led his horse in the sight of the whole German army. Then pope and king proceeded in friendship to Rome. The Roman envoys to the king, demanding that he should respect the rights of the city, were contemptuously dismissed. Rome consequently adopted an attitude of sullen hostility. Frederick encamped on Monte Mario, and his coronation was performed in St. Peter's, unknown to the Roman people, early in the morning of 18 June. When the Romans heard of this, they rushed in anger to storm the Leonine city. Frederick with his troops returned to help the pope, and there was a bloody conflict before the Romans could be driven to recross the Tiber. Adrian IV used the opportunity of the emperor's wrath to urge the execution of Arnold of Brescia, who was tried before the papal officials and put to death.

Frederick was crowned emperor; but he was forced to leave Rome, as he could get no

provisions for his troops. Adrian IV accompanied him, as Rome was not safe for a pope. They went to Tivoli and the Alban Hills. Adrian IV urged Frederick to march against the excommunicated King of Sicily. But Frederick's troops were suffering from the heat of an Italian summer. He resolved to retire northwards, and left the pope bitterly disappointed. Adrian IV had crowned Frederick, but had got nothing in return. Neither Rome nor Sicily was reduced to obedience to the papacy. Adrian IV could not return to Rome, and stayed at Tivoli. There he received overtures from the barons of Apulia, who were preparing to revolt against the Sicilian king. The Byzantine emperor, Manuel I, sent an offer to the pope that he would make war against William of Sicily, if the pope would grant him three of the maritime cities of Apulia. Adrian IV went to Benevento to meet the Apulian barons. William, afraid of the coming storm, made overtures for peace, which Adrian IV would have accepted; but the majority of the cardinals opposed a step which would be regarded as hostile to the interests of the emperor. William's offers were accordingly rejected, whereupon he prepared for war. He succeeded in defeating the Greeks and the Apulians, and his success enabled the pope to carry out his policy of alliance with Sicily. In June 1156, Adrian IV at Benevento received King William, and conferred on him the investiture of Sicily and Apulia. William took the oath of fealty to the pope, and agreed to pay a yearly tribute, and to defend the pope against all his foes. Strengthened by this alliance, Adrian IV aimed at returning to Rome. He moved northwards, through Narni to Orvieto, where he took up his abode. He was the first pope who had visited Orvieto, and while he was there he did much to improve the buildings of the city. Thence he passed on to Viterbo, where he negotiated with the Romans, who judged it prudent to make peace with the pope and welcome him back to Rome, whither he returned at the end of the year.

Meanwhile the good understanding between Adrian IV and the emperor had passed away. Frederick regarded the pope's alliance with Sicily and with the Romans as a breach of his engagements towards the empire. Adrian IV looked with suspicion on Frederick's increasing power, and dreaded his influence in Italy. The pope had a specific ground of complaint. In 1156 Archbishop Eskil, of Lund in Sweden, who had aided Adrian when a cardinal in his disposal of the northern church, was taken prisoner in Germany on his return from a pilgrimage to Rome. He was imprisoned for a ransom, and, in spite of the pope's remonstrances, Frederick refused to interfere to procure his release. Adrian IV determined to ascertain clearly the emperor's intentions. He sent his chief adviser, Cardinal Roland of Siena, to the diet of Besançon, which Frederick held in October, 1157. Roland was a man imbued with the loftiest ecclesiastical pretensions. He gave Frederick the greeting of the pope and cardinals: 'The pope greets you as a father, the cardinals as brothers.' It was unheard before that cardinals should rank themselves as the equal of the emperor. Then Roland handed Frederick a letter of the pope, which was read in the assembly. It complained of Eskil's treatment, and went on to say that the pope had conferred on the emperor many benefits: 'qualiter imperialis insigne coronæ libentissime *conferens*, benignissimo gremio suo tuæ sublimitatis apicem studuerit confovere. . . . Si majora *beneficia* excellentia tua de manu nostra suscepisset . . . non immerito gauderemus' (Radevicus, in Muratori, vi. 747). The language was studiously equivocal. The expressions *to confer benefices* were the current phrases of feudal law. They were interpreted by the German nobles to mean that the pope claimed to be the feudal lord of the empire and confer it like a fief. There were angry cries from the assembly. Cardinal Roland boldly exclaimed, 'From whom then does the emperor hold the empire if not from the pope?' The Pfalzgraf Otto of Wittelsbach laid his hand on his sword, and would have cut Roland down if he had not been prevented. The emperor with difficulty restored order. The legate's papers were seized, and it was found that they contained letters of complaint against the emperor addressed to the German churches. The legates were bidden to make their way back to Rome at once, and leave Germany undisturbed.

Frederick I replied to the pope's challenge by a letter which was circulated through his dominions. He asserted that the empire was held from God alone, and that whoever maintained that it was held from the pope contradicted the institution of God and the teaching of St. Peter; he would face death rather than permit the honour of the empire to be diminished. Soon afterwards he issued an edict limiting appeals to the pope and forbidding journeys to Rome without the permission of the ecclesiastical authorities (Radevicus, 748). Adrian IV was indignant at the treatment of his legates, and issued a letter of complaint, addressed to the German bishops, in which he bade them admonish the emperor to return to the right path from

which he had strayed. But the German bishops sided with the emperor, and gave the pope an answer which showed the growth of a strong national spirit. They said that they could not countenance the words of the pope, which seemed by their ambiguity to assert unheard-of claims. They besought the pope to explain his words, so as to give peace to the empire and to the church.

Meanwhile Frederick I was preparing for an expedition into North Italy. Adrian IV judged it prudent not to declare himself the enemy of one who was so powerful. On 1 Feb. 1158, he sent from Rome legates who met the emperor at Augsburg. They greeted him with reverence and modesty, and handed him a letter from the pope, in which Adrian IV explained that he had used the term *beneficium* in its scriptural, not in its feudal signification ('Ex beneficio Dei, non tanquam ex feudo, sed velut ex benedictione.'—Radevicus, 760). Frederick I was satisfied with this explanation, and friendly relations between him and the pope were restored. But Frederick's success against Milan, and his lofty assertion of the imperial claims in the diet of Roncaglia (November 1158), filled the pope with alarm. He began to draw nearer to William of Sicily, and to uphold the Italian against the imperial party. He showed his ill-will towards the emperor by refusing to confirm the election to the archbishopric of Ravenna of a person who was in the favour of Frederick I. Soon afterwards he sent a letter to Frederick, forbidding him to interfere in a dispute between Brescia and Bergamo concerning the possessions of their churches. This letter was brought by a poor messenger who thrust it into the emperor's hands and at once disappeared. Frederick I retorted by ordering the imperial chancery to change its style of addressing the pope, and revert to more ancient usage. The emperor's name was to be set before that of the pope, and the pope was to be addressed in the second person singular, and not the second person plural. Adrian IV deeply resented this slight. He is said to have exhorted Milan to revolt. An open breach with the emperor seemed imminent.

But the counsels of Bishop Eberhard of Bamberg turned the pope once more to peace. In April 1159 he sent an embassy to Frederick I, and proposed a renewal of the treaty made in 1153 between the emperor and his predecessor. Frederick answered that he had been true to that treaty, but Adrian IV had broken it by his alliance with Sicily. He proposed that the differences between him and the pope should be submitted to arbitrators. The pope replied by proposing conditions to be imposed on imperial envoys sent to Rome. These Frederick I rejected, and many fruitless embassies passed between them. In May Adrian IV withdrew from Rome to Anagni, where he was nearer Sicily. Frederick I received envoys from the citizens of Rome, and agreed to receive their submission and confirm the rights of their senate. The imperial ambassadors appeared in Rome; the envoys of Milan and Sicily were busy at Anagni. Adrian IV was preparing to put himself at the head of the enemies of Frederick I, and issue an excommunication against him, when he died of an attack of quinsy at Anagni on 1 Sept. 1159.

Adrian IV's pontificate was a period of constant struggles, mainly of his own seeking. His object was to maintain the claims of the Roman Church as they had been defined by Gregory VII. In this he showed skill, resoluteness, and decision; but he had for his antagonist the mightiest of the emperors. He bequeathed to his successor a hazardous conflict, in which the papacy succeeded in holding its own.

In English affairs, Adrian IV is celebrated for his grant of Ireland to Henry II. The English king sent, to congratulate Adrian IV on his succession, an embassy of which John of Salisbury was a member. The envoys were charged to lay before the pope the king's desire to civilise the Irish people and bring them fully into the pale of the Roman Church. Adrian IV granted Ireland to the king, on the ground that all islands converted to Christianity belonged to the Holy See (Rymer, *Fœdera*, i. 19). John of Salisbury says that this claim rested on the donation of Constantine (*Metalog.* lib. iv. c. 42). John of Salisbury records that Adrian IV was deeply impressed by the responsibilities of his office; he said, in conversation, that the pope's tiara was splendid because it burned with fire (*Polycrat.* lib. viii. c. 23). The bulls and letters of Adrian IV are to be found in Baronius, Radevicus, and Migne's 'Patrologia' (vol. clxxxviii.). Oldoinus in Ciaconius, i. 1062, says that Adrian IV, before he became pope, wrote a treatise, 'De Conceptione Beatissimæ Virginis,' a book, 'De Legatione sua,' and a catechism for the people of Norway and Sweden.

[Muratori (Rerum Italicarum Scriptores) has three lives of Adrian IV, one by Bernardus Guidonis (*fl.* 1320), vol. iii. pt. i. 440; a second by Cardinal Nicolas of Aragon (*fl.* 1350), ibid. 441, &c.; a third by Amalricus (*fl.* 1360), vol. iii. pt. ii. 372. Otto, Bishop of Frising, De Gestis Frederici I, in Muratori, vi. 720, &c., and his friend Radevicus, ibid. 745, &c., tell of Adrian IV's dealings with the emperor. John of Salis-

bury (Polycraticus, lib. vi. and viii.) gives some details of his own intercourse with Adrian IV. Of modern writers see Baronius, Annales Ecclesiastici, sub annis 1154–9; Ciaconius, Vitæ Pontificum, i. 1055,&c.; Gregorovius, Geschichte der Stadt Rom; Milman, Latin Christianity; Giesebrecht, Geschichte der deutschen Kaiserzeit.] M. C.

ADRIAN DE CASTELLO (1460?–1521?), called also DE CORNETO, from his birthplace, a small town in Tuscany, was distinguished both as a statesman and as a reviver of learning. His family was obscure, and the date of his birth is uncertain; but as he speaks of himself in the preface to his treatise 'De Vera Philosophia' as having been still a young man on his second visit to England, when sent thither as collector by Innocent VIII, we may assume that he is not likely to have been born before the year 1460. He was first sent by that pope as nuncio to Scotland in 1488, to compose the dissensions between James III and his nobles; but as King James was killed before his arrival, he was recalled. He had, however, reached England, and was very well received by Henry VII, who, by the advice of Archbishop (afterwards Cardinal) Morton, employed him as his agent at Rome on his return. It was apparently next year that he came back to England as collector of the papal tribute called Peter pence. He had also been appointed by Innocent one of the seven papal prothonotaries. On 10 May 1492 he obtained from the king the prebend of Ealdland in St. Paul's Cathedral, and seven days later, from Archbishop Morton, the rectory of St. Dunstan-in-the-East. On 29 June following he received a grant of denisation by letters patent (GAIRDNER'S *Letters of Ric. III and Henry VII*, vol. ii. p. 373, Rolls Ser.). Innocent VIII. died the same year, and Adrian returned to Rome, 'thrown' as he himself expresses it, 'into the mill of affairs by Pope Alexander VI.' He was made clerk of the papal treasury, while at the same time he was Henry VII's ambassador at Rome. In 1498 he was sent to France with a message of condolence on the death of Charles VIII, but did not go on to England. In a contemporary letter it is hinted that Henry VII was not at this time quite satisfied with the manner in which he had disbursed some moneys in his behalf at Rome. If so, it was but a passing cloud; for though Adrian apparently never revisited England, he was promoted during his absence first (1502) to the bishopric of Hereford, and two years later to that of Bath and Wells. The bull for this second promotion was obtained on 2 Aug. 1504; and on 13 Oct. Henry despatched a commission to Rome to certain persons to take his fealty and give him the temporalities of his see. On the 20th of the same month he was enthroned by proxy and received the spiritualities, his proxy being the accomplished scholar, Polydore Vergil, his sub-collector of Peter pence. Between the dates of these two English preferments he was created by Alexander VI cardinal priest, with the title of St. Chrysogonus. This was on 31 May 1503. It was rather more than two months later that —if the received story may be trusted—Pope Alexander was poisoned at an entertainment given by him, owing to the miscarriage of a plot of the pope's own son Cæsar Borgia, who had intended Adrian to be the victim. There is no doubt that the pope's mortal illness was attributed at the time to a supper in Cardinal Adrian's garden near the Vatican, from which other guests were also sufferers, including Cæsar Borgia, and that Cardinal Adrian himself fell into a violent fever. Pope Alexander survived the banquet more than a week, and we do not hear of any other death resulting from it. But Cardinal Adrian, according to his own account—for the historian Paulus Jovius (*Vitæ Illust. Viror.* i. 260, ed. Basil, 1578) tells us he heard it directly from himself—was suddenly seized with a burning sensation in the intestines which brought on giddiness and stupor, and was driven to seek relief in a cold bath; and though he in time recovered his health, it was not before his outer skin had peeled off from the whole surface of his body. The strictly contemporary diary of Antonio Giustinian states that Adrian's attack returned on at least three successive days, the first seizure having been, apparently, not on the very day of the banquet, but shortly after. Altogether there is nothing in the recorded symptoms which goes very far to confirm the story of the poisoned flagon.

After the death of Alexander VI Adrian seems to have lost all his influence at the papal court. Under Julius II, in 1509, he quitted Rome for fear of the pope's displeasure, and fled to Venice, from which he afterwards proceeded to Trent, and seems to have remained in that neighbourhood till he heard that Julius was dead (1511). He at once repaired to Rome, and was admitted into the conclave, though it is said to have been already closed before his arrival. But he did not remain on much better terms with the new pope, Leo X, than with his predecessor, and in 1517 he was implicated in the conspiracy of Cardinals Petrucci, De Sauli and Riario, who had suborned a surgeon to

apply poison to a fistula from which the pope was suffering. The plot was discovered, and on the trial of the three principal conspirators, two other cardinals, of whom Adrian was one, were named as privy to it. On hearing the charge against himself it is stated in a contemporary letter that he shrugged his shoulders, and burst out laughing. His complicity, according to the same writer, consisted merely in the fact that Cardinal Petrucci, being in company with him when the surgeon happened to pass by, had said to him significantly, 'That fellow will get the college out of trouble,' and he had neglected to give the pope warning. But the accusation did not take him by surprise; and when the matter was investigated in consistory he and the other cardinal fell at the pope's feet, confessing their guilt with tears in their eyes, and imploring his forgiveness. The pope seems to have taken a lenient view of their offence, and reduced the fine by which it was visited by the consistory from 60,000 to 25,000 ducats. But Adrian apparently felt that he was no longer safe in Rome. He fled to Venice in the disguise of a fool, and was never again seen in the imperial city.

It is possible, indeed, that he might have returned, for the Venetians were his friends and the pope inclined to be conciliatory; but he had also given great offence to Henry VIII and Wolsey. Three years before Henry had persuaded the pope to deprive him of his office of collector of Peter pence, and give it to the king's Latin secretary, Andreas Ammonius (see brief of Leo X, 31 Oct. 1514, in Rymer, *Fœdera*, xiii. 467). The arrangement, however, does not seem to have been completed, and Polydore Vergil, Adrian's sub-collector, urged him strongly to get it set aside. A letter addressed to him by Polydore on this subject was intercepted, and the writer thrown into prison. The sub-collectorship was then given to Ammonius, Adrian being for the time allowed to retain the office of collector. But when this new scandal arose the King of England was particularly anxious that Adrian should not go unpunished; and he sent repeated messages to Rome urging that he should be deprived not only of the collectorship, but also of the cardinalate. The former request was easily conceded, and his rival, Silvester de Gigli, bishop of Worcester, was made collector in his room. But deprivation of the cardinalate could only take place after lengthened judicial process, and the court of Rome was slow to move. Sentence of deprivation, however, was at last pronounced on 5 July 1518. The bishopric of Bath was at the same time taken from him and given to Cardinal Wolsey, who had previously farmed it of him.

It is characteristic of the times that his complicity in the plot against Leo should be accounted for by Paulus Jovius as due to a foolish prophecy by a fortune-telling woman that Pope Leo was to meet with a premature death, and be succeeded by an old man, named Adrian, whose place of birth was obscure, but whose great learning and abilities had gradually advanced him to the highest honours. Of course it is shown that the prophecy was fulfilled by the election of Adrian VI on Leo's death, though Adrian de Castello not unnaturally applied it to himself (*Vitæ Ill. Viror.* ii. 77). From this time nothing more is known of Adrian's history. By one account it is supposed that he took refuge among the Turks in Asia. But a more probable rumour is mentioned in Sanuto's diaries, that he remained in great secrecy at Venice till the death of Leo X in 1521, on hearing of which he at once left for Rome, but was believed to have been murdered on the way. The writings of Adrian de Castello are: 1. A poem entitled 'Venatio,' printed by Aldus in 1505. 2. A treatise, 'De Vera Philosophia,' Bologna, 1507. 3. Another, 'De Sermone Latino et modo Latine loquendi,' Basil, 1513. There is also preserved an elegant Latin inscription which he wrote on a young man, named Polydorus Casamicus, who was the pope's usher, and died at the early age of twenty-four. He was a man of high taste in art as well as in letters. He was known at Rome as 'the rich cardinal,' and built a fine palace there, in front of which he inscribed the name of his patron, Henry VII, willing that it should go after his own decease to that king and his successors.

[Polyd. Vergil, Hist. Anglic.; Aubéry, Histoire Générale des Cardinaux (cited in Biog. Brit.); Wharton's Anglia Sacra, i. 576; Rymer's Fœdera; Calendar of State Papers, Henry VIII, vols. i. and ii.; Calendar of Venetian State Papers, vols. i.–iv.; Pauli Jovii Vitæ Illustrium Virorum; Dispacci di Antonio Giustinian, ii. 107–8; Gairdner's Letters of Richard III. and Henry VII, Rolls Ser.] J. G.

ADY, JOSEPH (1770–1852), a notorious impostor, was at one time a hatter in London, but failing in that business he hit upon the device of raising funds by means of circular letters, promising, on the receipt of a suitable fee, to inform those whom he addressed of 'something to their advantage.' This remarkable individual, who in numerous instances baffled the magistrates and post-office authorities, was, some months pre-

vious to his death in 1852, removed from prison to his brother's residence in Fenchurch Street, in consequence of a rapid decline of health, a memorial to that effect having been presented to the home secretary.

[Gent. Mag. Oct. 1852, p. 437; De Quincey's Works, vi. 258, 327.] T. C.

ADYE, STEPHEN PAYNE (*d.* 1794), brevet-major of the royal artillery, entered the Royal Military Academy, Woolwich, as a cadet, in 1757, and was appointed as second-lieutenant in the royal artillery in 1762. He served some time as brigade-major of artillery in North America, where he prepared his well-known book on courts-martial, entitled 'Treatise on Courts-Martial, to which is added an Essay on Military Punishments and Rewards.' [Printed at New York, and reprinted in London, 1769.] The book went through several subsequent editions, the second appearing in London in 1778, and, modified at the hands of later editors, is still a recognised work. Major Adye died in command of a company of invalid artillery, in Jersey, in 1794. He was the first of a name distinguished in the British artillery annals for more than a century. Of three sons in the regiment, the eldest, Captain Ralph Willett Adye, who died in 1808, was author of the 'Pocket Gunner,' a standard work of reference, which first appeared in 1798, and has passed through many editions; the second, Major-General Stephen Adye, served in the Peninsula and at Waterloo, and died director of the royal laboratories in 1838; the third, Major James Adye, died in 1831. A surviving son of the last is Lieutenant-General Sir John Adye, R.A., G.C.B., now Governor of Gibraltar.

[Kane's List of Officers Royal Artillery (revised edit. Woolwich, 1869); Note to Off. Cat. Royal Artillery Museum.] H. M. C.

ÆLFGAR, EARL (*d.* 1062?), was the son of Leofric of Mercia and his wife Godgifu, the 'Lady Godiva' of legend. Bitter jealousy existed between the ancient Mercian house and the new and successful family of Godwine. When, in 1051, Godwine and his sons gathered their forces against the king and his foreign favourites, Ælfgar and Leofric were among the party which stood by Eadward at Gloucester, and on the outlawry of Harold his earldom of East Anglia was given to Ælfgar. The new earl ruled well, and the next year, on the restoration of Godwine's house, cheerfully surrendered the government to Harold. On the death of Godwine in 1053, the West Saxon earldom was given to Harold, and East Anglia was again committed to Ælfgar. In 1055, at the Witenagemot held in London, Ælfgar was accused of treason, and was outlawed 'for little or no fault at all,' according to all the Chronicle writers, save one. The Canterbury writer, however, who was a strong partisan of Harold, says that Ælfgar owned his guilt, though he did so unawares. He fled to Ireland and engaged eighteen ships of the Northmen. He crossed to Wales and made alliance with Gruffydd of North Wales. With Gruffydd and a large host of Welshmen, Ælfgar and his Norse mercenaries invaded Herefordshire. Ralph, the king's nephew, the earl of the shire, met the invaders with an army composed both of Frenchmen and English. He foolishly compelled his English force to go to battle on horseback, contrary to their custom. He and his Frenchmen fled first, and the battle was lost. Ælfgar and his allies entered Hereford. They sacked and burnt the minster and the city, slaying some and taking many captive. To check this invasion the whole force of the kingdom was gathered under Earl Harold, and Ælfgar and his allies were chased into South Wales. In 1055 Ælfgar made peace with Harold, was reconciled to the king and restored to his earldom. On the death of Leofric, in 1057, Ælfgar received his father's earldom of Mercia. The position of his new earldom as regards Wales and Ireland encouraged his restlessness, and the weakness and instability of King Eadward the Confessor made rebellion no serious matter. It was probably while the only force capable of maintaining order in the kingdom was removed by the pilgrimage of Harold, that Ælfgar was, in 1058, outlawed for the second time. His old allies were ready to help him. Gruffydd and a fleet of the Northmen, which seems to have been cruising about on the look-out for employment, enabled him to set his outlawry at defiance and to retain his earldom with the strong hand. In one good deed Ælfgar and Harold acted together. On the surrender of the see of Worcester by Archbishop Aldred in 1062, both the earls joined in recommending Wulfstan for the bishopric (WILL. MALM., *Vita S. Wulstani*, lib. i. c. 11; ap. WHARTON'S *Anglia Sacra*, ii. 251). Soon afterwards, probably in the same year, Ælfgar died. His wife's name was Ælfgifu. He left two sons, Eadwine and Morkere, who played a conspicuous part in English history. A charter of the abbey of St. Remigius at Rheims records that Ælfgar gave Lapley to that house for the good of the soul of a son of his named Burchard, who was buried there (DUGDALE, *Monasticon*, vi. 1042; Alien Priory of Lappele). His daughter, Aldgyth, married her father's ally Gruffydd, and, after the deaths of Ælfgar and Gruffydd, married as her se-

cond husband Harold, her father's old enemy [see ALDGYTH].

[Anglo-Saxon Chron.; Florence of Worcester; Vitæ Edwardi Regis, ed. Luard, in Rolls Series; Freeman, Norman Conquest, ii. passim.]

W. H.

ÆLFGIFU [Lat. ELGIVA] (*fl.* 956), wife of King Eadwig, has been made the subject of monastic legend, and it should be remembered that she was the enemy of Dunstan, and that her fall marked the triumph of the party which he upheld. Signatures to a charter make it certain that she was the wife of Eadwig, and that her mother's name was Æthelgifu. Her father's name is not known. The 'Chronicle' says that Archbishop Oda parted Eadwig and Ælfgifu because they were too near akin. A contemporary 'Life of Dunstan,' written some forty years later by a foreigner from Lüttich, who describes himself as B., and attributed, though without good reason, to Brihtferth, speaks of an unlawful connection between the king and Ælfgifu, and makes the monstrous assertion that Æthelgifu encouraged this connection both with herself and her daughter in the hope that Eadwig would marry one or other of them. The writer says that on the day of his coronation, 956, Eadwig left the feast, at which the bishops and nobles of his kingdom were sitting, for the company of these women. Indignant at this insult, Archbishop Oda proposed that he should be brought back, and Dunstan and Bishop Kinesige were sent to seek him. They found the king in the company of Æthelgifu and her daughter with his crown thrown carelessly on the floor. The abbot reproached Æthelgifu, and led the king back to the feast by force. Æthelgifu did not forget the insult. She prevailed on Eadwig to banish Dunstan, and to give her leave to seize his goods. The biographer refers to a belief which he evidently discredits, that she sent messengers to tear out the eyes of the abbot, but that he embarked before they could take him. A 'Life of St. Oswald,' written about the same time as the 'Life of Dunstan' by B., and copied by Eadmer, says that Eadwig left his lawful wife for Ælfgifu, that Oda used armed force against him, a statement which refers to the insurrection of the Northumbrians and Mercians, and that the archbishop seized the lady and banished her to Ireland. Florence of Worcester repeats both the statement of the 'Chronicle' and the account which adds adultery to Eadwig's offence, and makes no decision between them.

The story of Ælfgifu grew rapidly. Æthelgifu figures more prominently in older accounts; by later writers the first place in the story is assigned to her daughter. Osbern in his 'Life of Dunstan,' written in the time of Lanfranc, asserts that when the people of the north rose against Eadwig they caught the adulteress at Gloucester, as she fled with the king, that they hamstrung her and so slew her. The same writer, in his 'Life of Oda,' says that the archbishop, finding it impossible to keep the king apart from the woman he loved, seized her, carried her from the court, and, having had her branded in the face, sent her to Ireland. After a while she came back with her scars healed, and then the 'men of the servant of God' seized her at Gloucester, and put her to death in the way described in the 'Life of Dunstan.' This is the latest form of the story. That the young king, who was then probably not more than fifteen years old, should have left the coronation feast for the society of his wife and her mother is natural enough, and the fact that their marriage was uncanonical would give double bitterness to the words with which Dunstan executed his commission.

What the relationship between the king and Ælfgifu was cannot be made out with certainty. Mr. Robertson has suggested with considerable probability that Æthelgifu was foster-mother of Eadwig. This spiritual relationship would render his marriage with her daughter unlawful. No weight need be given to the vile accusations of immorality which the monastic writers make against the boy-king and his wife and her mother. If, as William of Malmesbury believed, Dunstan urged Oda to force the king to repudiate Ælfgifu, her mother had good reason to hate him. Leaving, however, this late statement out of the question, the fact that the abbot was charged by the assembled nobles with the insulting mission which he executed on the day of Eadwig's coronation was enough to insure her evil will; and she was upheld in her designs against Dunstan by enemies within the walls of his own abbey. If we may trust the 'Life of St. Oswald,' the banishment of Ælfgifu was connected with the revolt of the north in 958. For the personal cruelties inflicted on her there is not one scrap of evidence, for they are not mentioned until 150 years after they are said to have been practised. Even if they had ever been inflicted on Ælfgifu or Æthelgifu—for the mother and daughter are confounded together—Dunstan could have had nothing to do with them; for they would belong to the period of the war which preceded the election of Eadgar when the abbot was still in exile.

[S. Dunstani Vita, auctore B.; Epistola Adelardi de Vita S. Dunstani; Vita, auctore

Osberno; Vita, auctore Eadmero, all in Memorials of St. Dunstan, ed. Dr. Stubbs, Rolls Ser., see Introd.; Osbernus de Vita Odonis; A.S. Chron. sub ann.; Florence of Worcester; Inquiry into the Life of King Eadwig, by J. Allen, 1849; Robertson's Historical Essays, 1872.] W. H.

ÆLFGIFU (*fl.* 1030), called 'of Northampton,' to distinguish her from Ælfgifu-Emma, wife of Æthelred and of Cnut, was the daughter of Ælfmær, the Northumbrian earl who was slain by Eadric Streona in 1006. Her mother was a noble lady named Wulfruna. Ælfgifu is said by Saxo to have been the mistress of Olaf, king of Norway, 'the Saint,' and to have been taken from him by Cnut. If Olaf really fought on the side of Æthelred against the Danes, as his *saga* alleges, he may have met Ælfgifu while he was engaged in defending her country. But his connection with her and his presence in England are both doubtful. It is certain, however, that Ælfgifu became the mistress of Cnut, and that she bore him Harold and Swend. A scandalous tale was accepted in England that Ælfgifu, being unable to bear children, pretended that these two were her sons, but that really Swend was the son of a priest and Harold was the son of a shoemaker. In order to exclude these sons of Cnut and Ælfgifu from the succession to the English throne, Ælfgifu-Emma made Cnut promise, when he sought to marry her, that the crown should descend only on such children as he might have of her. The position held by Ælfgifu of Northampton was not regarded as necessarily dishonourable, save in the eyes of the church, and, like that of a wife married *more Danico*, depended on the way in which she was treated. Cnut made Swend ruler over his Wendish subjects dwelling about the Oder, and Ælfgifu went with her son to Jomsburg and governed in his name. In accordance with Cnut's policy of establishing his sons in subordinate kingdoms, he sent Swend and his mother Ælfgifu, in 1030, to take charge of his newly acquired kingdom of Norway. Swend was a child both in years and in understanding, and was completely under the influence of his mother. He soon made the Norwegians hate him. Many Danes came over with him, and the young king and his mother showed an undue partiality for them. Heavy burdens were laid upon the people. The natives were treated as an inferior race, and the oath of a single Dane was held to be of equal value in judicial proceedings to the oaths of ten Norwegians. All these evils were held to be the work of Ælfgifu. The Norwegians did not dare to revolt, because Cnut held many hostages for their obedience. The translation of the body of Olaf strengthened the sentiment of nationality. Ælfgifu and her son were present at the ceremony. She vainly tried to sneer down the alleged miracle of the incorruptibility of the saint's body. Bishop Grimkel and Einar Tambarskelver, two of the foremost men of the national party, chid her for her unbelief, which she maintained in spite of miracles. In 1036, the year after the death of Cnut, the Norwegians recovered their freedom under Magnus, the son of Olaf, and Swend was forced to flee to Denmark. The date of the death of Ælfgifu is not known. Her name is not mentioned in the record of her son's flight.

[Anglo-Saxon Chron. sub an. 1036; Florence of Worcester, sub an. 1006, 1036; Snorre, Heimskringla, Saga vii. c. 251, 252, 257; Anon. Roskild. in Langebek, i. 376; Saxo Gramm. x. 192, 196; Encomium Emmæ, ii. 16.] W. H.

ÆLFHEAH (954–1012), Archbishop (St. Alphege), also called Godwine, was born of noble parents. Against the wishes of his widowed mother, he left her and his father's estate, and entered the monastery of Deerhurst in Gloucestershire, and there made himself the servant of all. After a while he longed for a stricter life. He left Deerhurst, and, building himself a hut at Bath, lived there as an anchorite. Many great people came to him for advice; some of them became monks and lived under his rule, and others gave him the means of supporting the new brotherhood. Florence of Worcester says that he became abbot of Bath. If it is true that Eadgar in 970 refounded the church of Bath as a convent of regulars, the new society probably owed to Ælfheah a considerable increase in its numbers. In 984 Ælfheah was made bishop of Winchester. His predecessor Æthelwold had violently driven out the canons from his church, and had put in monks in their stead. When Æthelwold died, the dispossessed clergy and the monks each tried to get a bishop appointed from their own order. Considerable difficulty arose, which was solved by a dream of Archbishop Dunstan, and by his influence Ælfheah was appointed to the bishopric. His sanctity and self-devotion as bishop are celebrated by his biographer Osbern. Dunstan seems to have had a warm regard for him.

Some of the efforts of Ælfheah for the conversion of the heathen Northmen, recorded by Osbern as made during his archiepiscopate, may be assigned to this period of his life. In 994, the Northmen, under Olaf Tryggwesson of Norway and Swend of Denmark, wintered at Southampton. While they were there, King Æthelred sent Ælfheah, the

bishop of the diocese, and the ealdorman Æthelward as ambassadors to Olaf. The Norwegian king had, it seems, already received baptism in his own land from English missionaries. He went with the ambassadors to meet the English king at Andover, and there he received the rite of confirmation from Bishop Ælfheah. Another and less trustworthy account says that Olaf first embraced Christianity in England (for both versions of the story see Adam of Bremen, lib. ii. cap. 34, 35; ap. Pertz, *Mon. Germ. Script.* vii.). Ælfheah may at least be said to have caused this famous convert to make a decided choice, and it is certain that the result of the embassy was a promise, which the Norwegian kept, that he would never invade England again. Osbern is therefore probably right in speaking of the hatred which the preaching of Ælfheah stirred up against him among the heathen Northmen, and this religious animosity may have been to some extent the cause of his death.

In 1006 he was made archbishop of Canterbury, and at once journeyed to Rome and obtained the pall. The one act of his primacy of which we have evidence, besides the circumstances of his death, shows that he probably had something of the statesmanlike spirit of Dunstan. The undated council of Enham was, to some extent at least, his work. It was held at a time when the Danish invasion had brought the people very low. A desire of grappling with the spiritual and material evils of the time is evident in the decrees of this council, which the two archbishops are said to have persuaded the king to hold. Its provisions against heathenism, lawlessness, and the sale of slaves, especially to heathen men, and the solemn pledge of loyalty with which the record ends, mark the ways in which the demoralisation of society was making itself felt. A kindred spirit to that of Dunstan appears in the ecclesiastical legislation of the council. Men were to live according to their profession; the stricter life was recommended, but not enforced. With these provisions are directions for the organisation and meeting of a fleet, and of the national land force. While, however, Dunstan had Eadgar to follow his counsels, Ælfheah had Æthelred for his king, and so the decrees of Enham were fruitless, and the state of the country grew ever worse.

In 1011 the large sum of 48,000 pounds was promised to the Danes to buy them off. They did not cease their ravages while the money was being raised. On 8 Sept. they appeared before Canterbury, and on the twentieth day of the siege the city was betrayed by an ecclesiastic, was taken, and burnt. The archbishop with many others was made captive, and was bound, half-starved, and otherwise ill-used. In the hope of gaining a large ransom the Danes took Ælfheah to their ships and kept him prisoner for seven months. Meanwhile the great men of the kingdom remained inactive in London, fearing, as it seems, to come forth until the promised bribe was collected and paid to the invaders. At first Ælfheah agreed to ransom himself; but he remembered the people who would have to suffer to raise the money. He repented and determined that no one should have to pay anything for his life. During his captivity he evidently spoke often on religious matters to his captors, and his words had good effect. At length, on 19 April, 1012, the day had come on which the archbishop had promised to pay his ransom. The fleet lay off Greenwich. On that day the Danes held a great feast, drinking themselves drunk with wine which they had obtained from the South. They demanded the promised ransom. Ælfheah took back his word; he was ready to die, and he would not make others pay for him. The Danes in wrath dragged him into their husting, and gathered round him ready to slay him. Thurkill, their famous leader, saw what was about to happen. He was probably one of those who had heard the archbishop speak of the christian faith and who had believed his words, for soon after this he became a christian and joined himself to the English. He hastened to the spot, and offered to give gold and silver and all that he had, save his ship, if they would spare the life of the archbishop. They would not hearken, and threw at Ælfheah the skulls of oxen, the remnants of their savage feast, and stones and wood, until he sank dying. Then one Thrum, whom Ælfheah had confirmed the day before, seeing that he still lived, to put him out of his agony struck him on the head with his axe and slew him. The deed was done in drunken frenzy, and was probably quickly regretted. For this reason, and because there were many in the host who were converts, the archbishop's body was allowed to be reverently taken to London, and was there buried in St. Paul's. Eleven years after his death, Cnut caused his body to be translated with great pomp to his church at Canterbury. This translation, in which the king took part in person, was a national act, and is of some interest as illustrating the policy of Cnut towards his new subjects. The circumstances of the death of Ælfheah invested him with sanctity, and the Anglo-Saxon Chronicler, writing before the translation, speaks of the mighty works done at his tomb. His name was associated in

later years with a great question affecting the national church. When Anselm visited England in 1078, Archbishop Lanfranc consulted him about those whom the English had set up for themselves as saints, and took Ælfheah, who was looked upon by his countrymen as a saint and a martyr, as an example. Lanfranc denied the right of Ælfheah to these honours. Anselm, however, asserted that he was worthy of them, because he died in the cause of justice. Lanfranc was convinced, and did devout honour to his predecessor. At his command Osbern, a monk of Canterbury, wrote lives of Ælfheah in prose and in verse. These compositions were used in the service on the day of the martyrdom of St. Alphege, the name by which the archbishop appears in the Calendar. The prose life remains. It is a piece of hagiology rather than an historical biography. Osbern also wrote an account of the translation of the saint, which was read on the anniversary of that event. A plain and trustworthy account of the death of Ælfheah is contained in the contemporary chronicle of Thietmar, bishop of Merseburg, who states that he had his information from an Englisman named Sewald. Osbern and Florence of Worcester give many particulars of the death with the evident object of heightening the effect and proving the voluntary character of the martyrdom. They apparently depended on some common source.

[Anglo-Saxon Chron.; Thietmari Ep. Merseburg. Chron. lib. vii., Pertz, Scriptores, iii. 849, or Migne, Patrologia, vol. cxxxix. p. 1384; Florence of Worcester; Spelman, i. 525; Osbern, de Vita S. Elphegi, and Historia de Translatione S. Elphegi; ap. Wharton's Anglia Sacra, ii. 122–147; Eadmer, S. Anselmi Vita, i. c. 5; Freeman, Norman Conquest, i. chap. 5.] W. H.

ÆLFHERE (*d.* 983), ealdorman of the Mercians, was a kinsman of King Eadgar. He was the head of the anti-monastic party, which, on the death of Eadgar in 975, attempted to overthrow the ecclesiastical policy he had pursued. Ælfhere and the great men who held with him turned the monks out of the churches in which Eadgar and Bishop Æthelwold had established them. In recording the 'unrighteous and unlawful doings' of Ælfhere in the Anglo-Saxon Chronicle, the writer makes his lament in verse. There were two sides to the question, and the secular clergy and many of the landowners had reason to complain of the aggressions of the monks. After the murder of Eadward, Ælfhere joined with Dunstan in bringing the body of the king, with great pomp, from Wareham to Shaftesbury. He died in 983, and was succeeded in his ealdormanship by his son Ælfric [see ÆLFRIC, *fl.* 950–1016]. The name of Ælfhere is subscribed to most of the charters of the time. Latin writers have blackened the character of this enemy of the monks. William of Malmesbury accuses him in one passage of the murder of King Eadward. The charge is of course untrue, as it implies an action wholly contrary to his policy. He also tells an idle tale of the repentance of Ælfhere, and the loathsome death which marked the divine vengeance for his misdeeds.

[Anglo-Saxon Chron. sub an. 975; Florence of Worcester, sub an. 975; Henry of Huntingdon, lib. v.; William of Malmesbury, Gesta Regum, lib. ii. c. 162, 165; Chron. Monast. de Abingdon, Rolls Ser. i. passim; Freeman, Norman Conquest, i. c. 5, § 1.] W. H.

ÆLFRED (*d.* 1036), ætheling, was the younger of the two sons of King Æthelred and Emma, daughter of Richard the Fearless. On the conquest of England by Swend in 1013, Ælfred and his brother Eadward were sent over to Normandy under the care of Ælfhun, bishop of London. The ætheling were received at the court of their uncle Richard the Good, whither their mother had fled not long before they came. A promise obtained by Emma from Cnut as a condition of her marriage to him, that the succession to the English throne should be limited to such children as she might bear him, shows that she was careless of the claims of her sons by her former marriage. The English ætheling were, however, held in honour at Rouen, and their cousin Duke Robert attempted to enforce their rights by an invasion of England. His fleet was kept away from our shores by a contrary wind, and the attempt failed. The story told by William of Jumièges that, in spite of this failure, Cnut, feeling his end near, offered that half his kingdom should go to the ætheling, may be rejected as wholly improbable. At the death of Cnut, in 1035, their rights were disregarded by the English witan, for the remembrance of the ill conduct of their father set men against them. The kingdom was divided. Harold reigned at London over the land north of the Thames, and Emma, at Winchester, ruled Wessex in the name of her son Harthacnut, whose cause was upheld by Earl Godwine. The next year Ælfred, with the consent of his brother Eadward, and perhaps in concert with him, made an attempt on England. He landed at Dover, with some force which must have been composed of Normans, and marched westward, intending to have an interview with his mother at Winchester. Owing to the absence of Harthacnut, English feeling had begun even in Wessex to turn towards

a union of the kingdom under Harold. His accession in Wessex would have entailed the downfall of Emma, and Ælfred had reason to believe that his mother would favour his enterprise. Earl Godwine met him at Guildford. Convinced of the weakness of the party of Harthacnut, the earl was now on the side of Harold. He set on the company of Ælfred, some he slew outright, some were sold as slaves, others were blinded, scalped, or otherwise cruelly used. Ælfred was taken alive and sent to Ely. As he was in the ship which brought him to the island, he was blinded. He dwelt awhile with the monks, and when he died of the hurts which he had received they buried him in their church. Miracles were said to have been wrought at his tomb. Of no fact in our history have so many different accounts been given as of the death of Ælfred. It forms the subject of a poem in the Abingdon and Worcester versions of the Chronicle. This poem, with one or two additions from other writers, which do not contradict its statements, is the authority for the story here given. Mr. Freeman, by an ingenious course of argument, comes to the conclusion that in this matter 'the great earl is at least entitled to a verdict of Not Proven, if not of Not Guilty.' Setting aside all vague conjectures and considerations of possible motives, it is impossible to deny that the weight of written evidence is distinctly on the side of those who believe that Earl Godwine took Ælfred captive and slew his companions in a fearfully cruel manner, though it cannot be ascertained whether he acted treacherously towards the ætheling. The murder of Ælfred was made the subject of accusation against the earl in the reigns of his brothers Harthacnut and Eadward the Confessor, and was used as an accusation against England and as a plea for the Norman conquest.

[A.S. Chron. Abingdon and Worcester; Florence of Worcester; Will. Gemm. vi. 11, 12, vii. 11; Will. Pict. ed. Giles, 78, 79; Encomium Emm. iii. 2–6; Vit. Ead. ed. Luard, 400; Will. of Malm. lib. ii. cap. 188; Henry of Hunt. Mon. Hist. Brit. 758, 761; Freeman, Norman Conquest, i. 542–569.] W. H.

ÆLFRED (849–901), king of the West-Saxons, is the one great character of our early history whose name still lives in popular memory, and round whose well-known historical career a vast mass of legend has gathered. The name of Ælfred is familiar to many who perhaps do not know the name of any other king or other worthy before the Norman Conquest. And popular belief has made him into a kind of embodiment of the national being; he has become the model English king, indeed the model Englishman. As usual, popular belief has got hold of a half truth. It has picked out for remembrance the man most worthy of remembrance, and, as far as his personal character is concerned, its conception of him has not gone far astray. But his historical position is strangely misconceived. As the one Old-English name that is remembered, Ælfred has drawn to himself the credit that belongs to many men both earlier and later, and often to the nation itself. The king of the West-Saxons grows into a king of all England, and he is made the founder of all our institutions. He invents trial by jury, the rude principle of which is as old as the Teutonic race itself, while the first glimmerings of its actual existing shape cannot be seen till ages after Ælfred's day. So he divides England into shires, hundreds, tithings, and institutes the so-called law of *frankpledge*. In all this we see the natural growth of legend, always ready to find a personal author for national customs which really grew of themselves. It is by a worse process, by deliberate and interested falsehood, that he has been represented as the founder of the university of Oxford and of one of its colleges.

Yet even the legendary reputation of Ælfred is hardly too great for his real merits. No man recorded in history seems ever to have united so many great and good qualities. At once captain, lawgiver, saint, and scholar, he devoted himself with a single mind to the welfare of his people in every way. He showed himself alike their deliverer, their ruler, and their teacher. He came to the crown at a moment of extreme national danger; a great part of his reign was taken up with warfare with an enemy who threatened the national being; yet he found means personally to do more for the general enlightenment of his people than any other king in English history. Ælfred is great, not by the special development of some one or two powers or virtues, but by the equal balance of all. Appearing in many characters, he avoids the special vices and temptations of each. In a reign of singular alternations of overthrow and success, he is never cast down by ill luck or puffed up by good. In any case of war or of peace, of good luck or of bad, he is ready to act with a single mind, as the needs of the moment most call upon him to act.

For the title of *Great*, often given to Ælfred in modern times, there is no ancient authority. Its use seems to go back no later than the seventeenth century. There is in

truth no need for it. Alexander, Charles, William, needed it to mark them off from many smaller bearers of their several names; Ælfred practically has his name to himself. It is a name which has always been in use without ever being very common, but it has never been borne by any one who could possibly be confounded with the West-Saxon king. In the West-Saxon kingly house it is never found before him and only once after him, nor has it been borne by any king of the enlarged English kingdom. In his own age the single male *Ælf*-name in the family stands out in a marked way among the *Æthels* and *Eads*. *Ælfred* is *Ælf-red*, the rede of the elves; it can hardly be needful to point out the mistake of those who fancied that its meaning was *all-peace*. Nor can it be necessary to distinguish the name *Ælf-red* from the utterly distinct name *Ealh-frith*, borne by a Northumbrian king who, owing to a likeness in the corrupt Latin forms of the two names, has been sometimes confounded with the great West-Saxon (see Sir T. D. Hardy's note, Will. Malm. *Gest. Regg.* ii. 123). The cognate names are *Ælfwine*, *Ælfthryth*, *Ælfgifu*, and others of the same class. Unlike so many of the Old-English names which are purely insular, it seems to have had, like Ecgberht and a few others, a slight currency on the continent (see *Norman Conquest*, i. 779), perhaps owing to some kindred Lombard form, as in the case of some other English names.

Ælfred was the fifth and youngest son of Æthelwulf, king of the West-Saxons, and of his wife Osburh, daughter of his cup-bearer Oslac, of the old kingly house of the Jutes of Wight (Asser). He was born at Wantage in Berkshire in 849. In 853 he was sent to Rome by his father, where the pope, Leo IV, took him to his 'bishopson' and hallowed him to king. It seems impossible to gainsay this last statement of Asser and the Chronicles, strange as it is; and it may help to explain some things that follow. If we literally follow the words of Asser, we must believe that the child was brought back, and that he went again with his father two years later, when Æthelwulf made his own pilgrimage to Rome in 855. But it is perhaps easier to suppose that he stayed at Rome for three years and came back with his father in 856. He was Æthelwulf's best-beloved son, and his hallowing at Rome, an act so contrary to all English precedent and English law, no doubt helped with other causes to set the elder sons of Æthelwulf against their father. On his way home Æthelwulf married and brought back with him Judith, the young daughter of Charles the Bald, king of the West-Franks, and afterwards emperor. And we are driven, however unwillingly, to suppose that Osburh, the mother of Æthelwulf's children, was put away to make room for her (see Wright, *Biographia Britannica Literaria*, Anglo-Saxon Period, p. 385), a step which, among the Franks at least, would be in no way wonderful. In no other way can we understand the well-known story told by Asser, how Ælfred's mother showed him and his brothers a book of poems with a beautiful initial letter, and promised to give it to the one who should first learn to read it. Ælfred found a master, and was soon able to read. This story is placed in Ælfred's twelfth year, about 861, when the mention of his brothers is in any case a difficulty. But in no case could we put the story before the return of Æthelwulf in 856. It follows therefore that Osburh must have outlived her husband's second marriage. The notion that by Ælfred's mother is meant, not his own mother, but the Frankish girl, younger than some of his brothers, whom their father had put in her place, is too wild to be discussed.

Whatever may have been designed by Ælfred's childish hallowing at Rome, no attempt was made to set him up as the immediate successor of his father. And when Æthelwulf tried to fix the succession beforehand, by a will confirmed by the Witan, Ælfred was put in the line of succession after those of his brothers who were put in the line of succession at all. We hear nothing of him directly during the reigns of his brothers Æthelbald and Æthelberht; but on the accession of Æthelred in 866 he at once comes into prominence. During Æthelred's reign Asser gives Ælfred the title of *secundarius*—possibly equivalent to *subregulus*—but he seems rather to look on him as a general helper to his brother than as the local under-king of any particular land. He also (871) implies that he had held that title during the time of his elder brothers. This is very puzzling, and might almost seem to suggest that something of special kingship, beyond the common kingliness of the kin, was held to attach to Ælfred from the Roman hallowing. Anyhow, under Æthelred, Ælfred, young as he still was, was clearly the second man in the kingdom. In 868 he married Ealhswith, daughter of Æthelred surnamed the Mickle, ealdorman of the Gainas (a people whose name survives in Gainsborough), and his wife Eadburh. In 869 he shared the expedition of his brother to Nottingham for the relief of their brother-in-law Burhred, king of the Mercians, against the Danes who had settled in Northumber-

land. In 871 the Danes first invaded Wessex, and Ælfred appears as the leading spirit of that great year of battles. He shared in the great victory on *Æscesdún* (not the place now specially called *Ashdown*, but the whole long hill with the battle-field on the top) and in the following battles of Basing and Merton. When Æthelred died soon after Easter in that year, Ælfred succeeded to the West-Saxon crown. He succeeded, as Asser assures us and as we certainly have no reason to doubt, with the general good will. But it is to be noticed that neither Asser nor the Chronicles contain any formal notice of his election and coronation. Neither do they in the case of his brothers or in that of many other kings. But the fulness of the narrative at this point makes the omission in this case more remarkable, and we are again led to think what may have been the effect of the will of Æthelwulf and the hallowing by Pope Leo. But that Ælfred should succeed his brother in preference to his brother's young sons was only according to the universal custom of the nation then and down to the election of John.

Ælfred's accession to the crown came in the very thick of the fighting with the Danes. A month afterwards the new king fought with the Danes at Wilton, the ninth and last battle of the year. It is one of those fights in which we read that the English drove the Danes to flight, and yet that the Danes kept possession of the place of slaughter. In battles between irregular levies and a smaller but better disciplined band of invaders, this result is not so unlikely as it seems at first sight. But in any case the West-Saxon kingdom was so weakened by the warfare of this year that Ælfred was glad to make peace with the Danes, doubtless on the usual terms of payment of money. They then left Wessex, and the immediate kingdom of Ælfred had rest for a season.

The second invasion of Wessex by the Danes who remained in England is the event which has made Ælfred's name famous. Some smaller attacks went before the main blow. Thus in 875 the king met and drove away some pirate ships. In 876 the host 'stole' into Wessex and attacked Wareham. The king now made peace with them, and they swore on the holy bracelet, their most solemn oath, that they would leave his dominions. The land-force, however, 'stole' away to Exeter; there, in 877, they renewed their oaths, and left Wessex for Gloucester. It was in the next year, 871, just after Christmas, that the whole Danish power burst upon Wessex. They entered the land at Chippenham; of the eastern part of the kingdom we hear nothing; in Devonshire there was fighting, for a Danish leader was killed, and the banner, the famous Raven, was taken. Somerset seems to have been overrun without a battle, and there is no sign of general resistance till about Easter, when the king, with a small company, raised a fort at Athelney (Æthelinga ige) among the marshes. This acted as a centre for winning back what was lost. The king's force grew, and seven weeks after Easter he marched to Brixton (Ecgbrihtes stán) on the Wiltshire border. There, at the head of the whole force of Somerset and Wiltshire and part of that of Hampshire, he defeated the Danes in the battle of Ethandún (seemingly Edington in Wiltshire), and took their stronghold. The Danes and their king Guthrum now again agreed, with oaths and hostages, to leave Wessex, and further engaged that the king should receive baptism. Guthrum was accordingly baptized at Aller in Somerset. His 'chrisom-loosing' at Wedmore followed, and this last seems to have been the occasion of the peace between Ælfred and Guthrum, which became the model for several later agreements of the same kind.

Such is the historical account, from the Chronicles and from the genuine text of Asser, of the momentary fall and recovery of the West-Saxon kingdom under Ælfred. It is an affair of a few months of one year. The shire in which the king seems to have been at the time is overrun by a sudden inroad, and a short time passes before any military operations can be set on foot in this district. But fighting still goes on to the west. The only difficulty is that we hear nothing of anything that happened in any part of the West-Saxon kingdom besides Somerset and Devonshire. But so striking an event has naturally been seized on as material for legend. Thus one version, forming part of the legend of Saint Neot, and devised for his exaltation (see John of Wallingford, Gale, i. 535, et seqq.; Asser, *Mon. Hist. Brit.* 481; and see Lingard, i. 189), tells us that Ælfred in the early part of his reign rules harshly, and he is rebuked by the saint and punished by being forsaken by his people when the Danes invade the kingdom. He hides in various lurking-places, and now comes in the famous story of the cakes. But there is no trace of all this in the genuine work of Asser. Here is no forsaking and no hiding; Ælfred is reduced to extreme distress, but he never lays down his arms. Another legend is preserved by William of Malmesbury (*Gest. Reg.* lib. ii. cap. 121), which cannot be said to contradict the historical account, except the strange statement

that Hampshire, Wiltshire, and Somerset were the only shires that remained faithful. The king while in Athelney has a vision of Saint Cuthberht, and he afterwards goes into the Danish camp disguised as a harper. In a story preserved in the so-called chronicle of Brompton (Twysden, *Decem Script.* 811) we get the tale of his giving the loaf to the poor man who turned out to be Saint Cuthberht. In a northern version (see Simeon of Durham, *Hist. Eccl. Dun.* lib. i. cap. 10, and the History of Saint Cuthbert, Twysden, *Decem Script.* 71) the few weeks' sojourn at Athelney grows into a three years' sojourn at Glastonbury, a name doubtless better known at Durham. It is possible that some small kernel of truth may be found in these tales, but, as accounts of the events of the year 878, they are altogether fabulous.

By the treaty now made between Ælfred and Guthrum, a frontier, answering in the main to the Watling Street, was drawn between the immediate dominions of the two kings. That is to say, the West-Saxon king kept the whole of his own kingdom and added to it all south-western Mercia, establishing also an overlordship, however nominal, over the land which was yielded to the Danes. By this arrangement, Ælfred, as compared with his predecessors before the Danish invasions, lost as an overlord, but gained as an immediate sovereign. Ecgberht and Æthelwulf had been kings only of the later Wessex and its eastern dependencies, the land south of the Thames, with such supremacy as they might be able to enforce over the other English kingdoms. And this supremacy was undoubtedly more real than any that Ælfred could for some while enforce anywhere beyond his own kingdom. But his own kingdom was greatly enlarged, and that to a considerable extent by lands which had been lost by earlier West-Saxon kings. And this immediate enlargement of the West-Saxon kingdom was not all. Wessex and her king now stood forth as the only English power in Britain, the one which had lived through the Danish inroads and had come out stronger from them. From this time the recovery of the part of England held by the Danes, and the union of the whole into one kingdom, was only a question of time. The English people everywhere now learned to look to the West-Saxon king as their champion and deliverer.

Ælfred did not however at once bring the recovered part of Mercia under his own immediate government. The Mercian kingdom had come to an end by the flight of its king Burhred, Ælfred's brother-in-law, and the Danish occupation of the country. The part of Mercia which Ælfred won back he put into the hands of Æthelred, a man of the old kingly house of Mercia, and who held under the West-Saxon king a position more like that of an under-king than of an ordinary ealdorman. To him he gave in marriage his daughter Æthelflæd, the renowned Lady of the Mercians. Æthelred and Æthelflæd proved the most loyal of helpers both to Ælfred and to his successor Eadward.

The question now suggests itself whether it is not in this extension of the West-Saxon kingdom that we are to look for the origin of the legend which makes Ælfred the author of the division of England into shires and hundreds. As far as regards the hundreds, this notion is as old as William of Malmesbury. It is not at all unlikely that Ælfred may have done in his new dominion what his son Eadward clearly did in the much larger territory which he recovered from the Danes. That territory Eadward clearly mapped out into new shires without regard to the boundaries of the older settlements. It may be that Ælfred had already begun the work in his Mercian acquisitions, and that some of the shires in that quarter may be of his formation.

In 879 Guthrum and his Danes left Wessex for Cirencester, where they were in the part of Mercia ceded to Ælfred. The next year they altogether left Ælfred's dominions, and settled in East-Anglia. For a few years there was quiet, but in 884 we have the marked entry in the Chronicles that the hosts in East-Anglia broke the peace. This was seemingly by failing to renew their hostages, and by giving help to a Scandinavian host which, after much ravaging on the continent, landed in Kent and attacked Rochester. Ælfred drove them back to their ships, and then sent a fleet against East Anglia which came in for both a victory and a defeat (see the *Chronicles*, sub an. 884, 885, and Æthelward as explained by Lappenberg). In 886 Ælfred took an important step for the defence of his kingdom by occupying and fortifying London, which he put into the hands of Æthelred of Mercia (see the collation of the authorities in Earle's *Parallel Chronicles*). This seems to have been accompanied by a general submission to Ælfred of the Angles and Saxons throughout Britain, except so far as they were hindered by Danish masters. This is not very clear, as the only separate English state left was that of Bernicia or aBmburgh. Its prince Eadwulf is said in another account (Twysden, *Decem Script.* 1073) to have been on friendly terms with Ælfred, which most likely implies some mea-

surable overlordship on the side of the greater potentate. Indeed from the language used by the chronicler in recording the events of the year 893 we might be led to think that the Danes themselves, not only in East-Anglia but in Northumberland, had given oaths and hostages at some time before that year. About the same time also as the fortification of London, Ælfred received the submission of several princes of Wales, who agreed to pay to him the same subjection which Æthelred paid in Mercia. Ælfred was thus, in name at least, restored to the position of his grandfather Ecgberht, as overlord of all England, with a much greater immediate dominion than Ecgberht had ever held.

For several years no warlike acts are recorded. We hear chiefly of Ælfred sending alms to Rome, and of his reception of his British friend and biographer Asser, and of saintly wanderers from Ireland. This was the chief time of his literary work, and most likely of his legislation also. When the time of strife came again, it began with an attack from the continent. In 893 the Northmen who had been defeated by King Arnulf of Germany crossed to England, and landed on the borders of Kent and Sussex, while the famous wiking Hasting sailed up the Thames. Ælfred now exacted fresh oaths and hostages from the Danes in England, both in East-Anglia and in Northumberland; but they presently broke their oaths, and joined the invaders. The campaigns which followed in 894 and following years to 897 are told with great detail in the Chronicles. They are remarkable for the great extent of country which they cover. The war begins in south-eastern England, but it presently spreads into the distant west. While the king goes to defend Exeter, attacked by sea by the Danes from Northumberland and East-Anglia, Ealdorman Æthelred has to follow the other army along both the Thames and the Severn. Defeated at Buttington, they go back to Essex; then, with new forces from Northumberland and East-Anglia, they cross the island again, and winter in the Wirrall in Cheshire, within the forsaken walls of the city which had been Deva and which was before long to be Chester. The two next years there is fighting in nearly every part of England. The king, the men of London, and the South-Saxons, show themselves vigorous in resistance, and the war goes on as far north as York. In 897 the invaders seem to have been tired out. Some withdrew to the continent, some to East-Anglia and Northumberland. Warfare by land comes to an end; and, by improvements in the build of his ships, Ælfred is able to put down the small parties of wikings which still infest the channel. We do not read of any renewed peace, of any more oaths or hostages; perhaps Ælfred had learned how little they went for. But the war clearly came to an end, as for three years more the Chronicles have nothing to record.

Two personal notices of Ælfred during this war are worth noticing. At some early stage of it, the details of which are not easy to settle, Hasting himself swore oaths to Ælfred, and consented to the baptism of his two children, Ælfred being godfather to one and Æthelred to the other. At a later stage, when Hasting had broken his oaths, the two boys and their mother fell into the king's hands, and Ælfred gave them back to Hasting. On the other hand, at the very end of the war, Ælfred hanged the crews of the captured Danish ships. After their repeated oath-breakings and harryings, there was nothing wonderful in this; but it may be noticed as the only act of Ælfred which looks at all like harshness.

In the fourth year after the end of the last Danish war, 28 Oct. 901, Ælfred died in his fifty-third year, and was buried in the New Minster, afterwards Hyde Abbey, at Winchester. By his wife Ealhswith, who survived him till 902 or 905, he left five children—two sons, his successor Eadward, who succeeded him, and Æthelward, and three daughters, Æthelflæd, the Lady of the Mercians, Ælfthryth, married to Baldwin, Count of Flanders, and Æthelgifu, Abbess of Shaftesbury.

The general outward result of the reign of Ælfred is thus perfectly plain. When the Scandinavian invasions threatened the utter overthrow of England, and especially of English Christianity, he saved his own kingdom from the general wreck, and made it the centre for the deliverance and union of the whole country. The Danish invasions did more than any other one cause to bring about the unity of England; but that they did so was only because Ælfred was able to use them to that end. The Danes, by breaking to pieces the other kingdoms and leaving one, gave that one an altogether new position. Ecgberht brought all England under his supremacy as a conqueror; Ælfred and his successors were able to win back that supremacy as deliverers. Ælfred did not form a single kingdom of England, but he took the first steps towards its formation by his son and grandsons. His royal style is remarkable. Besides the obvious title of 'West-Saxonum rex,' he very often calls himself 'Rex Saxonum,' a title unknown before, and not common afterwards. No

other style so exactly expressed the extent of Ælfred's dominion. It took in all, or nearly all, of the Saxon part of England, and not much besides. For the Mercian ealdormanship of Æthelred consisted to a great extent of lands which had been won by the West-Saxons in the first conquest, and which had afterwards passed under Mercian rule. Of the high-sounding titles which were taken by the kings who followed Ælfred we see no sign in his time. Asser however more than once speaks of him as 'Angul-Saxonum rex,' the earliest use of a name which, as expressing the union of Angles and Saxons under one king, became not uncommon in the next century. Asser, as a Welshman, naturally speaks of the tongue of Ælfred as Saxon, and his land as Saxony. But Ælfred himself, while with minute accuracy he uses the Saxon name in his title, always in his writings speaks of his people and their tongue as English.

As Ælfred extended the bounds of his kingdom, there can be little doubt that his reign greatly tended to the increase of the royal authority within his kingdom. This was the natural result both of his position and of his personal character. It is a mere legend which charges him with oppressive or even harsh rule at any time of his life. But when a king has won the position, both legendary and historical, of Ælfred, even the most suspicious witness against him becomes of importance. Unless we assume sheer invention for contradiction's sake, it must be an exaggeration or distortion of something. Something must have suggested the story. There seems no reason to charge Ælfred, as a great scholar (Kemble, *Saxons in England*, ii. 208) has done, with 'anti-national and un-Teutonic feeling.' But we may believe that the king who had been marked out for kingship by a papal hallowing in his childhood, and who had come to the kingship of his people by what might seem so marked a course of destiny, may from the beginning have held the kingly authority somewhat higher than the kings who had gone before him, somewhat higher than pleased all his subjects. In fact, the strengthening of the kingly power would be the almost necessary result of Ælfred's career. He made his kingdom afresh, and he enlarged its borders. Of all that was done he himself was pre-eminently the doer. We see the same thing in France under Saint Lewis, a king in whom the warlike side was less prominent than in Ælfred, and who never had to fight for the being of his kingdom. Under kings like Ælfred and Lewis the kingly power grows, simply because every man knows that the king is the power that can best be trusted. Asser emphatically says that Ælfred was the only man in his kingdom to whom the poor could look for help. The circumstances of Ælfred's reign did much also to quicken a change which was then going on both in England and in other parts of Europe. This is the change from the old immemorial nobility of birth to the new nobility of personal service, that is in England the change from *eorlas* to *þegnas*. Rank and power become attached to service due to the king as a personal lord, a process which, in the beginning at least, does much to strengthen the authority of that personal lord. But it does not appear that Ælfred was the author of any formal legal or constitutional changes. In his legislation his tone is one of singular modesty. 'He did not dare to set down much of his own in writ, for he did not know how it would like them that came after.' He speaks of himself as simply choosing the best among the laws of earlier kings, and as doing all that he did with the consent of his witan. And the actual legislation of Ælfred is of exactly the same character as the legislation of the earlier kings. What strikes us most in his laws as compared with the laws of his own predecessor Ine is the absence of any reference to the distinction of English and Welsh. The Britons within the immediate West-Saxon kingdom (that is, no doubt, mainly in Somerset and Devonshire) had now practically become English. And the events of Ælfred's own reign must have done much to wipe out the distinction. Fighting with the Danes had made Britons and Englishmen one people within the West-Saxon realm.

What is specially characteristic of Ælfred's laws is their intensely religious character. The body of them, like other Christian Teutonic codes, is simply the old Teutonic law, with such changes—more strictly perhaps such additions—as the introduction of Christianity made needful. What is peculiar to Ælfred's code is the long scriptural introduction, beginning with the Ten Commandments. The Hebrew law is here treated very much as an earlier Teutonic code might have been. The translation is far from being always literal; the language is often adapted to Teutonic institutions, while, on the other hand, some very inapplicable Hebrew phrases and usages are kept, and the immemorial Teutonic (or rather Aryan) institution of the *wergild* is said to be a merciful invention of christian bishops. This last error is specially strange, as Ælfred commonly shows a thorough knowledge of the institutions and traditions of his own people

There is some difficulty as to the language of Asser (*M. H. B.* 497), when he praises Ælfred's zeal for the administration of justice and his censures on corrupt or incompetent judges. As Kemble (*Saxons in England*, ii. 42) shows, it is not very easy to see who the 'comites' and 'præpositi' are; Kemble suggests that the reference may be to the king's own *þening-manna-gemót*, his own court for his own immediate following, and that Ælfred may have begun the system of royal *missi*, controlling to some extent the popular courts, which was in full force in the eleventh century, and out of which sprang our present judicial system. It is hardly needful to say that the story of his hanging the corrupt judges is purely mythical.

The personal character of Ælfred, as set forth by his biographer Asser, certainly comes as near to perfection as that of any recorded man. He gives us not only a picture of a man thoroughly devoted to his work, faithfully discharging the acknowledged duties of his office, but the further picture of one who, as a king, the father of his people, sought for every opportunity of doing good to his people in every way. Many of the details have become household words. His careful economy of time, by which he found means to carry on his studies without interfering with the cares of government, his deep devotion, his constant thought for his people, the various expedients and inventions of a simple age, all stand out in his life as recorded by the admiring stranger. And we must not forget his physical difficulties. The tale of the sickness which beset him on the day of his marriage and at other times of his life seems to have received legendary additions; but the general outline of the story seems to be trustworthy. His bounty was large and systematic. He laboured hard to restore the monastic life which had pretty well died out in his kingdom, by the foundation of his two monasteries, one for women at Shaftesbury, the other for men on the spot which had seen his first resistance to the Danes on Athelney. And besides gifts to the poor and religious foundations at home, he sent alms to Rome and even to India (*Chron.* sub an. 883). In his many-sided activity, he looked carefully after his builders and gold-workers, his huntsmen and falconers, in a state of things when hunting was no mere sport but a serious business.

But it is after all the strictly intellectual side of Ælfred's character which is most specially his own. Any other king would have thought it enough to defend his people with courage, to rule them with justice, to legislate for them with wisdom. Ælfred did all this and more also. He made it his further business to be the spiritual and intellectual teacher of his people. For in all his writings Ælfred is emphatically the teacher. He writes from a sheer sense of duty, to profit his own folk. He undertakes the humble office of a translator, and turns into his native tongue such writings, religious, historical, and scientific, as he thinks will tend to the instruction of his people. As a teacher, he does not bind himself to a servile reproduction of his author; as men do still in writings designed solely for edification, he altered and added to his original, whenever he thought that by so doing he could better profit his readers. He is eminently a national writer; we read that, like Charles the Great, he loved the old Teutonic songs and traditions and taught them to his children, and their effect on himself is often seen in his writings. He grasped the fact, which perhaps it was easier to grasp in his day than it was somewhat later, that men can be really stirred and taught only through their own tongue. It is undoubtedly to what he preserved, to what he himself wrote, to what his example encouraged others to write, that we owe our possession of a richer early literature than any other people of Western Europe, and that the habit of writing in English never died out, even when the English tongue had for a while ceased to be a learned and courtly speech in its own land.

Ælfred himself, in the preface to the Pastoral of Gregory, sets forth and laments the sad lack of learning which he found in his own kingdom at the time of his accession. It was one of the dead times of English intellect; the literary eminence of Northumberland had passed away; the continuous literary eminence of Wessex was to begin with himself. His foundation of schools at Oxford—a tale as old as the so-called Brompton—is purely fabulous; but he did all that he could for the advancement of learning by planting the best scholars in the monasteries which were the schools of the time, and by giving some of them high ecclesiastical preferment. To this end he invited men both from other parts of Britain and from lands beyond sea. He brought Archbishop Plegmund and Bishop Werfrith from Mercia; he brought Grimbold and John the Old-Saxon from other Teutonic lands; from the land of the Briton came Asser, while John the Scot, John Scotus Erigena, might be said to come from both Celtic and Teutonic lands at once. But it was not only men of book-learning that he brought from other lands. Strangers from all parts flocked to become his men,

and he gladly received all who brought with them any knowledge or any useful art, the seafaring Othhere no less than Grimbold or Asser. And it should be noticed that his reception and encouragement of strangers, forming as it did a marked feature in Ælfred's character, seems never to have been turned against him as a fault, as it was against some other kings.

But for us Ælfred's greatest and most abiding work in his character of promoter of knowledge is that he gave us our unique possession, a history of our own folk in our own tongue from the beginning. The most reasonable belief seems to be that it was at Ælfred's bidding that the English Chronicles grew into their present shape out of the older local annals of the church of Winchester. We thus have, what no other nation of Western Europe has, a continuous national record from our first coming into our present land. In its earlier parts some mythical names and reckonings may have found their way into its text; but the essential truth of the record becomes more and more strengthened every time it is put to the test. In the course of Ælfred's reign it grows into a detailed contemporary narrative of the most stirring years of his life.

Of Ælfred's own writings the chief are his translations of Boetius's 'Consolation of Philosophy,' of the Histories of Bæda and Orosius, and of the 'Pastoral Care' of Gregory the Great ('Þa boc Þe is genemned on Læden *Pastoralis* and on Englisc *Hirdeboc*'). The order in which they were written is a matter of some interest which is discussed by Dr. Bosworth in his preface to the Orosius. He is inclined to place them in this order, Boetius, Bæda, Orosius, Gregory. The first three he places in the time of peace, between 887 and 893, and the fourth in the last years of peace after the war with Hasting, between 897 and Ælfred's death. And we may perhaps safely infer that the Boetius is the earliest, and that it was begun in the year 887. For it is in that year that Asser (*M. H. B.* 492) places the beginning of Ælfred's work of translation, and William of Malmesbury (*Gesta Regum*, lib. ii. cap. 122) speaks of Asser as giving Ælfred help in the translation of Boetius. The Gregory cannot be earlier than 890, as Ælfred speaks of Plegmund as archbishop, which he did not become till that year. And, even without dates, we might set down the Boetius as earlier than the Orosius. It is perhaps the most interesting of all Ælfred's works, and best shows the spirit of the man and the way in which he went to work. He wrote for the edification of his people, and a literal translation of the Latin writer was not that which would be most edifying. Whether Boetius was personally a Christian or not is a difficult question; the popularity of his name and writings was largely due to the belief that he was a martyr for orthodoxy at the hands of an heretical prince, and to the existence of several theological treatises bearing his name. These were doubtless the grounds which suggested the works of Boetius to Ælfred or to Asser as a subject for study and translation. But, whatever its author was, the 'Consolation' is certainly not a christian book, though, like many writings of the last days of paganism, it is to some extent tinged with christian thoughts and phrases. It is also a learned book, full of allusions which would be quite unintelligible to Ælfred's unlettered West-Saxons, many of which were not well understood by Ælfred himself. It is also a book written partly in prose and partly in verse. The book needed a thorough recasting to suit Ælfred's purpose. He did thoroughly recast it; the pagan book became christian, the learned book became popular. Short allusions of Boetius to historical or mythological points are expanded into full narratives under the hand of Ælfred. In these expansions Ælfred sometimes makes historical mistakes which he would hardly have made after he had mastered the history of Orosius, and which thus help us to fix the Boetius as the earlier work of the two. On the other hand, he sometimes catches historical analogies with the happy grasp of true genius. The 'Consolation' of Boetius is interspersed with poems, which are specially crowded with allusions which for Ælfred's readers needed a commentator. In Ælfred's hands therefore the *Metres* become prose, and prose of a very different kind from that of the original. Ælfred made it his business to explain whatever would be puzzling. Thus in the Metre in iv. 3 of the 'Consolation,' Boetius tells the story of Odysseus and Kirkê without mentioning the name of either. Odysseus is merely pointed at as 'Neritius dux,' as in iv. 7 he is pointed at as 'Ithacus.' Ælfred explains at length who 'Aulixes' was. He was king of two kingdoms—'Ithacige' = *Ithaca insula*, and 'Retie,' seemingly a corruption of Nêritos. These two kingdoms King Aulixes held of the Emperor Agamemnôn ('Aulixes . . . hæfde twa þioda under þam kasere . . . and þæs kaseres nama wæs Agamemnôn'). The over-king at Winchester understood the position of the over-king at Mykênê so much better than many much deeper scholars that we may forgive him his little slip in the geography of Western Greece.

Then come the two strictly historical

works, Bæda and Orosius. The choice of Bæda was obvious. And Orosius, author of a history of the world written from a specially christian point of view, was just the kind of work that suited Ælfred's purpose. But he treated it in his usual way; he added and left out at pleasure. In the first book, where Orosius treats of the geography of Europe, he works in the long original narratives of Othhere and Wulfstan, describing the northern lands which were unknown to Orosius. The historian, in short, no less than the philosopher, is not simply translated by Ælfred, but recast. But, as dealing with a more technical book, Ælfred keeps to technical language in the Orosius in a way in which he did not in the Boetius. Then a Roman *consul* was turned into an English *heretoga*; now he remains a Roman consul.

Of these writings the Gregory is the only one that has been edited by any scholar of the latest critical school. It appeared from the hand of Mr. Sweet among the publications of the Early-English Text Society, 1871–72. The Orosius was edited in 1851 by Dr. Bosworth, who in his preface describes the manuscripts and earlier editions. The translation of Bæda is printed in Smith's great edition of Bæda, 1722. The Boetius was edited in 1864 by Mr. Samuel Fox for Bohn's 'Antiquarian Library.' Strange to say, in this edition the Old-English text is printed in the so-called 'Saxon' characters, though Dr. Bosworth had, thirteen years before, had the sense to print in ordinary type. A uniform critical edition of all the great king's writings would be no small gain to Old-English learning.

Of other writings or alleged writings of Ælfred it appears that a translation of the 'Soliloquies' of Saint Augustine remains unprinted. The separate version of the Metres of Boetius—that is, the separate version of the metrical passages in the 'Consolation'—which is printed in Mr. Fox's edition, seems clearly not to be Ælfred's. The 'Encheiridion,' or 'Handbook'—a book of entries and jottings of all kinds, of the beginning of which Asser (*M. H. B.* 491) gives an account—seems to have been extant in William of Malmesbury's time, and he quotes a story about Saint Ealdhelm from it (*Gest. Reg.* lib. ii. cap. 123; *Gest. Pont.* Rolls Ser. pp. 333, 336). William also mentions a version of the Psalms, which Ælfred began but did not finish. The so-called Proverbs of Ælfred, a work of the thirteenth century, simply bears witness to the veneration in which his name was still held. There seems also to have been extant in the same century an English version of Æsop's Fables by an English king, the authorship of which strangely fluctuates between Ælfred and Henry I (see Wright, *Biographia Britannica Literaria*, Anglo-Saxon Period, p. 396, and Freeman, *Norman Conquest*, iv. 796). The wonder is, not that some spurious writings should have been attributed to Ælfred, but that there are not many more.

But, among the writings of Ælfred, we must not forget his will, of which the English text is given by Kemble, Cod. Dipl. ii. 112, and a Latin version in Cod. Dipl. v. 127, where the preface, reciting the will of Æthelwulf, is given at much greater length. In its many special bequests to his children and to other persons, and in its legal and other allusions, especially the account of the minute arrangements made by Æthelwulf for the disposal of his property, it is one of the most instructive documents of the time.

[Our main authorities for the reign and life of Ælfred are his life by Asser and the English Chronicles during his reign. The genuineness of Asser's work was called in question by Mr. Thomas Wright, but it has been generally accepted by later scholars. It has no doubt been interpolated, as in some of the passages about Saint Neot and in the more shameless forgery about Grimbold at Oxford. But the original text can be recovered with no great trouble, very much by the help of Florence of Worcester, who has so largely copied Asser. The work of Asser, thus distinguished, bears every mark of genuineness. It seems quite impossible that any forger could have invented the small touches which bespeak the man writing from personal knowledge, and that man no Englishman but a Briton. The constant use of the word 'Saxon' where Ælfred himself would have used 'English' is of itself proof enough; a later forger might have thought of it, but hardly one so early as to have been mistaken by Florence for the genuine Asser. His notices of York (M. H. B. 474) and of the table-land of Æscesdún (ibid. 477) are evidently, as the writer says of the latter, the result of personal knowledge. It is enough to compare the true Asser with the false Ingulf to see the difference between the two. A few other notices, which seem to come from independent sources, are preserved by Æthelward and William of Malmesbury.

A list of the earlier modern writers on Ælfred is given by Wright, Biographia Literaria, 384. The best known is the life by Sir John Spelman, son of the better known Sir Henry, which first appeared in 1678. In modern times there has been a life of Ælfred by Dr. Giles (London, 1848) and a German life by Wyss. More important is the youthful work of Dr. Pauli, the English version of which was edited by Mr. Thomas Wright. Mr. Wright's notices of Ælfred's works, in his Biographia Literaria, have

been referred to already. Of notices of Ælfred in more general writers of English history, the most valuable narrative is certainly that of Lappenberg in the first volume of his Geschichte von England, in the second volume of the English translation by Mr. Thorpe. The constitutional aspect of the reign is treated by Dr. Stubbs, Constitutional History, i. 99, 127, 191–7.]

E. A. F.

ÆLFRIC (*d.* 1005), archbishop of Canterbury, was a monk of Abingdon. He has been identified by Sir F. Madden, in his preface to the 'Historia Anglorum' of Matthew Paris, with the Ælfric who appears in the 'Vitæ Abbatum' as the eleventh abbot of St. Albans. The account given by Paris of the life of this abbot does not fit in with the life of the archbishop. Paris says that he was the uterine brother of Leofric, the son of an ealdorman of Kent, that Leofric was abbot of St. Albans, and was elected to Canterbury, but that he declared that his brother Ælfric was more worthy of the honour. Leofric is, however, represented as becoming archbishop, and Ælfric as succeeding him in the abbey. This Ælfric must have been past his youth when he took the monastic vows, for he is said to have been the 'chancellor' of Æthelred before he became a monk. He bought Kingsbury and some other lands for his abbey. He composed and set to music a life of St. Alban, which was widely used on the day of that saint. He lived over the year 1045, the time when England was expecting invasion from Magnus, king of Norway and Denmark. In prospect of this danger the abbot walled up the bones of St. Alban. He pretended, however, to send these precious relics to the abbey of Ely for safe keeping in that almost inaccessible island. The biographer records a discreditable tale of deceit practised by both fraternities towards each other. Each claimed to have the genuine relics, and a bitter quarrel ensued. Ælfric died in the midst of this dispute, which was the consequence of his own double dealing. Such is the life given by Matthew Paris. It is wholly incomprehensible. There never was an archbishop of Canterbury named Leofric, and, during the lifetime of this abbot Ælfric, an Ælfric was archbishop of that see. The succession of the abbots as given by Paris from Ælfric the seventh to Ælfric the eleventh abbot is evidently untrustworthy. Sir F. Madden has pointed out that in this case the author seems to have found out that he was mistaken, for in the autograph copy of the 'Vitæ Abbatum' (Nero, D. i. fo. 32) he has added a marginal note stating that, on the refusal of Leofric, his brother accepted the archbishopric. He therefore considers that there is little reason to doubt that Ælfric was the *tenth* abbot, and that on his elevation to the episcopate he was succeeded as abbot by his brother Leofric. The archbishop's bequest to St. Albans and his appointment of Leofric as his executor are certainly in favour of this view. It should, however, be remarked that, while he mentions his sisters and their children in his will, he does not speak of the abbot Leofric as his brother. If Sir F. Madden's view is correct, the life contained in the 'Vitæ Abbatum' must be given up. It is possible that in the life of this abbot, and in that of the seventh abbot also called Ælfric, who may perhaps be the archbishop, the biographer has mixed up the Ælfric who was archbishop, the Ælfric who in 1050 was elected to that see but was rejected, and some third Ælfric who died abbot of his house. A letter prefixed to the glossary of Ælfric the grammarian might well have been addressed to an abbot of St. Albans of the date assigned by Paris to Ælfric the tenth abbot.

Accepting, however, Sir F. Madden's explanation, we find that Ælfric was installed abbot by Oswald, bishop of Worcester and archbishop of York. He is said to have been made bishop of Ramsbury and Wilton in succession to Sigeric, who was translated to Canterbury in 990. Ælfric signs as bishop of Wilton in 994. He was elected archbishop in 995, and died in 1005. In close connection with his death the 'Chronicle' mentions the consecration of Brihtwold at Ramsbury. It is therefore probable that neither Ælfric nor Brihtwold succeeded to Ramsbury immediately on the translation of their predecessors, and that both Sigeric, for a while at least, and Ælfric after him held that see along with the archbishopric. A letter (Harpsfeld. *Hist. Eccl.* p. 198) which speaks of Ælfric as though he were not a bishop at all at the date of his election to Canterbury is probably spurious, yet it may, as Dr. Stubbs suggests, have a substratum of truth as pointing to the fact that he was not consecrated to the see of Ramsbury until shortly before the death of Archbishop Sigeric and his own translation. It has, however, been held that he was, as bishop of Ramsbury, one of the leaders of the fleet which, in 992, was gathered together at London. But the bishop who had this command was more probably Ælfstan of London (961–995). An imperfect interpolation in the least trustworthy version of the 'Chronicle' records that, when Ælfric was made archbishop, he expelled the clerks from his cathedral church and put monks in their place. As the account is not contemporary, and was evidently written for the purpose of

glorifying the monks, it deserves little credit. Florence ascribes the expulsion of the clerks to Archbishop Sigeric. William of Malmesbury refers to the story in the 'Chronicle,' and throws doubt upon it. There seems no means of ascertaining the truth about this matter. Perhaps the whole story is a fable. Ælfric is said to have been consecrated in 996, the year after his election to Canterbury. As there is no reason to doubt that he was bishop of Ramsbury before he was made archbishop, this notice of his consecration probably refers to the gift of the pall. The author of the 'Life of Dunstan' who calls himself B., in dedicating his work to the archbishop, speaks of his remarkable ability. Ælfric died in November 1005, and was buried at Abingdon. In the reign of Cnut his body was translated to Canterbury. His will is extant. By it he left his books, and land at Kingsbury and other places, to St. Albans, and also gave land to Abingdon. He left to the king his best ship and armour of defence for sixty men, and gave a ship to the people of Kent, and another to the people of Wiltshire, the shires of his two dioceses. He appointed Leofric, abbot of St. Albans, one of his executors. The ships left to Kent and Wiltshire were intended to lighten the burdens of the people by paying for them a portion of the ship-tax which each shire was bound to furnish in kind.

[A.S. Chron.; Florence of Worcester; Chron. Monast. de Abingdon, Rolls Ser.; Chron. Monast. S. Albani, Gesta Abbatum, ed. Riley, Rolls Ser.; M. Paris, Hist. Anglorum, i., ed. Madden, Rolls Ser.; Eadmer de Vita S. Oswaldi; Wharton's Anglia Sacra, ii. 201; Vita Dunstani auctore B., Memorials of St. Dunstan, Rolls Ser.; Migne, Patrol. cxxxix.; Codex Dipl. iii. 278, 280, 283, 351; Stubbs, Registrum Sacrum Anglic.] W. H.

ÆLFRIC, abbot of St. Albans. [See Ælfric, archbishop of Canterbury.]

ÆLFRIC (*fl.* 950?–1016?), ealdorman of the Mercians, was the son of the ealdorman Ælfhere [see Ælfhere], and was therefore akin to the royal house. He was called 'Child' Ælfric, and is spoken of as a man of some consequence during the lifetime of his father. He succeeded to his father's ealdormanship in 983. At a meeting of the witan held at Cirencester in 986, he was banished for some cause not stated by the chroniclers, but, from an apparent reference to him in a charter, he would seem to have been accused of treason against the king. Henry of Huntingdon, who often preserves local feeling, speaks of the cruelty of Æthelred in connection with this banishment, but in judging the actions of men of this time who like Ælfric were constantly guilty of treachery, allowance must be made for the utter want of governance, the alternate violence and weakness of the kings, and the evident signs of factious influence which marked the later days of the English monarchy. It was probably this Ælfric who was the father of Ælfwine, 'of mighty kin among the Mercians,' who, in 991, fought at Maldon in the following of Brihtnoth, and who is commemorated in the song of that battle. Before 991 Ælfric was probably restored to favour, for an ealdorman Ælfric joined Archbishop Sigeric and the ealdorman Æthelweard in buying off the Danes from attacking their lands, and in persuading the king to make a general peace with them and to pay them tribute. War soon followed this peace. In 992 a fleet was gathered at London. It was placed under the command of two bishops and two lay leaders. One of these was Ælfric, in whom the king now put more faith than in any other. For some unexplained reason Ælfric, the night before the fleets should have joined battle, gave warning to the enemy of the intended movements and fled, leaving his ship and his men to be taken by the Danes. One account represents him as fleeing to the enemy. He probably went to them under cover of night, and, having thus escaped from his own countrymen, fled away. The English fleet, when it found itself betrayed, dispersed, losing only the traitor's ship. In anger at the treachery of Ælfric, the king caused his son Ælfgar to be blinded. Ælfric appears again in 1003, restored to favour and command. In that year Swend was invading England, and was ravaging Wiltshire. A strong force of the men of Wiltshire and Hampshire was gathered to withstand him. Unhappily Ælfric was appointed leader. The armies came well in sight of each other. Then Ælfric 'turned to his old tricks,' he feigned himself sick and began to retch, and said that he was grievously ill and could not fight. When his men saw the unwillingness of their leader, they were discouraged. The army was scattered, and the Danes went on with their ravages. The name of an ealdorman Ælfric appears in a charter of Æthelred to Ely in 1004; this new treachery was probably therefore soon forgiven.

In 1016, when Eadmund and Cnut met in battle at Assandun, where all the great folk of England perished, an ealdorman Ælfric fell among the rest, fighting on the side of his native king. A letter addressed by Pope John (XV?) to an ealdorman Ælfric, reproving him for seizing some estates belonging to Glastonbury Abbey, can scarcely refer to the Mercian ealdorman. If the patriot of 1016

was a West Saxon, it may have been addressed to him. The name Ælfric was common at this period, and it is impossible to be sure about the identity of those who bore it.

That the traitor in 992 and 1003 was the same man may, however, be taken as certain (on the identity of the ealdormen named Ælfric see Freeman's *Norman Conquest*, i. 305, 306). Whether the son of Ælfhere, the traitor in the fleet and in the field, and the ealdorman who fell at Assandun, were one person, cannot be said with certainty. It may have been so, for we know too little of the causes of the events of the time to decide such a question on the mere ground of the improbability of changes in men's conduct.

[A.S. Chronicles; Florence of Worcester; Henry of Huntingdon; Historia Eliensis, ii. c. 7; Thorpe's Diplomat. p. 282; Memorials of St. Dunstan, p. 396, Rolls Ser.; Will. of Malmesbury, Gest. Reg. lib. ii. c. 151; Freeman's Norman Conquest, i. c. 5.] W. H.

ÆLFRIC (*fl.* 1050), archbishop-elect of Canterbury, was a kinsman of Earl Godwine. From early youth he was brought up in the monastery of Christ Church, and was much beloved by his fellow monks. He was well skilled in worldly matters and took delight in them. On the death of Archbishop Eadsige (October 1050) Ælfric was elected to the see of Canterbury by the monastic chapter of his house. In this election the clergy of the province seem to have concurred. The monks sent to Godwine, in whose earldom they were, and informed him of the canonical election of Ælfric and begged him to use his influence in behalf of his kinsman. The earl promised to do all he could in the matter. King Eadward was, however, at this time inclined to the faction which opposed the earl, and refused his request in behalf of Ælfric. In the mid-Lent meeting of the witan, in 1051, Robert of London was appointed archbishop, much to the anger of English churchmen.

[Lives of St. Edward the Confessor, ed. Luard, Rolls Ser.] W. H.

ÆLFRIC, called Bata (or the bat) (*fl.* 1005), was a monk and a disciple of Ælfric the abbot, called Grammaticus [q. v.], at Winchester, some time before 1005. From the Oxford MS. of Ælfric's 'Colloquium' it appears that Ælfric Bata added something to this work composed by his master, and, as the Grammar and Glossary of Grammaticus are combined in that manuscript with the Colloquy, it is not unlikely that Ælfric Bata copied and edited the whole collection. It has been supposed that some of the writings attributed to the master were the work of the disciple. As, however, the only ground on which this opinion rests is that it is either impossible or unlikely that they should have been written by Ælfric, archbishop of Canterbury, there is no reason for accepting it, for it is capable of ample proof that the archbishop and the grammarian were not the same person. Ælfric Bata, no less than his master, was regarded as an opponent of transubstantiation. Osbern, who wrote with the evident intention of upholding this doctrine, of which his patron, Archbishop Lanfranc, was the champion, in his 'Miracles of St. Dunstan' represents the saint appearing in a vision to a worshipper at his tomb and saying that he had been opposing Ælfric Bata, who was 'trying to dispossess the church of God.'

[For Ælfric's Colloquium, see Ælfric Grammaticus, Miracula S. Dunstani, Osbern, in Memorials of St. Dunstan, ed. Stubbs, p. 136 (Rolls Series); Wright's Biog. Lit.] W. H.

ÆLFRIC, abbot, called Grammaticus (*fl.* 1006), was a celebrated author and translator. As no name seems to have been more common at the close of the tenth century than that of Ælfric, and as it was borne by several ecclesiastics of whom some record exists, there has been much controversy about the identity of this writer. By Mores (*De Ælfrico*, &c., ed. Thorkelin, 1789), who is followed by Wright (*Biog. Brit. Lit.* i. 480), Dean Hook (*Abps. of Cant.* i. 439), and Mr. Freeman (*Norman Conquest*, i. c. 5), he has been identified with Ælfric, archbishop of Canterbury [q. v.]. This theory is impossible, for in the second preface to the 'Homilies' he speaks of the days of Æthelred as already past; and though in the earlier preface he offers his work to Archbishop Sigeric (*d.* 994), who approved it, yet the second preface was probably written at a later time, and after the death of Æthelred in 1016. Besides, we find him describing himself as abbot when writing the 'Life of Æthelwold,' bishop of Winchester, in 1005, the year in which Ælfric, archbishop of Canterbury, died. By Wharton (*Anglia Sacra*, i. 125) he is held to be one with Ælfric, archbishop of York, and this opinion is adopted by Thorpe in his preface to the 'Homilies.' Although this is not impossible, yet, as Canon Stubbs (Mosheim's *Eccl. Hist.* ed. Stubbs, ii. 86, *n.*) has pointed out, on this theory 'the archbishop would have lived to nearly ninety years of age, a fact that would have most likely been recorded if it were so.' All we know of Ælfric, archbishop of York, makes it highly improbable that he was the author of abbot Ælfric's works. Ælfric the

writer never speaks of himself by any higher title than that of abbot, and there is no reason to doubt that Dr. Lingard (*Hist. and Antiq.* ii. 453) is right in deciding that he was never raised to the episcopate. The tradition that he was archbishop of Canterbury probably arose from the use which has been made of his writings in theological controversy. It pleased those who insisted on his opinions being accepted as the doctrine of the church of England in early days to entertain the belief that he was its chief pastor. All that can be certainly known about Ælfric must be gleaned from his writings. In his early days he was taught by a secular priest, who could scarcely understand Latin. Ælfric despised the ignorance of the secular clergy. 'There was no one,' he says, 'who could write or understand Latin letters until Dunstan and Æthelwold revived learning.' Ælfric found a more capable teacher, for he became a pupil of Æthelwold. It is therefore probable that he was a monk of Abingdon, where Æthelwold was abbot. When Æthelwold was made bishop of Winchester (963), he expelled the secular clergy from the old minster, and sent to Abingdon for monks to fill their place (Vita S. Æthel. 12, in *Chron. de Abingdon*, ed. Stevenson, R.S.). Ælfric was most probably among those who came, for the next thing we know about him connects him with Winchester. Ethelmær, the ealdorman of Devonshire, the great patron of monasticism in the west, finished the monastery he was building at Cerne. At his request Ælfheah, who succeeded Æthelwold at Winchester (984–1005), sent Ælfric to rule over the new foundation. Ælfric was, he tells us, at that time 'a monk and a mass-priest.' He afterwards became abbot of Ensham, which was also founded by Æthelmær, and was completed, it is said, in 1005 (Dugdale, *Monas.* ed. 1817 &c. iii. 1). A letter to an Ælfric who was evidently a monk is attached to Ælfric's 'Glossary.' It describes the person addressed as high in favour with Cnut, and begs him to use his influence with the king to obtain his assent to a request. It is possible that this Ælfric may have been the abbot of Ensham; but it is more likely that the person addressed was the abbot of St. Albans of the same name [q. v.]. Ælfric remained on intimate terms with his patron Æthelmær and his son Æthelweard, and did much of his work in translating to please them. In the preface to his translation of Genesis he tells Æthelweard that he will not translate anything more, and says: 'I pray thee, dear ealdorman, that thou bid it me no more, lest I be disobedient to you or a liar if do it.'

The name of Ælfric has become famous from the vigour with which he opposed the doctrine of transubstantiation, and parts of his writings which treat this subject have been republished from time to time whenever any special agitation has arisen on the sacramental question in England. His school books, and especially the preface to his Grammar, show that he took a warm interest in education, which was fully in accord with the spirit of the monastic revival of his time. The employment of his talents by ealdormen and bishops is an evidence that his learning was recognised by his contemporaries. He was for the most part engaged in translation and compilation. His writings are: 1. Two books of 'Homilies,' each containing forty sermons. These he compiled and translated into English from the sermons of various Latin writers which were used in the church. He says that he undertook this work because there was little gospel light for any except such as could read Latin, save what was contained in the books translated by King Ælfred. These homilies are mostly appropriated to the different Sundays and saints days throughout the year. They are short and vigorous, and are usually filled with narrative. One of them, the sermon 'on the sacrifice,' for Easter Sunday, contains strong statements against the teaching of the Romish church on the subject of the eucharist. In this matter he probably owed much to Ratramn of Corbie (*cir.* 860), the opponent of Paschasius Radbert. In a sermon for St. Peter's day he also puts forth doctrine which is not in accord with the tenets of the church of Rome concerning that apostle. As the homilies were accepted by Archbishop Sigeric, and Ælfric was employed by other bishops, they may be held to express the teaching of the church of England at that time, even though the writer was never a bishop himself. For this reason the Paschal homily has been frequently used in controversy. It was published with other smaller translations in 1566. An interesting introduction on the state of the Anglo-Saxon church, and a recommendation signed by Matthew Parker, archbishop of Canterbury, Thomas Young, archbishop of York, and thirteen other bishops, are appended to it. The title is 'A Testimonie of Antiquitie, shewing the auncient fayth in the Church of England touching the Sacrament of the body and bloude of the Lord here publikely preached, and also concerning the Saxons time 800 years ago. Imprinted at London by John Day, dwelling ouer Aldersgate beneath S. Martyns.' Extracts from Ælfric's writings concerning the sacrament were printed in Foxe's Martyrology, ed. 1610. The

'Testimonie' has frequently been reprinted, e.g. by W. L'Isle in 1623. It was re-edited by Mr. Copinger, and published by Pickering, London, 1877. In 1715 Elizabeth Elstob, niece of the great Anglo-Saxon scholar Hickes, made two attempts to publish the 'Homilies.' She did not accomplish more than a few pages in either case. The homily for the Nativity of St. George was published by her in 1709, and was reprinted in 1839. The two books of homilies, the second containing five additional discourses in the original Anglo-Saxon, with a modern English version, were edited by Thorpe and printed for the Ælfric Society, London, 1844–46. The sermons for saints' days have been edited by Mr. Skeat for the Early English Text Society 1881. 2. 'A Treatise on the Old and New Testaments' (ed. W. L'Isle, 1623). This work has also afforded food for controversy. Mr. H. Soames in his 'Bampton Lectures' (No. 96), and in his 'Latin Church in the Anglo-Saxon Times,' declares that Ælfric followed Jerome in his opinions on the subject of canonicity; while Dr. Lingard, in his 'History and Antiquities,' maintains that he is in accord with the Tridentine dogma. 3. The 'Heptateuchus,' an abridgment and translation of the first seven books of the Old Testament, with the Book of Job, &c., edited by E. Thwaites, Oxford, 1699. 4. The Life of St. Æthelwold in 'Chron. Monasterii de Abingdon,' ii. 255, ed. Stevenson, R.S., beginning 'Alfricus Abbas, Wintoniensis alumnus.' 5. 'Excerpts from St. Æthelwold's Rule of St. Benedict,' for the monks of Ensham. A proposal for publication under the editorship of W. E. Buckley, of Brasenose College, Oxford, was put forth by the Ælfric Society. 6. 'Canons,' written for Wulfsy, bishop of Sherborn (991–1001). These canons relate to the duties of priests. They magnify the priestly office, saying that there is no difference in order between a priest and a bishop, though the bishops have distinct duties and precedence. They refer to the universal habit of the marriage of the clergy and to their worldly lives. Canon 36 contains the same teaching concerning the 'Holy Housel' as the Paschal homily. 7. A 'Pastoral Letter,' written for Wulfstan, archbishop of York (1003–1023), in which he makes the archbishop declare that he will not forcibly compel his clergy to chastity, but admonishes them to observe that rule. 8. A letter entitled 'Quando dividis Chrisma,' on the use of the holy oil. These three, 6, 7, 8, are printed in Thorpe's 'Ancient Laws and Institutes,' published under the direction of the Commissioners of Public Records, 1840. The Corpus Christi College MS. of the 'Canons' ends with the 35th; *cetera desunt*. From this Spelman printed in the 'Concilia,' vol. i., and Migne in the 'Patrologia,' vol. cxxxix. This is all that Migne publishes of Ælfric's works, on account, he says, of their anti-catholic tendency. 9. A 'Latin Grammar and Glossary,' printed by W. Somner in the 'Dictionarium Saxonico-Latino-Anglicum,' Oxford, 1659. This grammar gained Ælfric the title of Grammaticus. It is founded on the grammars of Donatus and Priscian. It was written for, and is dedicated to, the boys of England. A twelfth-century fragment of the grammar was found by Sir T. Phillipps at Worcester, and published by him under the signature T. P., London, 1838. The grammar is included in the 'Sammlung englischer Denkmäler,' Berlin, 1880. 10. The 'Colloquium,' a dialogue written by Ælfric and enlarged by Ælfric Bata, his disciple. This is an amusing reading-book, designed to help young scholars to speak Latin correctly. It contains descriptions of the daily life of men of various occupations—e.g. of the ploughman, the king's huntsman, and the monastic scholar. It is published in Thorpe's 'Analecta Anglo-Saxonica,' 1834, and in 'Altsächsische und angelsächsische Sprachproben,' Halle, 1838. 11. A treatise 'De Temporibus Anni,' published by the Historical Society of Science in 'Popular Treatises on Science during the Middle Ages,' ed. T. Wright, 1841; and one or two short letters.

[Authorities quoted above, and notices in Ælfric's own works. For fuller list of editions see Wright's Biog. Brit. Lit.] W. H.

ÆLFRIC (*d.* 1051), archbishop of York, called Puttoc, or the kite, first appears as provost of Winchester. He was consecrated to the see of York in 1023. Wharton (*Anglia Sacra*, i. 125) asserts his identity with the Abbot Ælfric, called the Grammarian [q. v.]. A refutation of this theory was put forth by E. R. Mores (published by Thorkelin, 1789), who attempted to prove that the grammarian was Ælfric, archbishop of Canterbury. The theory of Mores, which is adopted with some hesitation by Wright (*Biog. Lit.* vol. i.), seems impossible for chronological reasons. At the same time it is difficult to believe that the Archbishop of York could have been the grammarian, as he must in that case have lived to a very great age, and some record would probably have been given of this if such had been the fact. Ælfric of York was a benefactor to the collegiate churches of Beverley and Southwell. At Beverley he instituted the offices of chancellor, sacristan, and precentor, and translated the body of St. John of Beverley with great magnificence.

In 1026 he went to Rome, and obtained the pall from Pope John XIX. When Cnut wrote his letter from Rome to his English subjects, he addressed it to Ælfric as well as to Æthelnoth of Canterbury. On the accession of Harthacnut, the king sent Ælfric with Earl Godwine to disinter and outrage the body of his brother Harold. William of Malmesbury, who takes the worst view of Ælfric's character, says (*Gesta Pontif.* lib. iii.) that this base deed was done by his advice. As neither Florence nor the Chronicle mentions this, the assertion must be regarded with suspicion. In 1040, Ælfric, with others, accused Earl Godwine and Bishop Lyfing of the murder of the ætheling Ælfred, the king's half brother. Harthacnut took away the bishopric of Worcester from Lyfing and gave it to Ælfric. While Ælfric held Worcester, the men of the bishopric made an insurrection against Harthacnut. The king sent the great earls with his housecarls to lay waste the shire and slay all its men. This barbarous measure is also attributed by William of Malmesbury to the advice of Ælfric, and he says that the archbishop took this way of revenging himself on the men of Worcester because they refused to receive him as their bishop. The next year the king gave back the bishopric to Lyfing. In 1043, Ælfric assisted at the coronation of Eadward the Confessor. He died at Southwell, 22 Jan. 1051, and was buried at Peterborough. The dark character given by William of Malmesbury to Ælfric, which Mr. Freeman freely accepts (*Norman Conquest*, i. c. 6), is probably to be referred, at least to some extent, to monkish prejudice against a patron of the secular clergy. Sufficient proof of the untruth of Malmesbury's statement as to the part taken by Ælfric in the Worcester outrage seems to be contained in the silence of Florence of Worcester, who simply says that it took place while Ælfric held the bishopric, and in the words of the Worcester writer of the Chronicle, who, in recording the death of Ælfric, says: 'An exceeding pious man was he and wise.'

[Anglo-Saxon Chronicle; Florence of Worcester; William of Malmesbury, Gesta Regum, lib. ii., and Gesta Pontificum, lib. iii.; T. Stubbs, Pontif. Ebor., ap. Twysden, Dec. Script.; Simeon of Durham; Fasti Eboracenses, Dixon, ed. Raine.] W. H.

ÆLFSIGE (*d.* 959) was made bishop of Winchester in 951. On the death of Oda, which took place in 958, Ælfsige was elected to the archbishopric of Canterbury. He set out on his journey to Rome to obtain the pall. He was overtaken on the Alps by a heavy snowstorm, and died from the effects of the cold. His companions returned home safely. This is all that is certainly known about him. As Ælfsige was appointed to Canterbury during the reign of Eadwig, he probably belonged to the party opposed to the policy of Dunstan. This is sufficient to account for the dark picture given of him in later legends. His election is regarded as a postponement of the just claims of Dunstan, and is said to have been procured by simony. William of Malmesbury adds a story of his insulting the tomb and memory of his predecessor Oda, and speaks as though his death was the consequence of his sin.

[Florence of Worcester; Stubbs, Introduction to Memorials of Dunstan, Rolls Ser., and Vita S. Dunstani, auct. B., p. 37, Osbern, p. 107, Eadmer, p. 198, and William of Malmesbury, p. 294 in Memorials.] W. H.

ÆLFTHRYTH, Lat. ELTRUDIS (*d.* 929), was a younger daughter of King Ælfred. She was brought up in her father's court with her brother Eadward. Asser dwells on the care with which the brother and sister were educated. Ælfthryth learnt all that was held fitting for people of high birth to know. She studied the Psalms and English books, and, above all, the English songs which her father loved so well. Ælfthryth married Baldwin II, count of Flanders, a violent and greedy man. She received Chippenham and two other estates in Wiltshire by her father's will. In 912 she gave Lewisham with its dependencies, Greenwich and Woolwich, to the abbey of St. Peter at Ghent. Her husband, Baldwin, died in 915, and was buried in the abbey of St. Bertin. Two years after his death Ælfthryth had his body moved to Ghent and buried in the church of St. Peter. She died in 929, and was laid beside her husband. She had two sons and two daughters. Her elder son, Arnulf, succeeded his father as count of Flanders. Fifth in descent from Arnulf was Matilda, daughter of Baldwin V and wife of William the Conqueror. Ælfthryth forms, therefore, an important link in the genealogy of the royal family of England. Her second son, Adelulf, was count of Boulogne.

[Asser, de Rebus gestis Ælfredi; Æthelweard, Chron. i.; Sigebert, Chron. 918, in Recueil des Historiens, &c. viii. 310; Frodoard, Hist. iv. 10; L'Art de vérifier, &c. xiii. 282; Dugdale, Monasticon, vi. 987.] W. H.

ÆLFTHRYTH, or in Latin ELFRIDA (945?–1000), was the daughter of Ordgar, the ealdorman of Devon. Her first husband was Æthelwald, the ealdorman of the East

Anglians, who died about 962. Two years after his death she married King Eadgar. On the death of Eadgar and the accession of Eadward, the stepson of Ælfthryth, the ealdorman Ælfhere [q. v.] headed a reaction against the revived monasticism of Dunstan. As Ælfthryth was by her first marriage sister-in-law of Æthelwine, the head of the monastic party, and was also probably opposed to the election of her stepson Eadward, she no doubt upheld the cause of the monks. Eadward was slain at Corfe, and Æthelred, the son of Ælfthryth, was made king in his stead. Osbern, writing in the latter part of the eleventh century, was the first who attributed the death of Eadward to his stepmother. His statement gains additional weight by the confirmation of Florence of Worcester. The fact that the contemporary chronicler does not mention the names of the murderers of Eadward, and his statement that his kinsmen would not avenge his death, is consistent with the assertion of the guilt of Ælfthryth. And as Ælfhere, the champion of the secular clergy, joined with Dunstan in the translation of the body of Eadward, the death of the king may probably be set down to personal rather than political motives. Ælfthryth was alive in 999, but had died by 1002, as in that year her son Æthelred granted lands to the monastery of Wherwell for the good of her soul. She is represented in a new light—as a kindly grandmother to one of her son's children—in the will of Æthelstan, a son of Æthelred, who left his bequests for ecclesiastical purposes 'for the soul of Ælfthryth, my grandmother who afed me.' This is all that is really known about her. She is the subject of a romance told by William of Malmesbury, and improved on by later writers. The growth of this romance has been discussed in an essay by Mr. Freeman, who believes the story to contain germs of truth, and infers from it that Ethelwald in some way met with a violent death, and that there was some canonical impediment to the second marriage of Ælfthryth with Eadgar.

[A.S. Chron.; Florence of Worcester; Osbern, Vita Dunstani, see Introd. by Dr. Stubbs in Memorials of Dunstan, Rolls Series; Wharton's Anglia Sacra, ii. 113; William of Malmesbury, ii. 165; Gaimar, 3605; Bromton, ap. Twysden, Dec. Script., 865; Codex Dipl. iii. 314, 322, 364; Freeman's Historical Essays, i. 15.] W. H.

ÆLFWEARD (*d.* 1044), bishop of London, was a monk of Ramsey. He was made abbot of Evesham by King Æthelred in 1014. He found his monastery in a distressed state. Twice the monks had been turned out of their house, their last expulsion being the work of Ælfhere, the ealdorman of the Mercians. The powerful Godwine of Lindesey unlawfully seized and kept many of its estates. By the king's help Ælfweard managed to oust Godwine and recover the property of his house. He was also successful in resisting the claim of the bishop of Worcester over the abbey, and asserted its liberty by appointing the prior Avitius dean of the vale of Evesham. He added a guesthouse to the buildings of the abbey. Cnut, who is said to have been a kinsman of Ælfweard, enriched Evesham with many gifts for his sake. Ælfweard also was liberal in his benefactions; some of these were books, and others relics of saints, of which he was a great collector. He was made bishop of London in 1035, but retained his position as abbot. On the death of Harold in 1040 Ælfweard was sent on an embassy to Harthacnut, who was then at Bruges, to invite him to take possession of the throne. Short as the voyage was, it was long enough to admit the interruption of a storm, which was stilled by a miracle. At the close of his life Ælfweard fell sick of leprosy, a judgment, it is said, inflicted on him by the vengeance of a departed saint and virgin, whose resting-place the bishop disturbed and plundered in his eager desire for the acquisition of relics. In his misery he gave up, it appears, his office of abbot, and applied as a favour for admission into the house over which he had long and liberally presided. The monks, however, refused to take him in. As a punishment for their ingratitude he took away all the books and sacred vessels with which he had enriched the abbey, together with some, it is said, which had been given by other benefactors. Taking these treasures with him, he had himself carried to Ramsey, where he found a welcome. There he died, 27 July 1044, and there he was buried.

[Hist. Rames., Gale, XV Scriptores, 447–452; Chron. Abb. de Evesham, R.S., 81–85; Simeon of Durham, Twysden, Dec. Script. 182; Dugdale, Monasticon, ed. 1817, seq. ii. 2; Freeman, Norman Conquest, i. 568, ii. 69.] W. H.

ÆLFWIG (*d.* 1066), abbot of New Minster, was the uncle of Harold, and was probably the brother of Earl Godwine. He was made abbot in 1063. When Harold marched to meet the Normans, Ælfwig joined him with twelve of his monks, wearing coats of mail over their monastic garb, and with twenty armed men. He and his monks fell fighting at Senlac. After the battle their bodies were recognised by the habit of their order, which was seen beneath their armour. The Conqueror punished

the convent severely for the part which it had taken in resisting his invasion.

[Liber de Hyda, ed. Edwards, R.S.; Destructio Monast. de Hida, Dugdale, Monasticon, ii. 437; Freeman, Norman Conquest, vols. ii. and iii.]
W. H.

ÆLFWINE (*d.* 1047), bishop of Winchester, one of the priests or chaplains of Cnut, was made bishop of Winchester in 1032, and died in 1047. He is said to have been a monk and sacristan of the monastery of St. Swithin's, the cathedral church of Winchester. He is made the lover of Emma, the widow of Æthelred and Cnut, in the famous legend of her ordeal. Emma fell under the displeasure of her son Eadward in 1043, and passed the rest of her life in retirement at Winchester, which was the natural place for her abode. In order to make the relations between the bishop and the lady perfectly intelligible, the legend-mongers represent Ælfwine as her kinsman, and allege that he came over from Normandy with her; that he was then a layman, and that before he became a monk he was earl of Hampshire. The whole story is unhistorical. It is one of the most famous legends of our early history, and was the subject of a ballad said to have been sung at Winchester, in 1333, at the enthronement of Adam of Orlton.

[Anglo-Saxon Chron.; Ann. Winton. ap. Annales Monast. ii. 21, ed. Luard, R.S.; Rudborne, Hist. Maj. ap. Wharton's Anglia Sacra, i. 233; Higden, Polychronicon; Warton, History of English Poetry, i. 87.]
W. H.

ÆLLA (*d.* 514?), a Saxon ealdorman, landed in Britain with his three sons in 477. The place of his landing, Keynor, or Cymen's ora, preserves the name of his eldest son. Ælla defeated the Britons, and made them flee for shelter to the great forest of the Andredsweald. The invaders established themselves along the coast, and were called South Saxons. They made slow progress in the work of conquest. Many native princes combined together against them, and, in 485, fought with Ælla and his sons 'near the bank of Mearcrædsburn.' The battle was bloody and indecisive. Ælla found his forces so much weakened that he sent for help to his countrymen across the sea. His invitation was answered by a large Saxon immigration. With this reinforcement Ælla and his son Cissa, in 491, laid siege to the strong city of Anderida. The city was girt by Roman walls, of which large portions still remain. The defence was obstinate. Henry of Huntingdon records the traditional details of the siege. The population was thick, for Anderida stood in the midst of a mining district. When the city fell, Ælla 'slew all that dwelt therein, so that not one Briton was left there.' The overthrow of Anderida raised Ælla to the kingship of the South Saxons. He is said to have helped the West Saxons in 508 in their struggle with Natanleod. Ælla was looked on as the head of all the Teutonic settlers in Britain, and is reckoned as the first Bretwalda. He died about 514, and was succeeded by his third son, Cissa.

[Anglo-Saxon Chron.; Henry of Huntingdon, lib. ii.; Bede, Hist. Eccles. lib. ii. cap. 5.]
W. H.

ÆLLA (*d.* 588), king of the Deirans, was the son of Iffa, ealdorman of the Deirans, an Anglian tribe settled in the country called in later times the East Riding of Yorkshire. On the death of Ida, the Deirans cast off the Bernician supremacy, and, in 559, Ælla was made the first Deiran king, while the descendants of Ida continued to reign in the northern kingdom. It may be that the rivalry of these two Anglian kingdoms was the determining cause of the introduction of Latin Christianity into England, by sending into slavery those Anglian youths who excited the interest of Gregory in the market at Rome. Gregory, after playing on the name of their people, asked of what tribe they were, and being told that they were of Deira, he declared that they must be delivered from wrath. Next he asked the name of their king. 'Ælla,' was the answer. 'Then,' said he, 'Alleluia should be sung in that land.' Ælla did not live to see this come to pass. On his death, in 588, the Bernician king Æthelric subdued Deira. The two sons of Ælla fled into exile. The younger of them, Eadwine, was destined to return and reign gloriously. A daughter of Ælla named Acha married Æthelfrith, the son and successor of Æthelric, and had several sons by him. One of these was Oswald, under whose rule both the Northumbrian kingdoms were united.

[Anglo-Saxon Chron.; Florence of Worcester; Bede, Hist. Ecc. ii. 1, iii. 6; Green, Making of England, c. 5 and 6.]
W. H.

ÆLLA (*d.* 867), though not of royal blood, was chosen king by the Northumbrians, when they deposed Osberht. While Northumbria was divided between the parties of the two kings, the Danish host, which had wintered in East Anglia, crossed the mouth of the Humber and took York. By the intervention of the chief men of the land peace was made between the rival kings. They joined their forces, and drove the Danes into York. Part of their army succeeded in

entering the city. But the Danes rallied, and after a fierce battle the Northumbrians were defeated with great slaughter. Both Ælla and Osberht were slain. This victory established the Danish power in Northumbria. This is all that is really known of Ælla. Different stories are told of him and of the cause of the Danish invasion. It is said that he caused the sea-king, Ragnar Lodbrog, to be bitten to death by serpents; that the sons of the hero came to avenge their father's death; that they took Ælla alive, and slew him in the barbarous manner described as carving an eagle on him. Another story makes Ælla violate the wife of a rich merchant of York, who avenged the wrong by calling in the invaders. This story may be compared with many others which attribute successful invasions to vengeance taken for personal wrong, and especially with the famous story of Count Julian.

[Anglo-Saxon Chron.; Asser, de rebus gestis Ælfredi; Simeon of Durham; Henry of Huntingdon, lib. v.; Saxo Gramm. ix. 176, 177; Peter Olafsson, in Langebek, Scriptores Rer. Dan. i. 111; Gaimar, 2598–2830; Mon. Hist. Brit. pp. 795–798.] W. H.

ÆLNOTH (*fl.* 1085–1109), monk and biographer, was born at Canterbury, spent his prime in Denmark, and was, perhaps, prior of the convent of St. Canute in Odense. His life of St. Canute the Martyr is dedicated to King Nicholas (1105–1134), but appears to have been written in the reign of Eric, his predecessor. Langebek agrees with Bartholinus in fixing 1109 as the date of the dedication. He there speaks of having lived twenty-four years in Denmark, which would make 1085 the year of his removal from England. This is about the date at which he places the removal to Denmark of relics of St. Alban, and the probability is that he accompanied them. His sole work is the 'Historia Ortus, Vitæ et Passionis S. Canuti.' It was first published at Copenhagen in 1602; was republished in 1631; formed a supplement to Jo. Meursii 'Hist. Danica,' Florence, 1746; and was first accurately edited in the Bollandist 'Acta Sanctorum' (10 July), by J. B. Sollerius.

[Bircherod in Westphalen's Monumenta Inedita Rer. Germ. præcip. Cimbric. et Megapol., Leipzig, 1739–45; Langebek and Suhm's Scriptores Rer. Danic. Med. Æv., Copenhagen, 1772 ff.] A. G.

ÆLSINUS (10th cent.), Anglo-Saxon miniaturist, was a monk of New Minster, or Hyde Abbey, Winchester. In a Miscellany among the Cotton MSS. in the British Museum (Titus, D. xxvii.) there is an 'Office of the Holy Cross,' written by Ælsinus for Ælfwine, afterwards abbot of Hyde. It is ornamented with miniatures of the Crucifixion and the Blessed Trinity. The miniatures are in outline of a greenish tint, and the composition of both is very pleasing. Prefixed to the 'Office' is a calendar commencing in 978, which is probably the date of the 'Office.'

[Paper by Gage in Archæologia, xxiv. 40.] C. M.

ÆSC, or **OISC** [Ash] (*d.* 512?), the son of Hengist, ealdorman of the Jutes, landed with his father at Ebbsfleet in 449. War broke out between the new settlers and the natives in 455. The Jutes met the Britons at Aylesford. Horsa, the brother of Hengist, fell in the fight, but the Jutes gained the day. The consequence of this victory was that Hengist and Æsc were made kings of their people. In this change of title from ealdorman to king is contained the first institution of the English kingship. Hereditary succession was secured by the association of Æsc with his father in the new dignity. Æsc took part with Hengist in the battle of Crayford in 457, and the two kings inflicted so decisive a defeat upon the Britons that they 'forsook Kentland, and with much fear fled to London.' After this, however, the energy of Aurelius Ambrosianus infused new spirit into the natives, and the tide of Jutish conquest received a sharp check. By 465 the fortune of the war had again changed, and Hengist and Æsc won a great battle at Wippedsfleet, where twelve of the Welsh leaders were slain. The conquest of Kent was secured by another victory of the Jutish kings in 473, and 'the Welsh fled from the Angles like fire.' During the lifetime of his father, Æsc probably reigned as under-king over a division of the Kentish men, and his kingship may perhaps indicate the existence of a tribal division, which is said to be marked by the later kingdoms of the East and West Kentings of the eighth century, and to be preserved in the ecclesiastical arrangement which fixed the two sees of Canterbury and Rochester in the two divisions of the shire. In 488 Hengist died. Æsc succeeded to the kingdom, and reigned for twenty-four years. Henry of Huntingdon says that his reign was glorious, and the assertion is confirmed by the fact that Æsc's successors, the kings of the Kentish men, took the patronymic of Oiscingas or Æscingas.

[Anglo-Saxon Chron.; Bede, Hist. Ecc. lib. ii. cap. 5; Guest, Early English Settlements; Green, Making of England, c. 1.] W. H.

ÆTHEL- [See ETHEL-]

ÆTHELSTAN. [See ATHELSTAN.]

AFFLECK, SIR EDMUND (1723?–1788), admiral, fifth son of Mr. Gilbert Affleck, of Dalham Hall, Suffolk, was raised to the rank of lieutenant in July 1745, commander in May 1756, and captain 23 March 1757; but though he served throughout the seven years' war, first in the Mercury of twenty guns, and afterwards in the Launceston of forty, he had no opportunities for distinction. During the years of peace he continued still actively employed, and in 1778 was appointed to the Bedford, seventy-four, and sailed with Vice-Admiral Byron for North America. After refitting at New York Byron took the fleet to sea in October; it was dispersed in a violent gale of wind, and the Bedford so shattered that she had to make the best of her way home. She was thus in the Channel with Sir Charles Hardy in the ignominious campaign of 1779, and afterwards formed part of the force with which Sir George Rodney was sent out to relieve Gibraltar. When they fell in with the Spanish squadron off Cape St. Vincent on 16 Jan. 1780, and when Rodney made the general signal to chase, the Bedford was the first ship that got in amongst the retiring enemy, and the conduct of Affleck at once pointed him out as a man of remarkable energy and decision. After the relief of Gibraltar the Bedford returned to England, and was again sent out to North America with Rear-Admiral Graves, to reinforce the squadron with Arbuthnot in Gardiner's Bay. In the following January, whilst out on a cruise looking for some expected French transports, the Bedford was dismasted in a violent gale, which at the same time drove the Culloden on shore. The Culloden's masts were, however, fortunately saved, and when the bad weather which lasted through February had quieted, they were used to refit the Bedford, which, by a brilliant display of energy and seamanship, was got ready for sea and sailed with the squadron on 10 March 1781. In the action of the 16th [see ARBUTHNOT, MARRIOT] the Bedford was in the rear of the line, and, owing to the peculiar tactics devised by the admiral, had no effective share. Affleck was afterwards, and throughout the summer, employed as commissioner of the port of New York, with a broad pennant on board any opportune small craft; whilst the Bedford went to sea with the fleet in September. Afterwards, however, he resumed the command of the Bedford, having now the established rank of commodore, and on 12 November sailed with Sir Samuel Hood for the West Indies. He had a very important share in the repulse of the French at St. Christopher's on 26 Jan. 1782. 'The enemy,' wrote Sir Samuel Hood, 'gave a preference to Commodore Affleck; but he kept up so noble a fire and was so well supported by his seconds, Captain Cornwallis and Lord Robert Manners, that the loss and damage sustained in those ships were very trifling, and they very much preserved the other ships in the rear.' On retreating from St. Christopher's, Hood's squadron joined Sir George Rodney, and formed part of the fleet which fought to leeward of Dominica on 9 and 12 April 1782. In these actions, and more especially in the decisive one of the 12th, Affleck particularly distinguished himself; and by his promptly taking on himself to pass through a gap in the enemy's line, at almost the same moment that Rodney, unseen in the smoke, passed through another, contributed in a very marked degree to the decisive character of the victory. For this important and distinguished service he was rewarded with a baronetcy. He remained on the station till the peace, and on his return to England became, in 1784, rear-admiral of the blue. He, however, never hoisted his flag, and died 19 Nov. 1788.

[Official Letters, &c. in the Public Record Office.] J. K. L.

AFFLECK, PHILIP (1726–1799), admiral, younger brother of the last [see AFFLECK, EDMUND], went to sea, in the first instance, in the service of the East India Company, and, having afterwards entered the navy, became a lieutenant in May 1755. At Louisbourg, in 1758, he attracted the notice of Boscawen, by whom he was made a commander, and whom, in command of the Grammont sloop, he accompanied to the Mediterranean in the following year. After the defeat of De la Clue, on 18 Aug. 1759, he was again promoted by Boscawen, and was shortly afterwards appointed to the Panther, of 60 guns, and sent out to India, where, for the next two years, he served under the orders of Admirals Steevens and Cornish. He had no further service till he was, in 1779, appointed to the Triumph, 74, in the Channel Fleet under Sir Charles Hardy. In the spring of 1780 he was sent out to the West Indies to reinforce Sir George Rodney, and was with him in the rencounters with Guichen on 15 and 19 May, in his visit to New York in September, at the capture of St. Eustatia in the following February, and returned with him to England in August 1781. He obtained his flag in 1787, and in 1790 went out to the West Indies as commander-in-chief. On his return in 1793 he was appointed one of the lords of the admiralty

under the Earl of Chatham, and continued in that office till 1796, when he retired into private life. He had attained the rank of admiral of the white when he died on 21 Dec. 1799.

[Charnock's Biographia Navalis, vi. 346; Naval Chronicle, xxi. 445.] J. K. L.

AGARD or **AGARDE**, ARTHUR (1540–1615), a distinguished antiquary and deputy-chamberlain in the Exchequer, was descended from an ancient Derbyshire family (CAMDEN, *Britannia*, ed. Gough, ii. 306), and was born at Foston in 1540. He was probably at one time a 'scholar of Cambridge,' but no details are known of his university career (COLES, *MS. Athen. Cantab.* i. 37). Educated for the law, he became at an early age clerk in the Exchequer; it has been repeatedly stated on Wood's authority that in 1570 he was promoted by Sir Nicholas Throckmorton, the chamberlain of the exchequer, to the office of deputy-chamberlain, and that for forty-five years he continued to fill this position. But his patent of appointment in the Pell office proves conclusively that he succeeded one Thomas Reve in the deputy-chamberlainship on 11 July 1603 (PALGRAVE, *Antient Kalendars of the Exchequer*, iii. 451).

Agard's energies were chiefly devoted to preparing catalogues and other aids for succeeding keepers of the rolls, and for students of the state papers at the Tower or at the Palace and Chapter House of Westminster. Three years he spent in making, with the assistance of Sir Walter Cope and Sir Robert Cotton, a catalogue of the records in the Four Treasuries of the Exchequer, as the chief muniment rooms were called, and in drawing up a complete list of all leagues and treaties of peace, of all 'intercourses' and marriages arranged between England and other countries down to the end of the sixteenth century. Both these compilations, of which the latter is still of use to the student, were published, shortly after his death, in Powell's 'Repertorie of Records,' in 1631, and were reprinted in 1772 by Sir Joseph Ayloffe in his 'Calendars of Ancient Charters;' Agard's catalogue of the records was again reissued by the record commissioners in 1836. Many manuscript copies of these works are preserved in the British Museum (*Harleian MS.* 94; *Lansd. MSS.* 137 and 799; *Addit. MSS.* 25, 256). Agard also put together an 'Abbreviatio Placitorum in Banco Regis, 1272–1307' (*Addit. MSS.* 25, 160), and translated the statute as to weights and measures (*Harl. MS.* 251). Neither of these has been printed, and several transcripts of documents in Agard's handwriting, and stated to have been 'revised, repaired, and sorted' by him, are also extant in manuscript (*Harl. MSS.* 94 and 293). Five folio volumes, containing numerous and valuable extracts from ancient records, some in print and some in manuscript, with charters and deeds of various dates from the Conquest onwards collected by Agard, are now among the Stowe MSS. recently purchased from the Earl of Ashburnham for the British Museum. A few of Agard's manuscripts of like character are in the Ashmolean collection at the Bodleian Library. To the elucidation of the Domesday Book Agard gave especial attention, and prepared a Latin treatise upon it, 'which,' an old writer says, 'if you peruse it, it will ready the searcher for the reading and for the better understanding thereof' (POWELL'S *Repertorie of Records*, p. 133). Its object was to explain obsolete words in the Survey, the etymology of its title, the mode of its compilation, and its general uses. It was printed by Roger Gale as an appendix to his 'Registrum Honoris de Richmond' in 1722 (App. I. pp. 1–7). A copy is among the Cottonian MSS. (*Vitell.* C. ix.).

Agard was probably one of the earliest members, as he was subsequently one of the most active supporters, of a society of antiquaries founded by Archbishop Parker in 1572 (*Archæologia*, i. iii), and including among its members at a little later date Camden, Selden, Stow, Spelman, and Cotton. All of these, and especially the last, with whom he lived on terms of the utmost intimacy, were friends of Agard and warm admirers of his industry. Camden called him *antiquarius insignis* (qu. by WOOD, *Athen. Oxon.* ii. ed. Bliss, 427), and Selden referred to him as 'a man known to be most painful, industrious, and sufficient' in archæological matters (*Titles of Honour*, 1614, Index, s.v. 'Gervasius'). For the meetings of this society Agard prepared many elaborate papers on antiquarian topics. During Easter Term, 1591, he read papers there on the antiquity and privileges of the Houses or Inns of Court, and on the antiquity of shires in this country. In 1599 he discussed the terms defining the dimensions of land in England. Five years later, just before the society dissolved, he explained the diversity of the names of this island, and, about the same time, the authority, office, and privileges of English heralds. None of his writings were printed in his lifetime, but these five essays were published by Thomas Hearne in his 'Collection of Curious Discourses written by eminent Antiquaries' (pp. 29–33, 70–81, 100–107, 157–165) in 1720. Another paper, probably read before the same society, on the antiquity of parliament, was printed by Doddridge, with five

other antiquarian essays on the question, in a volume on the subject in 1658; and again in 1775, in a later edition of Hearne's 'Collection' (pp. 295–9). Other articles, prepared by Agard—on the antiquity of arms in England (2 Nov. 1598), on the antiquity of the christian religion in England, on stewards, on barons, on dukes, on castles, on funeral ceremonies, on epitaphs, on the offices of constable and marshal, on lawful combat, on seals, on sterling money, and on forests and forest laws—were printed for the first time in 1775 in the revised edition of Hearne's 'Collection,' and many of them are now among the Harleian MSS. (*Harl. MS.* 5177, fol. 131 et seq.). A French treatise of apparently greater pretensions is also to be numbered among Agard's contributions to historical literature. It bears the title 'Aduertissements pur vn Roy ou Prince,' and was dedicated 'a haut et puissant Seign^r Henry, Prince de Galles,' the eldest son of James I. From the address to the prince we gather that the work was completed in 1612. It is now preserved in manuscript in the library of Trinity College, Cambridge, to which it was probably presented by the son of Sir Adam Newton, Prince Henry's tutor; it has never been printed.

All Agard's original English writings are characterised by a pleasant fluency of style and a careful arrangement of recondite facts; but modern historical scholarship has falsified many of his conclusions, and he made some distinct errors (*Archæologia*, i. 345, xiv. 164). He must, however, be credited with considerable critical acumen, and the first discovery of the true authorship of the well-known tract, 'Dialogus de Scaccario,' which had been erroneously assigned to Gervase of Tilbury, is ascribed to him by both Selden (*Titles of Honour*, 1614, Index, s.v. 'Gervasius') and Madox (*Firma Burgi*, 1726, Pref.).

Agard died towards the end of August 1615, at the age of seventy-five (*Cal. State Papers*, 1611–18, p. 305). On the death of his wife in 1611 he caused a monument to be erected to her memory in the cloisters of Westminster Abbey, near the Chapter House, and there, where his life was mainly spent, he was buried. His tomb was inscribed with the words 'Recordorum regiorum hic prope depositorum diligens scrutator' (Stanley, *Memorials of Westminster Abbey*, p. 443). He bequeathed eleven of his manuscripts to the Exchequer Office, and the rest to his friend, Sir Robert Cotton. The majority of them have since passed to the British Museum.

[Biographia Britannica; Rev. Joseph Hunter, in S. D. U. K. Biog. Dict.; Archæologia, i. vii; Wood, Athen. Oxon. ed. Bliss, ii. 427–8; Rymer's Fœdera, xvi. 497; Lysons's Magna Britannia, v. 253; Bolton Corney on Rose's Dictionary, pp. 21–3; Chester's Registers of Westminster Abbey (Harleian Soc.), pp. 110, 112, 151; information from W. Aldis Wright, Esq., of Trinity College, Cambridge, and G. F. Warner, Esq., of the British Museum.] S. L. L.

AGAS, RADULPH or **RALPH** (1540?–1621), a land-surveyor, who rose to eminence in the reign of Queen Elizabeth by making maps of London and the two university towns. He was a native of Stoke-by-Nayland, in Suffolk, and it is probable that his birth occurred between the years 1540 and 1545. In 1566 he began to practise as a land-surveyor. It appears that he used to reside chiefly in Suffolk, coming up to town in term time to obtain orders. In the Lansdowne and the Additional MSS. there are several original documents written in a very neat hand by Agas himself. The first is a letter, dated 22 Feb. 1592–3, and addressed to Lord Burghley, lord high treasurer to Queen Elizabeth. It is entitled 'A Noate for the Perfection of Lande Measure, and exact Plattinge of Cities, Castels, Honors, Lordshippes, Maners, and Landes of all sortes.' In this quaint description of the manner of surveying lands, the writer speaks of the 'profitable staff' and the 'theodolite' of some 20 inches in diameter, with a protractor of one foot at least. He adds that 'the measure attendinge uppon this instrument is of steele wier toe pole longe lincked foote by foote, excepte the halfe foot at either ende.' The next document in point of date is addressed to the same nobleman. It is dated in pencil 1597. In this he speaks of his labours in the Fenlands, and states how he had plotted out the ground, gauged the quantity of the waters, the ebbs and flows, and the daily abuses of the landholders; and, while thanking his lordship for bounties already bestowed, alludes to a considerable sum still owing to him for his services. There is also a document in the form of an advertisement printed on a half-sheet quarto, to be issued to his patrons. In this he describes himself as of Stoke-next-Nayland in Suffolk, and asserts that he had practised in survey for more than forty years. He states that he had a perfect knowledge of customary tenures and titles of all kinds, that he was a good penman and well acquainted with old records. In another manuscript, dated 1606, there is an opinion given by him to the commissioners appointed to inquire into the question of concealed lands belonging to the crown. On 17 Nov. 1606, we find him lodging in London at the sign of the 'Helmet' in Holborn, at the end of Fetter Lane; and if we desire to

learn what manner of man he was, his qualities, abilities, and pursuits, he has left us ample means of doing so, in a very quaint document issued doubtless as an advertisement. From this it becomes evident that he entertained a very good opinion of himself. Besides his knowledge of surveying, he was able to read old records, and to restore any that were worn, 'obliterated, or dimmed,' as well as to make calendars to them. He could find the weight and measure of any solid body. He was clever at arithmetic, and was an adept 'in writing smaule, after the skantelinge & proportion of copiynge the Oulde & New Testamentes seven tymes in one skinne of partchmente, without anie woorde abreviate or contracted, which maie also serve for drawinge discriptions of contries into volumes portable in verie little cases.' He had a receipt for the preservation of the eye; he could remove and replant without injury trees of a ton weight; and had had forty years' experience in his profession. It is clear, however, from some documents first published by Mr. Peter Cunningham, that the life of Agas was by no means free from troubles. He had married the widow of John Payne, of Stoke-by-Nayland. Family disputes arose as to the disposition of Payne's property, and in one of these quarrels Agas's brother-in-law, Ives, was wounded in the back with a pitchfork. Eventually the matter came before the Court of Star Chamber. In the bill presented to the court Agas and his sons were described as the most pestilent fellows in the neighbourhood, and Agas himself as 'one that in former times hath used the office of magister, and was sometymes parson of Dereham, in the county of Norfolk, being deprived of his benefice for his lewd life and bad conditions, and being deformed in shape and body as in conditions.' The answer of the defendants in the suit asserted that many of the allegations in the bill were absurd, ridiculous, and untrue, and further, 'that the same Radulph Agas was never a parson of Dereham in Norfolk, neyther had anything to do eyther with the church, personage, or minister there; neither was ever deprived from any church or benefice whatsoever, as is falsely and maliciously in the said bill suggested and intended. And touching the infirmity and bodily weakness of the same Radulph Agas, one of the defendants, he saith, that as he received the same by the providence of God in his mother's wombe, so hath he always with humble thanks to his Creator willingly borne and suffered that his infirmity.' The decision of the Star Chamber is not known, as the records of that tribunal are lost.

Agas died at Stoke-by-Nayland, 26 Nov. 1621.

He published: 'A Preparative to Platting of Landes and Tenements for Surueigh. Shewing the diversitie of sundrie instruments applyed thereunto. Patched vp as plainly together, as boldly offered to the curteous view and regard of all worthie Gentlemen, louers of skill, And published instead of his flying papers, which cannot abide the pasting to poasts,' Lond. 1596, 4to. This was written at his 'lodging at the Flower de Luce, ouer against the Sunne without Fleetbridge.' It is only an admonitory essay, and the author says he contemplated writing a full technical treatise on the subject.

His chief claim to remembrance, however, rests on his celebrated maps, or rather bird's-eye views, of London, Oxford, and Cambridge. The earliest was the plan of Oxford, dated 1578, of which a copy is preserved in the Bodleian Library. A copy, probably unique, of the plan of Cambridge, dated 1592, is also preserved there. These extremely curious and valuable maps were bequeathed to the Bodleian Library by Dr. Rawlinson. Having become decayed and dilapidated by exposure, they were some years ago carefully mounted on canvas, on a wooden frame, and covered with glass; by which means they are effectually secured from further injury of the same kind. The plan of Oxford was re-engraved by Robert Whittlesey, at the charge of the university, in 1728. This plate was destroyed in the fire at Mr. Nichols's in 1808. Of the celebrated plan of the cities of London and Westminster, the borough of Southwark, and parts adjacent, two copies have been preserved, one of which is to be found in the Pepysian collection at Magdalen College, Cambridge, and the other is the property of the Corporation of London. There has been much dispute as to the exact date of this admirable view of the metropolis of England as it existed in the time of Queen Elizabeth; and Mr. W. H. Overall, F.S.A., after a careful examination of all the facts, comes to the conclusion that it could not have been prepared earlier than about the year 1591. The map is 6½ feet long and 2 feet 4½ inches wide, and is printed from wooden blocks. In 1737 George Vertue, the engraver and antiquary, published a pretended copy of Agas's map of London, stating that it was executed in 1560, and that it gave a true representation of the metropolis as it existed at the beginning of Queen Elizabeth's reign. Vertue crowned his pretended copy with the date 1560 in Roman numerals, made palpable alterations and omissions in order that he might retain the delusive date,

and took other unwarrantable liberties with the object of disguising the fraud. The unhappy result of this tinkering of the original design was that numerous subsequent antiquaries were victims of the deception. Mr. Overall is of opinion that Vertue, having become possessed of the parts of a copy of the map made by some unknown Dutch engraver in the reign of William III, caused them to be 'tinkered,' probably for the purpose of deceiving his antiquarian friends. Of course the numerous copies of the spurious map issued by Vertue are of little or no value; but lovers of antiquity may now consult a correct facsimile of Agas's original plan which has been published with the following title:

'Civitas Londinum. Ralph Agas. A Survey of the Cities of London and Westminster, the Borough of Southwark, and parts adjacent in the reign of Queen Elizabeth, published in fac-simile from the original in the Guildhall Library, with a biographical account of Ralph Agas and a critical and historical examination of the work and of the several so-called reproductions of it by Vertue and others. By William Henry Overall, F.S.A., Librarian to the Corporation of London. The fac-simile by Edward J. Francis.' Lond. 1874, 4to.

Agas likewise executed a plan of Dunwich, in Suffolk, which was engraved for Thomas Gardner's history of that town (1744). The original afterwards came into the possession of Mr. David Elisha Davy, the Suffolk antiquary. Agas's 'Supervisio Manerii de Comerde Magna, alias Abbas Haule, co. Suff.' is preserved in MS. Sloan. 3664.

[Overall's Biography of Agas; Overall's paper read before Society of Antiquaries, Dec. 11, 1873; MS. Lansd. 73, f. 107; 84, f. 69; 165, f. 91; MS. Addit. 12497, f. 342, 346; 19165, f. 127; Biog. Dict., Soc. D. U. K.; Gent. Mag. N.S. xii. 349, 463, 592, xxxv. 468, 578; Bolton Corney, on the New [Rose's] Biog. Dict. (1839), 23, 31–34; Gough's British Topography; Macray's Annals of the Bodleian Library, 335; Dodd's Connoisseur's Repertory, vol. i.; Brayley's Londiniana, i. 81*–84*; MS. Addit. 19165, f. 127; Notes and Queries, 3rd series, xii. 504; Gardner's Historical Account of Dunwich (1744); Ames's Typog. Antiquities, ed. Herbert; MS. Sloan. 3664; Bryan's Dict. of Painters and Engravers, ed. Stanley (1849), p. 679.] T. C.

AGASSE, JAMES LAURENT (*d.* 1846?), animal and landscape painter, was born at Geneva, and received his first instruction in the public art school of that city. Whilst still under twenty he went to Paris, in order that there, in the veterinary school, he might make himself fully acquainted with the anatomy of the horse and other animals. He seems to have subsequently returned to Switzerland. The 'Tübinger Morgenblatt' (1808, p. 876) says that 'Agasse, the celebrated animal painter, now in England, owed his fortune to an accident. About eight years ago, he being then in Switzerland, a rich Englishman asked him to paint his favourite dog which had died. The Englishman was so pleased with his work that he took the painter to England with him.' Nagler says that he was one of the most celebrated animal painters at the end of the last and the beginning of this century. In Meusel's 'Neue Miscellaneen' (viii. 1052 et seq.), a comparison is instituted between Agasse and Wouvermans, wholly in favour of the former. In that partial article much is said of his extreme devotion to art, of his marvellous knowledge of anatomy, of his special fondness for the English racehorses, and his excellence in depicting them. He appears first in our Academy catalogues in 1801 as the exhibitor of the 'Portrait of a Horse,' and continued to exhibit more or less until 1845—a fact inconsistent with Nagler's statement that he died 'about' 1806. In the catalogues his name is given as J. L. Agasse or Agassé. The number of times Agassé changed his address confirms Redgrave's assertion that 'he lived poor and died poor.' The writer of the panegyric already quoted says, however, that it was not for bread or for gain that he laboured, but that he was urged forward by the resistless force of natural genius. Altogether there is sufficient evidence that he was in his day a noteworthy painter, but no material for an unbroken record of his life.

[Nagler, Allgemeines Künstler-Lexicon, 1872, gives an account *inter alia* of his engraved works; Füssli, Neue Zusätze zu dem allgemeinen Künstler-Lexicon; Tübingen Morgenblatt, 1808, p. 876; Meusel, Neue Miscellaneen, viii. 1052; Fiorillo, Geschichte der Mahlerey, v. 841, speaks of Agasse and Charles Ansell as the most celebrated English animal painters; Redgrave's Dictionary.] E. R.

AGELNOTH. [See ETHELNOTH.]

AGGAS, EDWARD (*fl.* 1564–1601), bookseller and printer, son of Robert Aggas, of Stoke-near-Nayland, in Suffolk, and most likely a relative of Ralph Aggas [see AGAS, RALPH], who was a native of the same place. He was apprenticed to Humphrey Toy, stationer and citizen of London, for nine years, from Easter 1564, and probably took his freedom of the company about the period covered by the break in the records. We find him taking apprentices himself in 1577 and 1580, and down to 1601 his name appears from

time to time in the registers (Arber's *Transcript*, vols. ii. and iii.). He brought out many theological works and translations from the French; to some of the latter the letters E. A. are affixed, giving rise to the opinion that they were translated by Aggas himself. Ames says that he was more of a bookseller than printer (*Typogr. Antiq.*, ed. Herbert, p. 1167), and dwelt at the sign of the Dragon in the west end of St. Paul's Churchyard. His device was a wyvern rising out of a ducal coronet, being the arms of the Cliffords, earls of Cumberland. His son, Elmore Aggas, was apprenticed to Gregory Seton for eight years, from 1 Nov. 1603 (Arber, ii. 274).

[For Aggas as a translator, see Collier's Extracts from the Registers of the Stationers' Company (Shakespeare Soc.) ii. 42; and Collier's Bibl. Account of Rarest English Books, ii. 171.]

H. R. T.

AGGAS, or ANGUS, ROBERT (*d.* 1679), landscape and scene painter, was considered a good landscape painter, both in oil and in distemper, and skilful in introducing architecture into his compositions. He was employed by Charles II as a scene-painter for the theatre in Dorset Garden. He was also employed at the Blackfriars and Phœnix Theatres. A landscape by him is preserved in Painter-Stainers' Hall. He died in London in 1679, aged about 60.

[Walpole's Anecdotes of Painters, p. 183 note; Redgrave's Dict. of Artists of the English School.]

C. M.

AGLIO, AUGUSTINE (1777–1857), painter, decorator, and lithographer, was born at Cremona and educated at Milan. About 1801 William Wilkins, the architect, afterwards R.A., made his acquaintance abroad, and travelled with him in Italy and Greece. Aglio executed in aquatint the illustrations to Wilkins's 'Magna Græcia.' He returned to Rome in 1802, and afterwards came to England, where he settled and spent the remainder of his life. He decorated the Opera House in 1804, Drury Lane Theatre in 1806, and the Pantheon in 1811. In 1819 he painted the ceiling and altar-piece of the Roman catholic chapel in Moorfields, and he decorated the summer-house in the gardens of Buckingham Palace and the Olympic Theatre. From 1807 to 1846 he was a frequent exhibitor at the Royal Academy, and sent many works to the exhibitions of the Society of British Artists. His contributions to the Academy were principally landscapes, but to the society he sent many scriptural pieces. A portrait of George IV as a knight of the Garter was lithographed by Aglio in 1823. In 1840 he exhibited at the Royal Academy a picture of 'The Enthronisation of Queen Victoria,' which, with two portraits of the queen and others of his works, have been engraved. In 1844 and 1847 he competed unsuccessfully for the decoration of the Houses of Parliament, sending on the first occasion a large landscape with figures in fresco, and on the second a large oil picture of Rebecca. He was an artist of much industry and versatility, but of no great talent. His most extensive performance was a work called 'Antiquities of Mexico,' illustrated with a thousand lithographic plates from ancient Mexican paintings and hieroglyphics in the royal libraries of Europe. This work was executed at the expense of Lord Kingsborough. Nine volumes out of ten projected were finished and issued in folio (1830–48). A set at the British Museum contains sixty pages of the tenth volume. Aglio also published 'Twelve Pictures of Killarney,' 'A Collection of Capitals and Friezes, drawn from the Antique' (1820), 'Sketches of the Decorations in Woolley Hall, Yorkshire' (1821), and 'Studies of various Trees and Forest Scenery' (two numbers only, 1831). Aglio died 30 Jan. 1859, and was buried in Highgate Cemetery.

[Bryan's Dict.; Pilkington; Brit. Mus. Cat.; Catalogues of Royal Academy and Society of British Artists; Nagler's Künstler-Lexikon (edited by Meyer, 1872).]

C. M.

AGLIONBY, EDWARD (1520–1587?), recorder of Warwick, was born at Carlisle in 1520, and educated at Eton, from whence he was elected in 1536 to a scholarship at King's College, Cambridge, of which society he appears to have become a fellow three years later. He graduated B.A. in 1540–1, and M.A. in 1544. Subsequently he was appointed a justice of the peace for Warwickshire, where he possessed considerable property. His residence was at Temple Balshall. In December 1569 the treasure for the supply of the army sent to suppress the northern rebellion was committed to his charge, and he conveyed it safely to Berwick. He was returned for Warwick to the parliament of April 1571, and spoke thrice on the bill for imposing penalties on those who did not attend the services of the Established Church. The measure, he urged, ought to be only temporary in its operation. On 12 Aug. 1572 he was elected recorder of Warwick. Queen Elizabeth visited that town the same day on her way from Bishops Itchington to Kenilworth, and the new recorder made an oration to her majesty, which is printed in Nichols's 'Progresses.' In November 1587

tionary of Chemistry and Mineralogy,' 1807–1814, which he wrote in conjunction with his eldest brother.

[Kendrick's Profiles of Warrington Worthies (1854), p. 4; Christian Reformer for 1847, p. 312; Biog. Dict. of Living Authors, 1816.]

AIKIN, EDMUND (1780–1820), architect, the youngest son of John Aikin, M.D., was born at Warrington on 2 Oct. He was assistant to General Sir Samuel Bentham, the architect of the Millbank Penitentiary, and published some designs in concert with him. About 1814 his business took him to Liverpool. He settled there, and furnished designs for various buildings in that city. He wrote articles upon architecture in Rees's 'Encyclopædia,' an account of St. Paul's Cathedral, and other treatises. Between 1804 and 1814 he exhibited some designs at the Royal Academy. He died at Stoke Newington on 11 March 1820, whilst on a visit to his father.

[Architectural Publication Society's Dictionary, 1853.] E. R.

AIKIN, JOHN (1713–1780), scholar and theological tutor, was born in 1713, in London, where his father, a native of Scotland, had been for some years settled in business. He was placed for a short time as French clerk in a mercantile house, but, an ardent love of study rendering commercial pursuits distasteful to him, he entered the Kibworth Academy, a school of which the celebrated Dr. Doddridge had become the head, but so recently that young Aikin was his first pupil. Hence he proceeded to Aberdeen University, where the anti-Calvinist opinions of the tutors in divinity gradually led him to that system of Low Arianism, as it was then called, which afterwards became the distinguishing feature of the Warrington Academy. That the university was proud of its *alumnus* is shown by the fact that it subsequently conferred upon him, without solicitation and without notice, the degree of D.D., an honour which was actually distressing to his retiring disposition. Returning from Aberdeen, he was ordained, and after a short period of work as Doddridge's assistant, he accepted the cure of a dissenting congregation at Market Harborough. An affection of the chest, however, made him a valetudinarian for life, and left him no resource but tuition. It is mainly as a tutor of Warrington Academy that John Aikin is noticeable. This institution, which may be regarded as the cradle of Unitarianism, was but short-lived, and yet formed during the twenty-nine years of its existence the centre of the liberal politics and the literary taste of the county of Lancashire. It was originally projected in 1753, in consequence of the decay of several of the training schools belonging to the English Presbyterian body, but was not formally constituted till June 1757, when, thanks to the exertions of Mr. John Seddon of Warrington, the subscription list amounted to 469*l.* 5*s.*, and the benefactions to 148*l.* 11*s.* The building, which consisted of a large and staid red brick house, is said to have possessed 'a respectable collegiate appearance;' while the Mersey, according to Aikin's daughter, Mrs. Barbauld,

Reflects the ascending seats with conscious pride.

Three tutors at 100*l.* a year each were at first chosen. Dr. Taylor, of Norwich, taught divinity; Mr. Holt, of Kirkdale, natural philosophy; and Aikin was classical tutor. Lord Willoughby, of Parham, was the first president of the academy. Early in the history of the academy a fourth tutor was appointed. On the death of Dr. Taylor, in 1761, Aikin became tutor in divinity, which post he held almost to the year of his death, and was succeeded in his old duties by Dr. Priestley. Priestley says of the tutors: 'We were all Arians, and the only subject of much consequence on which we differed respected the doctrine of Atonement, concerning which Dr. Aikin held some obscure notions.' Among the other tutors who from time to time joined the staff of the academy, were Mr. Reinhold Forster, Mr. Enfield, the Rev. G. Walker, Dr. Nicholas Clayton, and Gilbert Wakefield. When the academy was dissolved in 1786, 393 pupils, many of whom won distinction in the legal and medical professions, had been from first to last on the books. Aikin's health began to fail in 1778; soon afterwards he resigned his tutorship, and died in 1780. He was, says Wakefield, 'a gentleman whose endowments as a man and as a scholar it is not easy to exaggerate by panegyric. Every path of polite literature had been traversed by him, and traversed with success.' His two children were John, physician and author, and Anna Letitia, better known as Mrs. Barbauld.

[Unpublished Letters and Memoirs; An Historical Sketch of Warrington Academy, by Henry A. Bright, B.A.] A. A. B.

AIKIN, JOHN (1747–1822), physician and author, son of the preceding, was born at Kibworth in 1747, and removed thence with his father to Warrington, where he received the earlier part of his education. He studied medicine at Edinburgh, and surgery in London, and, in the course of a flying

visit to Holland, received the degree of M.D. at the university of Leyden. After residing for a few years at Chester and at Warrington, he settled in medical practice at Great Yarmouth in the year 1784. The society of Yarmouth was at this time exceedingly hostile to dissenters, and the agitation in 1790 for the repeal of the Corporation and Tests Acts embittered differences that would otherwise have been unimportant. On this subject, Aikin, whose political and religious opinions were those of the dissenters, published two warmly written pamphlets, and thereby lost the support of most of his more orthodox friends and patients. The pamphlets were published anonymously, but Aikin was soon known to be their author, and his professional prospects in Yarmouth were virtually ruined. In a letter to a friend he says that he has no idea of becoming 'the hero of a cause,' but 'at his age it would be trifling not to have a character, and cowardly not to avow and stick to it.' His position at Yarmouth becoming more and more intolerable, in 1792 he moved to Broad Street Buildings in London, and found within easy reach of Hackney, then the stronghold of the dissenters, a more agreeable field for his medical and literary work. Lucy Aikin, his daughter, describes this migration as 'a blessed change from Yarmouth.' In London the warm welcome of his friends, and his own high character, brought him a fair measure of success. He practised as a physician only, and devoted his whole leisure to literature. His career, however, as a physician was cut short a few years later by a stroke of paralysis, in consequence of which he gave up his house and practice to his son, and retired to Stoke Newington. There he spent the last twenty-four years of his life in his favourite studies and occupations. He died in 1822, and left several children. Aikin is better known as a man of letters than as a physician. His elegant scholarship gave a natural polish to all that he wrote, and his varied attainments, as well as his moral uprightness, earned him many friends, among whom were Dr. Priestley; Pennant, the naturalist; Dr. Darwin; James Montgomery; John Howard, the philanthropist; and, for a time, the poet, Southey. He was John Howard's literary executor, and was often employed by him to write reports on prisons, and other documents. His life of Howard has been adopted without acknowledgment by a modern writer. Hardly a year of his life passed without some contribution to literature, but his best known works are 'Essays on Song Writing;' 'Translation of the Germania and the Agricola of Tacitus;' 'Biographical Memoirs of Medicine in Great Britain;' 'England delineated;' 'General Biography' (10 vols. 4to; the articles marked 'A' are more than half of the work); 'The Arts of Life;' 'The Woodland Companion;' 'Lives of John Selden and Archbishop Usher;' critical and biographical prefaces to an edition of the British Poets; and 'Evenings at Home,' which last work was written in conjunction with his sister, Mrs. Barbauld, but Aikin contributed far the greater number of the pieces. He also began a translation of Pliny's 'Natural History,' but was so 'disgusted by his errors and old women's fables' that he abandoned the project. It may be added that Aikin was greatly interested in chemistry and natural philosophy, branches of science in which, however, his sons, Arthur and Charles Rochemont, were subsequently more distinguished than himself.

[Unpublished Letters and Memoirs; Lucy Aikin's Memoir of John Aikin.] A. A. B.

AIKIN, LUCY (1781-1864), daughter of the preceding, was born at Warrington in the year 1781. She resided with her parents at Yarmouth and Stoke Newington till the death of her father in 1822, when she removed to Hampstead, where, with the exception of a short interval at Wimbledon, she spent the remainder of her life. She died in 1864. Miss Aikin was in early life a diligent student of French, Italian, and Latin, and at the youthful age of seventeen began to contribute articles to magazines and reviews. In 1810 appeared her first considerable work, 'Epistles on Women,' a poem in spirited but conventional heroics; and in 1814 she wrote her only work of fiction, entitled 'Lorimer, a Tale.' These were her earlier efforts, but her reputation was gained entirely by her historical works published between the years 1818 and 1843; namely, 'Memoirs of the Court of Queen Elizabeth' (1818); 'Memoirs of the Court of James I.' (1822); 'Memoirs of the Court of Charles I.' (1833); and the 'Life of Addison' (1843). The last of these books, which contains many letters of Addison never before published, is the subject of an essay by Macaulay, who, while praising Miss Aikin's other works, and especially her 'Memoirs of the Court of James I,' observes that she was 'far more at home among the ruffs and peaked beards of Theobalds than among the steenkirks and flowing periwigs which surrounded Queen Anne's tea table at Hampton.' Of her other memoirs she herself writes, on the completion of her 'Charles I:' 'I am resolved against proceeding farther with English sovereigns. Charles II is no theme for me; it

would make me contemn my species.' She also wrote a life of her father, and of her aunt, Mrs. Barbauld, and many minor pieces. Miss Aikin's conversational powers were remarkable, and she was a graceful and graphic letter writer. Her letters to her relatives and intimate friends show her relish for society, and are full of mother wit and lively anecdotes of distinguished literary persons. She maintained for almost sixteen years (1826 to 1842) a graver correspondence with the Rev. Dr. Channing, of Boston, on religion, philosophy, politics, and literature. Strong opinions freely expressed characterise these shrewd and vigorous letters. In religion, Miss Aikin was, like the other members of her family, a unitarian—a circumstance which, added to a keen recollection of hardships, one might almost say persecutions, endured by herself as a child, and by her father, at Yarmouth, gave her a liberal, but by no means a tolerant, political creed. Writing to Dr. Channing on the progress of tractarianism in England, she pronounces 'our Church Establishment the most systematically servile in Christendom.' In discussing the first Reform Bill, she defines radicalism as 'the supremacy of the rude and selfish and ignorant many.' Miss Aikin was, in fact, a whig, with a generous love of liberty wherever she found it under any conditions, but with cultivated tastes that precluded sympathy with democracy. In her letters to Dr. Channing she warmly praises the whig aristocracy, and defends with a certain degree of conservatism English manners and customs from the criticism of her correspondent. These letters, which were not published till after Miss Aikin's death, are not among her best known writings; but they record in an interesting manner both her own opinions and those of the unitarian body of her time.

[Lucy Aikin, Memoirs, Miscellanies, and Letters, edited by P. H. Le Breton; unpublished Letters and Reminiscences.] A. A. B.

AIKMAN, WILLIAM (1682–1731), a portrait painter, who attained celebrity in his day, was born at Caerney, Forfarshire, on 24 Oct. 1682. He was the only son of William Aikman, advocate, sheriff of Forfarshire, and a man of eminence at the Scottish bar. Designed by his father for the law, Aikman preferred art and studied for three years under Sir John Medina at Edinburgh. In 1707 he went to Rome, after selling his paternal estate near Arbroath. Here he remained three years, and then visited Constantinople and Smyrna. Returning by Rome and Florence, he reached Scotland in 1712. He practised in Edinburgh with much success till 1723, when he was persuaded by John, Duke of Argyll, to come to London, where he resided till his death, well employed and the friend of many of the most distinguished men of his time. He was fond of poetry and poets. At college he formed the acquaintance of Allan Ramsay, who wrote an eclogue to his memory. He interested himself much in favour of Thomson, introducing that poet to Sir Richard Walpole, Arbuthnot, Swift, Pope, and Gray. Thomson wrote verses bewailing his loss, Somervile addressed to him an epistle in rhyme, David Mallet wrote the epitaph on him and his son, Smollett also praised him in verse, and Samuel Boyse composed some lines eulogising his art. He painted a portrait of Allan Ramsay, engraved by G. White; one of Thomson as a young man, now at Hagley, engraved for Andrew Millar's edition of Thomson; one of Gay, engraved by T. Kyte; and one of Somervile. Amongst others whose portraits he is known to have painted were John, Duke of Argyll, the Countess of Burlington, and Lady Grissell Baillie. A number of full-length portraits by Aikman were painted for the Earl of Buckinghamshire, of Blickling Hall, Norfolk. He painted some portraits of himself, one of which is in the Uffizzi at Florence, and two others belonged in 1793 to his daughter, Mrs. Forbes of Edinburgh, one of which was engraved by R. Scott for James Anderson's 'Bee.' In the National Portrait Gallery is a portrait of Duncan Forbes ascribed to Aikman, and the Duke of Devonshire possesses a large unfinished picture by him of the royal family in three compartments. He was acquainted with Sir Godfrey Kneller, whose manner he imitated. Two portrait etchings by his hand are known, and there is an etching by him in the print room of the British Museum of several slightly executed heads, one of them after Van Dyck. His death took place at his house in Leicester Fields on 7 June 1731, and is said to have been caused by grief at the death of his only son at the age of 17. Both were buried in one grave in the Grey Friars Church, Edinburgh. Two daughters survived him.

[Stark's Biographia Scotica; Lempriere's Universal Biography; Walpole's Anecdotes of Painters; Anderson's Bee, vol. xviii.; Notes and Queries (2nd series), xi. 415; Heineken's Dict. des Artistes dont nous avons des Estampes; Cat. of National Portrait Gallery; Redgrave's Dict. of Artists; Nagler's Künstler-Lexikon (edited by Meyer, 1872).] C. M.

AILESBURY, EARLS OF. [See BRUCE.]

AILMER. [See ETHELMÆR.]

AILRED OF RIEVAULX. [See ETHELRED.]

AINGER, THOMAS (1799–1863), clergyman, was born on 1 Aug. 1799 at Whittlesea and educated at the Norwich grammar school and St. John's College, Cambridge. He graduated in 1821, became curate at St. Giles's, Reading, in 1822, and afterwards assistant minister at St. Mary's, Greenwich. He married Frances Barnard in 1828, and left a family. In 1841 he was presented by Sir Thomas Maryon Wilson to the perpetual curacy of Hampstead, which he held till his death on 15 Nov. 1863. In 1861 he became honorary prebendary of St. Paul's. Mr. Ainger was energetic as a parish clergyman and poor-law guardian; he enlarged his church, and helped to found schools and a dispensary and to provide new churches in the rapidly developing district round Hampstead. His performance of the divine services is said to have been very impressive. His publications consisted of a few sermons.

[Last Sermons of Rev. T. Ainger, with Memoir, 1864.]

AINSLIE, GEORGE ROBERT (1776–1839), general, was the eldest son of Sir Philip Ainslie, knt., and was born near Edinburgh in 1776. He entered the army as ensign in the 19th regiment in 1793, and having political influence through his mother, a daughter of Lord Grey, was in the same year promoted lieutenant, and in the next captain in the 85th regiment. With his regiment he saw service in Flanders, and in 1799, when he was promoted major, was engaged in the short and disgraceful expedition to the Helder. He seems to have shown no particular capacity as a soldier or much ardour for a military life, and so was in 1800 promoted to a lieutenant-colonelcy in a fencible regiment. In 1802 he married a Miss Nevile, but did not again try for employment in his profession. He was, however, made lieutenant-colonel of the 25th regiment in 1807, and promoted colonel by brevet in 1810. His influential relatives now obtained him a colonial governorship, that of the island of Eustatius in 1812, from which he was removed to Dominica in 1813. He does not appear to have distinguished himself more as a colonial governor than as a soldier, and fell into the hands of a clique at whose bidding he subdued the maroons on the island with such thoroughness that it was called cruelty, and on an outcry being raised in parliament he was recalled from the West Indies in 1814. Major-general Ainslie, for he had been promoted previous to his recall, was now free from any active employment. Nature had designed him for a savant, not a soldier. His hobby was collecting coins. The taste for coin-collecting had much decreased in England since the days of Addison, and he found a clear field for his labours. He made a specialty of Anglo-Norman coins, and travelled all over England, and, what was then a more uncommon thing, all over the rural districts of Normandy and Brittany, in search of coins. He published in 1830 the result of his labours in a magnificent quarto entitled 'Anglo-French Coinage,' adorned with many illustrations. By his industry he had got together almost a unique collection of rare coins, and, absorbed in the pursuit, died peacefully in 1839.

[For General Ainslie's services see the Royal Military Calendar, vol. iii. 3rd edition, 1820; Gent. Mag. for Sept. 1839.] H. M. S.

AINSLIE, HENRY (1760–1834), senior wrangler and physician, was son of Dr. James Ainslie, a physician of Kendal. He entered at Pembroke Hall, Cambridge, was senior wrangler and second Smith's prizeman in 1781, and became a fellow of his college. In 1787 he obtained the university license to practise physic, and was elected physician to Addenbrooke's Hospital. In 1793 he took his M.D. degree, and then left Cambridge for London, where he was elected a fellow of the College of Physicians in 1795, and in the same year physician to St. Thomas's Hospital. He delivered the Harveian oration in 1802, but it is not in print. He resigned his post at his hospital in 1800, and, while taking some part in the business of the College of Physicians, attained to no great fame or practice as a physician (HALFORD, *Harv. Or.* 1835). He died on 26 Oct. 1834 at Grizedale, Northumberland. His portrait by F. Stewardson was engraved by W. Ward, R.A., and he is commemorated on a tablet in the church of Over Kellet, Lancashire.

[Munk's College of Physicians, ii. 377.] N. M.

AINSLIE, HEW (1792–1878), Scottish poet, was born in the parish of Dailly, in Ayrshire, 5 April 1792. After a fair education, he became in turn a clerk in Glasgow, a landscape gardener in his native district, and a clerk in the Register House, Edinburgh. For a short time he was amanuensis to Dugald Stewart. In 1822, being then ten years married to his cousin, Ainslie emigrated to America, where he continued to live with varied fortune for the rest of his days, paying a short visit to Scotland in 1864. He was

attracted, on going to the New World, by Robert Owen's social system at New Harmony, Indiana; but after a short trial he connected himself with a firm of brewers, and his name is associated with the establishment of various breweries, mills, and factories in the Western States. He died at Louisville, 11 March 1878. Ainslie's best known book originated, by its title, what is now an accepted descriptive name for the part of Scotland associated with Burns. It is 'A Pilgrimage to the Land of Burns' (1820), and consists of a narrative interspersed with sprightly lyrics. A collection of the poet's Scottish songs and ballads (of which the most popular is 'The Rover of Loch Ryan') appeared in New York in 1855. Ainslie is one of the group of minor Scottish singers represented in 'Whistle Binkie' (Glasgow, 1853).

[Bibliography of Burns, 1881; Whistle Binkie, vol. i.; Wilson's Poets and Poetry of Scotland, vol. ii.; Irving's Eminent Scotsmen.] T. B.

AINSLIE, Sir ROBERT (1730?–1804), baronet, ambassador and numismatist, was the third and youngest son of George Ainslie, Esq., the representative of the ancient Scottish family of Ainslie of Dolphington, chief of the name, who married Jane, daughter of Sir Philip Anstruther, baronet, and died in 1733. The issue of the marriage of George Ainslie was a family of seven children, and included four daughters, three of whom were married and established in France. Sir Robert, who was born either in 1729, or most probably in 1730, is described as having 'resided in the earlier part of his life at Bordeaux,' where his father had been for some time settled as a merchant, although he is said to have returned to Scotland in 1727, and to have purchased the estate of Pilton, in the county of Midlothian (Debrett's *Baronetage of England*, 1808). The elder brothers of Sir Robert were Sir Philip Ainslie, knight, who was born in 1728, and died on 19 June 1802; and George Ainslie, a general in the army, colonel of the 13th regiment of foot, and lieutenant-governor of the Scilly islands, who died on 7 July 1804.

Robert Ainslie is first noticed in the 'London Gazette,' 20 Sept. 1775: 'The king has been pleased to appoint Robert Ainslie, Esq., to be his majesty's ambassador to the Ottoman Porte, in the room of John Murray, Esq., deceased; and his majesty was pleased this day to confer upon him the honour of knighthood, upon which occasion he had the honour to kiss his majesty's hand.'

Sir Robert Ainslie left England in May, 1776, for Constantinople, where he arrived in November following, and remained till 1792. Sir Robert Ainslie had the reputation while in Turkey of being a great favourite and boon companion of the Sultan Abdu-l Ahmed (Ahmed IV.) (*Biog. Dict. Soc. D. U. K.*).

On 8 Sept. 1796, a few years after his return to England, Sir Robert Ainslie received a grant of a pension of 1,000*l.* on the civil list, to be held 'during the joint lives of his majesty and himself' (*Annual Register*, 1798); and was elected a member of the parliament which met on the 27th of the same month, with Lord Paget as his colleague, for the close borough of Milborne Port, Somerset. At the general election of 1802, his seat in parliament was transferred to Mr. H. Leycester. Sir Robert on 13 Oct. 1804 (*London Gazette*) was created a baronet, with remainder, in default of issue male, to his nephew, Robert Sharp Ainslie, son of General Ainslie. The 'Gentleman's Magazine' for December 1796 records the death of his son:—'December 20, 1796, Mr. Ainslie, eldest son of Sir Robert Ainslie. This young gentleman was to have been married to Miss Baldwin, daughter of Mr. Baldwin, M.P. for Malton, on Thursday, but in consequence of a violent fever was carried off two days preceding.'

Sir Robert Ainslie died 'after a long illness, in the 83rd year of his age' (*Courier*, 25 July 1812) at Bath, on 21 July 1812.

Sir Robert Ainslie took advantage of his position at Constantinople to amass a collection of ancient coins from Eastern Europe, Asia Minor, and the north of Africa. The most characteristic were described by l'Abate Domenico Sestini, who dedicated to Sir Robert a work which has gone through several editions, entitled 'Lettere e Dissertazioni Numismatiche sopra alcune Medaglie rare della Collezione Ainslieana,' 4 vols. 4to, Leghorn, 1789–90, a fifth volume of which, with the enlarged title 'e di altri Musei,' appeared at Rome in 1794, and four others, referring to particular collections, were published at Berlin in 1804–6. Sestini continued his exposition of the Ainslie collection in a smaller work, and more special in its scope, entitled 'Dissertazione sopra alcune Monete Armene dei Principi Rupinensi della Collezione Ainslieana,' 4to, Leghorn, 1790. This work is at present bound up with a copy of the first four volumes of the 'Lettere e Dissertazioni,' which, according to an inscription, probably autographic, on the fly-leaf, was 'presented from S^r^ Rob^t^ Ainslie, June 5, 1795,' to the British Museum. Another volume of Sestini's is entitled 'Descriptio Numorum Veterum ex Museis

Ainslie, Bellini, Bondacca, Borgia,' &c., Leipsic, 1796. Sir Robert had been the 'Mæcenas' of Sestini's dedication of the 'Lettere e Dissertazioni' of 1789; seven years later, in the preface to the 'Descriptio,' he was a malignant speculator and trader in antiquities.

Sir Robert Ainslie's researches embraced antiquities of various kinds, objects of natural history, and illustrations of the East and its current life. Three volumes of drawings were published, in the words of the dedication, 'under his auspices.' The first of these is entitled 'Views in Egypt, from the original drawings in possession of Sir Robert Ainslie, taken during his Embassy to Constantinople by Luigi Mayer; engraved by and under the direction of Thomas Milton; with historical Observations and incidental Illustrations of the Manners and Customs of the Natives of that Country,' eleph. fol. London, 1801. This was followed by two bilingual volumes, English and French, entitled 'Views in the Ottoman Empire, chiefly in Caramania,' &c., 1803; and 'Views in Palestine,' &c., 1804. The coloured plates in these volumes are ninety-six in number; and fifty-four were afterwards given in the first edition, and seventy-one in the second edition, of 'Views in Turkey in Europe and Turkey in Asia,' &c., London, 1810. A selection from all these appeared in 1833 as a group of engravings, uncoloured and of smaller size, with the title of 'A Series of Twenty-four Views illustrative of the Holy Scriptures,' &c.

[Debrett's Baronetage of England, 1808; Lodge's Genealogy of the Peerage and Baronetage, 1859; the London Gazette, 1775, 1804, &c.; Gentleman's Magazine, Aug. 1812, &c.; Annual Register, 1798, &c.; Biog. Dict. Soc. D. U. K.; Lowndes's Bibliographer's Manual, 1864.]

A. H. G

AINSLIE, ROBERT (1766–1838), correspondent of Robert Burns, the poet, was born 13 Jan. 1766, at Berrywell, near Dunse, where his father was factor to Lord Douglas. While apprenticed to a writer to the signet in Edinburgh, young Ainslie in 1787 formed the acquaintance of Burns, and in May of the same year he made an excursion with the poet in Teviotdale and Berwickshire. Burns stayed some days at Berrywell. A sister of Ainslie, whom Burns met on this occasion, was the subject of the impromptu beginning with 'Fair maid.' Ainslie passed writer to the signet in 1789. He became an elder in the Church of Scotland, and was the author of two small religious works, 'A Father's Gift to his Children,' and 'Reasons for the Hope that is in us.' He also contributed to the 'Edinburgh Magazine' and other periodicals. His intimacy with Burns, and his genial manners, secured him a cordial welcome in the literary circles of Edinburgh. Hogg, who speaks of him as 'honest Ainslie,' mentions, as his one failing, constitutional sleepiness, the irresistibility of which Hogg, with characteristic egotism, illustrates by stating that he has 'seen him fall fast asleep in the blue parlour at Ambrose's, with North in the chair and myself croupier.' Fourteen letters of Burns to Ainslie are included in the poet's correspondence. According to W. S. Douglas (*Works of Burns*, ii. 188), the ballad, 'Robin shure in Hairst,' refers to a juvenile amour of Ainslie. Ainslie presented Sir Walter Scott with a manuscript copy of 'Tam o' Shanter,' which he had received from Burns at Ellisland. He died 11 April, 1838.

[Works of Burns, especially the editions of Cunningham, Chambers, P. H. Waddel, and W. S. Douglas.]

T. F. H.

AINSLIE, WHITELAW (*fl.* 1788–1835), surgeon and writer on materia medica, was nominated assistant surgeon in the East India Company's service on 17 June 1788, and on his arrival in India was appointed garrison surgeon of Chingleput. On 17 Oct. 1794 he was promoted to the grade of surgeon, having been two years previously transferred to Ganjam. In 1810 he was appointed superintending surgeon, the court of directors having approved his motives in drawing up a scheme to improve the health of the troops in India, whilst rejecting the plan proposed. He was named superintending surgeon of the southern division of the army (Madras) in 1814, and two years later the sum of six hundred guineas was awarded to him as a mark of the estimation in which his services were held by the court of directors. In 1815 he resigned, having served twenty-seven years apparently without any furlough, and returned to England in the autumn of that year. During his residence in India he seems to have published the joint report mentioned below, a 'Treatise upon Edible Vegetables,' and the 'Materia Medica of Hindostan.' After his return he occupied himself by launching out into different branches of literature, as shown by the appended list of works. In 1835 he refers to himself as being in the 'vale of years,' the book being dedicated to his wife.

He published the following works: 1. 'Materia Medica of Hindostan,' Madras, 1813, 4to. 2. 'Materia Indica; or Some Account of those Articles which are employed by the Hindoos and other Eastern Nations in their

Medicine, Arts, and Agriculture,' by Whitelaw Ainslie, M.D., M.R.A.S., London, 1826, 2 vols. 8vo. (This is an amended edition of the foregoing.) 3. 'Clemenza, or the Tuscan Orphan; a tragic drama in five acts, Bath, 1822, 8vo; 2nd edition, 1823. 4. 'Observations on the Cholera Morbus of India.' London, 1825, 8vo. (A rejoinder to this tract was published by James Morison, the hygeist, in the same year.) 5. 'Medical Observations,' forming pp. 353–367 of vol. iii. of Murray's 'Historical and Descriptive Account of British India,' 1832, 8vo (vols. vi.–viii. Edinburgh Cabinet Library); new edition in 1844. 6. 'An Historical Sketch of the Introduction of Christianity into India,' Edinburgh, 1835, 8vo. 7. (In conjunction with A. Smith and M. Christy) 'Report on the Causes of the Epidemical Fever which prevailed in the Provinces of Coimbatore, Madeira, Dinigal, and Tinivelly, in 1809–10–11,' London, 1816, 8vo.

[MS. Records, India Office.] B. D. J.

AINSWORTH, HENRY (1571–1622 or 1623), leader of the separatist congregation at Amsterdam, and controversialist, was, according to the Lancashire historians, one of an old family in that county, and is usually stated to have been born at Pleasington about 1560. The real date of his birth is 1571, and nothing very certain is known as to his birthplace and parentage. According to Baines and Abram, his father, Lawrence Ainsworth, who married Dorothy, daughter of Thomas Grimshaw, of Clayton, was one of the original governors of Blackburn grammar school, which was founded in 1567. Here, it is conjectured, Henry received the earlier part of his education. He was left an orphan at the age of thirteen. He is said to have proceeded to the university of Cambridge; but his name is not to be found in the 'Athenæ Cantabrigienses.' Dexter has pointed out a passage in Roger Williams which militates against the supposition that he was a graduate: 'That most despised (while living) and now much honoured Mr. Ainsworth had scarce his peere amongst a thousand academicians, and yet he scarce set foot within a colledge walls.'

Ainsworth was a fine type of the Elizabethan puritan—learned, sincere, earnest, and uncompromising. He attached himself to those who were styled 'Brownists,' who, under the name of 'Independents,' afterwards played so important a part in English history, and who were the ancestors of the 'Congregationalists' and other free churches of the present time. Their essential distinction was the claim that each church or congregation should be a religious republic, regulating its own affairs in entire independence of state control, whether episcopal or presbyterian. A vigorous persecution was directed against these sectaries, and their founder is said eventually to have reverted to the church of England; but some of his followers went into exile rather than recognise the right of the secular power to dictate in such a matter. Ainsworth, about 1593, entered into the service of a bookseller at Amsterdam as a porter. Of this period it is said by Roger Williams that 'he lived upon ninepence a week and some boiled roots.' In 1596 he became 'teacher' of the church of which Francis Johnson was minister. According to one account Ainsworth came from Ireland to the Netherlands (Dexter, p. 269). Here his powers as a Hebraist were discovered and brought into play. There were other exiles in the city, and Ainsworth, together with Francis Johnson, founded an independent church, and in 1596 was the author, wholly or in part, of the 'Confession of Faith of the People called Brownists.' The task of organising the new church was not an easy one. Amsterdam was a city of refuge for the persecuted and the destitute, and the three hundred members of the church included some who did not reflect much credit upon it. They were not regarded with favour either by the divines or magistrates of the Netherlands, and even their application to Francis Junius, then professor of divinity at Leyden, had but a lukewarm answer. Objects of persecution at home and of suspicion in exile, they added to the difficulties of the situation by internal dissension. Johnson had married a rich widow, whose fashionable attire gave offence to some of the congregation, and amongst others to the pastor's father and brother. Dexter has given a full account of this odd controversy, in which Ainsworth appears to have acted in a very conciliatory spirit. One of the objections to the lady was that in her dress she had 'bodies tied to the petticote with points as men do their doublets and their hose, contrary to 1 Thess. v. 22, conferred with Deut. xxii. 5 and 1 John ii. 16'! John Robinson, the pastor of the American pilgrim fathers, retired to Leyden to escape from the contentions of the faithful in Amsterdam, where a further secession was headed by John Smyth, a former minister of a separatist church in Lincolnshire, whose Arminian views led to an animated controversy. The third separation in the Amsterdam society was the result of a controversy between Johnson the pastor and Ainsworth the teacher of the church. The chief point in dispute was as to the exercise of the power of the

church and the true meaning of Matt. xviii. 17. Ainsworth's view was that the power of excommunication belonged to the congregation as a whole, and was not to be used by the elders or officers alone. After many efforts at reconciliation on the part of Ainsworth, he and his friends finally withdrew in December 1610, and the scoffers were soon able to point to the two congregations, whom they styled respectively Franciscan Brownists and Ainsworthian Brownists. Subsequently there was a lawsuit for the possession of the original building. This was brought, not by Ainsworth or by his company collectively, but by some individuals. The decision is unknown; but it appears to have gone against Johnson, who with his friends removed to Emden.

Ainsworth was now minister for twelve years. This was a busy time; for, in addition to the work of the pastoral office, he wrote a lengthy series of controversial and exegetical works. Many of these are now rare, and in the following list those to be found in the British Museum are indicated by the addition of B. M.: 1. 'A True Confession of the Faith and humble acknowledgement of the Alegeance which her Majestie's subjects, falsely called Brownists, do hould,' &c., 1596, 1602. 2. 'Apology or Defence of such Christians as are commonly but unjustly called Brownists,' Amst. 1604. This is a joint work with F. Johnson. There were Dutch translations in 1612 and 1670. 3. 'Certayne questions concerning (i.) silk or wool in the High Priest's Ephod; (ii.) Idol Temples, commonly called Churches; (iii.) the forme of prayer commonly called the Lord's Prayer; (iv.) Excommunication, &c., handled between H. Broughton and Henry Ainsworth,' London, 1605. (B.M.) 4. 'Answer to Mr. Stone's Sermon,' 1605. This has disappeared, but is mentioned in Lawne's 'Brownisme turned the Inside Outward,' London, 1613. (B.M.) 5. The 'Communion of Saincts; a treatise of the Fellowship that the Faithful have with God and his Angels, and one with another, in the present life. Gathered out of the Holy Scriptures by H. A.' Reprinted in the year 1615 (B.M.), 1628; Nova Belgia, 1640 (B.M.), 1641; Aberdeen, 1844. Dexter thinks this was first issued in 1607. 6. 'An Arrow against Idolatrie by H. A.,' 1611 (B.M.), 1617, 1624, 1640 (B.M.) 7. 'Counter-poyson: Considerations touching the points in difference between the godly ministers of the Church of England, and the seduced Brethren of the Separation; Arguments that the best Assemblies of the present Church of England are true Visible Churches; that the Preachers in the best Assemblies of England are true Ministers of Christ; Mr. Bernard's book, entitled the "Separatists' Schism"; Mr. Crawshaw's questions propounded in his Sermons preached at the Cross. Examined and answered by H. A.,' 1608 (B.M.), 1612, 1642 (B.M.) 8. 'An Epistle sent unto two Daughters of Warwick from H. N. [Henry Nicholas], the oldest father of the Familie of Love. With A Refutation of the Errors that are therein by H. A.,' Amsterdam, 1608. (B.M.) 9. 'A Defence of the Holy Scriptures, Worship, and Ministry used in the Christian Churches seperated from Antichrist, against the challenges, cavils, and contradictions of M. Smyth, in his book entitled "The Differences of the Churches of the Separation." Hereunto are annexed a few animadversions upon some of M. Smyth's censures, in his answer made to M. Bernard, by Henry Ainsworth, teacher of the English exiled Church at Amsterdam. Imprinted at Amsterdam by Giles Thorp,' 1609. (B.M.) 10. 'The Booke of Psalmes, englished both in Prose and Metre; with Annotations opening the words and sentences by conference with other Scriptures, by Henry Ainsworth, Ept. v. 18, 19. Amsterdam, printed,' &c. 1612 (B.M.), 1617 (B.M.), 1626, 1639, 1644 (B.M.) 11. 'An Animadversion to Mr. Richard Clifton's Advertisement, who, under pretence of answering Chr. Laune's book, hath published another man's private Letter, with Mr. Francis Johnson's Answer thereto. Which letter is here justified, the answer thereto refuted, and the true causes of the lamentable breach that hath lately fallen out in the English exiled Church at Amsterdam manifested. Imprinted at Amsterdam by Giles Thorp,' 1613. (B.M.) 12. 'Annotations upon the first book of Moses called Genesis,' 1616, 1621. 13. 'Annotations upon the second book of Moses called Exodus,' 1617, 1626. 14. 'Annotations upon the third book of Moses called Leviticus,' 1618, 1626. 15. 'Annotations upon the fourth book of Moses called Numbers,' 1619. (B.M.) 16. 'Annotations upon the fifth book of Moses called Deuteronomie,' 1619. (B.M.) 17. 'Annotations upon the five books of Moses,' 1619, 1621, 1626, 1627 (B.M.), 1639 (B.M.) 18. 'Annotations upon the five books of Moses, the Psalms, and the Song of Songs,' London, 1627, 1639. A Dutch translation 1690, German translation 1692. 19. 'The Trying out of the Truth, begun and prosequuted in certain letters and passages between John Aynsworth and Henry Aynsworth: the one pleading for, the other against, the present religion of the Church of Rome. The chief things here handled

he resigned the recordership 'because of his great age, and impotency to travel, and failing of sight.' He married Catharine, daughter of Sir William Wigston, his predecessor in the office of recorder of Warwick.

Aglionby is the translator of 'A notable and maruailous epistle of the famous Doctor Matheve Gribalde, professor of the law in the vniuersitie of Padua: concerning the terrible iudgement of god vpon hym, that for feare of men denyeth Christ, and the knowen veritie: with a Preface of Doctor Caluine. Translated out of Latin intoo English by E. A.' Worcester (printed by John Oswen), 1550. It was republished at London, without date, by Henry Denham, for William Norton: 'Now newely imprinted, with a godly and wholesome preseruative against desperation, at all tymes necessarie for the soule: chiefly to be vsed when the deuill dooeth assaulte vs moste fiercely, and death approacheth nighest.' That Aglionby was the E. A. of the title-page is clear from the acrostic contained in 'An Epigram of the terrible example of one Francis Spera an Italian, of whom this booke is compiled.'

[Cooper's Athenæ Cantabrigienses, ii. 21, 543; Nichols's Progresses of Queen Elizabeth (1823), i. 309, 310.] T. C.

AGLIONBY, JOHN, D.D. (*d.* 1611), a native of Cumberland, was sent to Queen's College, Oxford, in 1583, where in due time he became a fellow, and after he was ordained became a distinguished preacher. Whilst travelling abroad he made the acquaintance of the celebrated Bellarmine. He took the degree of D.D. on 17 June 1600, and became rector of Islip, where he died on 6 Feb. 1610–11; he held the office of principal of St. Edmund Hall, which is still in the gift of Queen's College, since 4 April 1601. He was chaplain in ordinary to Elizabeth as well as to James I, and is said to have been a man of great learning, but has left no publication, though he is said by Anthony à Wood to have had a considerable share in the authorised version of the New Testament, which was published the year after his death.

[Wood's Athenæ and Hist. Antiq. Univ. Oxon.] N. P.

AGNEW, Sir ANDREW (1687–1771), lieutenant-general, fifth baronet of Lochnaw, co. Wigton, N.B., and twelfth and last of the hereditary sheriffs of Galloway, was the eldest of the twenty-one children of Sir James, the fourth baronet of Lochnaw, and was born in 1687. He joined Marlborough's army as a volunteer immediately after the battle of Blenheim, and on 11 May 1705 was commissioned as cornet in Major Andrew Agnew's troop of Lord John Hay's 'Royal Scottish dragoons'—now the Scots Greys—with which he fought bravely at Ramillies, Oudenarde, and Malplaquet. At the peace of Utrecht he was reduced as captain on half-pay of the Scots Greys. Soon after he eloped with a kinswoman, the daughter of Captain Thomas Agnew of the same regiment. This lady, to whom he was married in London, bore him eighteen children. She survived her husband, and died at the age of eighty-seven. At the time of the rebellion of 1715–16 the young laird of Lochnaw was on full-pay in Colonel Pocock's regiment, which was disbanded in Ireland in 1718, when he was removed to the 21st Royal Scots fusiliers, with which corps he served upwards of a quarter of a century, becoming lieutenant-colonel in 1740, and commanding it with distinction at the battle of Dettingen. He held brigade commands under the Duke of Cumberland in Flanders, at Bruges, Ghent, and Ostend, and at the head of his Scots fusiliers accompanied the army sent to Scotland in 1746, when he was detached to Blair Castle, and with miserable resources made a gallant stand against the rebels there from 17 March until relieved at the end of the month. For this service he received the special thanks of the Duke of Cumberland. An account of the transaction was published long after by the late General Melville, who was present as an ensign, under the title, 'Original and Genuine Narrative of the remarkable Blockade and Attack of Blair Castle by the Forces of the Rebels in the Spring of 1746. By a Subaltern Officer of H.M. Garrison' (Edinburgh, 1808). After the battle of Culloden, Agnew accompanied his Scots fusiliers to Glasgow, where he left them on promotion to the colonelcy of the 10th marines. There is preserved at Lochnaw a banner of rich crimson silk, worked with the Agnew arms, which is said to have been carried, as a regimental colour, by the Scots fusiliers at Dettingen. An old popular tune, 'The boatie and the wee pickle row,' once the favourite regimental quick-step, is still called after him 'the Sheriff's march.' But despite his long and popular connection with the regiment, it is a curious fact that Sir Andrew Agnew's name is never once mentioned in the 'Historical Record, 21st Fusiliers,' compiled some years ago by the late Mr. Cannon, of the Adjutant-general's Office, Horse Guards. The colonelcy of the 10th marines appears to have been no sinecure, as Sir A. Agnew, M.P., the eighth baronet, in his very curious

and exhaustive family history alludes to a pile of correspondence still extant, dealing with the minutest details of the interior economy of that corps, which had its headquarters at Southampton and was disbanded in 1748. Sir Andrew Agnew was not afterwards actively employed. About 1748 the heritable offices of constable and sheriff of the province of Galloway (the present counties of Wigton and Kirkcudbright), with which the lands of Lochnaw had been invested since the time of King David II, were abolished, Sir Andrew receiving 4,000*l.* as compensation. In 1750 he was appointed governor of Tynemouth Castle, Northumberland, in succession to the Duke of Somerset, a post worth 300*l.* a year. He became a major-general in 1756, and lieutenant-general in 1759. He died at Lochnaw in 1771, in the eighty-fourth year of his age. As a military officer 'the Sheriff,' as he was popularly known, his father having resigned the shrievalty in his favour as early as 1723, appears to have been skilful as well as brave, and as a magistrate shrewd, kindly, and true-hearted, despite his eccentricities. Sir Walter Scott describes him as 'a soldier of the old school, stiff and formal in manner, brave to the last degree, and something of a humourist' (*Hist. of Scotland*); and Dr. Chambers says of him that he was 'a skilful and accomplished officer, distinguished by deeds of personal daring, as well as by an eccentric personal manner that long made him a favourite in the fireside legends of the Scottish peasantry' (Chambers, *Lives of Eminent Scotsmen*).

[Agnew's Hist. Hereditary Sheriffs of Galloway, London, 1864; Chambers's Lives of Eminent Scotsmen, vol. i.] H. M. C.

AGNEW, Sir ANDREW (1793–1849), of Lochnaw, baronet, and promoter of Sabbatarian legislation, was born at Kinsale, Ireland, 21 March 1793. He was seventh baronet of Lochnaw, and head of an ancient and distinguished family in Wigtonshire. His mother was the eldest daughter of John, twenty-sixth Lord Kinsale, premier baron of Ireland. His education was received chiefly from private tutors, but partly at the university of Edinburgh; and he came in his youth under very deep religious impressions. Succeeding his grandfather when only sixteen, he spent his early years chiefly in the improvement of his ancestral castle and estate, and in 1830 he was unanimously elected member of parliament for his own county, Wigtonshire, in the character of 'a moderate reformer.' It was after his third election, in 1832, that the Sabbath movement began to attract public attention, mainly through the efforts of an English association termed the 'Lord's Day Society.' When it was resolved to prosecute measures in parliament for the protection of the Lord's Day, Sir Andrew Agnew in 1832 took charge of the movement.

The first step to be taken was the appointment of a committee of the House of Commons to procure information on the facts of the case, and the next the introduction of a bill to remedy the evil. Sir Andrew Agnew's bill prohibited all open labour on Sunday, excepting works of necessity and mercy. Sir Andrew Agnew encountered intense and varied opposition on account of the thoroughgoing nature of his bill, but he firmly refused to modify it. The bill was introduced on four several occasions. On the first, the second reading was rejected by 79 votes to 73; on the second, by 161 to 125; on the third by 75 to 43; while on the fourth (in 1837) it was carried by 110 to 66. Having thus at length passed into committee, the clauses were about to be discussed when the death of King William IV caused a dissolution of parliament. To the new House of Commons Sir Andrew was not elected, and no further attempt was made to pursue the movement in parliament.

In a private capacity Sir Andrew continued to advocate the cause in many ways, and not without success, and he threw his energies with much ardour into many of the other religious and philanthropic movements of the time. Of genial and kindly nature, he was much beloved and esteemed among those who knew him. An attack of scarlet fever terminated his life, at the age of 56, on Thursday, 12 April 1849.

[Life, by Thomas McCrie, jun., D.D., LL.D., London, 1850; Hansard's Debates.] W. G. B.

AGNEW, PATRICK ALEXANDER VANS (1822–1848), an Indian civil servant, whose murder at Multán by the retainers of Mulráj led to the second Sikh war and to the annexation of the Punjáb as a British province, was the second son of Lieutenant-colonel Patrick Vans Agnew, a Madras officer of considerable reputation, and afterwards a director of the East India Company. After a very successful career at Haileybury College, where he gave evidence of superior talent and of judgment and force of character in advance of his years, Agnew joined the Bengal civil service in March 1841, and in the following year commenced his official life as assistant to the commissioner of the Delhi division. In December 1845 he was appointed assistant to Major Broadfoot, the superintendent of the Cis-Sutlej states, and was present at the

battle of Sobraon early in 1846. He was subsequently employed in settling the boundaries of the territory of Maharaja Gholáb Sing, the new ruler of Cashmere, and in a mission to Gilgit, and in the spring of 1848, being then assistant to the resident at Lahore, was sent to Multán with instructions to take over the government of that province from Mulráj, the dewán or governor, who had applied to be relieved of it, and to make it over to Khán Sing, another Sikh official, remaining himself in the capacity of political agent to introduce a new system of finance and revenue. On this mission he was accompanied by Lieutenant W. A. Anderson, of the Bombay army, who had been his assistant on his mission to Gilgit, and also by Khán Sing, the dewán designate, and an escort of Sikh troops. The mission reached Multán on 18 April 1848. On the following day Agnew and Anderson were visited by Mulráj, and some discussion, not altogether harmonious, took place as to the terms upon which the province should be given over, Agnew demanding that the accounts for the six previous years should be produced. On the 20th the two English officers inspected the fort and the various establishments, and on their return to their camp in company with Mulráj were attacked and wounded (Anderson severely) by the retainers of the retiring dewán, who immediately rode off at full speed to his country residence. The two wounded Englishmen were placed by their attendants in an idgah, or fortified temple, where, on the following day, their Sikh escort having gone over to the enemy, they were brutally murdered by the adherents of Mulráj.

This tragic incident, so important in its political results, produced a profound sensation throughout India. Both the murdered officers, though young in years (Agnew would have been twenty-six had he lived one day longer), had already established a high reputation in the public service. Anderson had some time previously attracted the favourable notice of Sir Charles Napier in Sind, and the duties upon which Agnew had been employed, including his last most responsible and, as the event proved, fatal mission, sufficed to show the high estimation in which his services were held. Nor was it only as a rising public servant that Patrick Vans Agnew's death was mourned. In private life his brave, modest, and unselfish nature had won the esteem and affection of all who knew him. 'If,' wrote Sir Herbert Edwardes to one of his nearest relatives, 'few of our countrymen in this land of death and disease have met more untimely ends than your brother, it has seldom been the lot of any to be so honoured and lamented.'

[Bengal Civil List; Edwardes's Year in the Punjáb; Kaye's History of the Sepoy War; Marshman's History of India.] A. J. A.

AGUILAR, GRACE (1816–1847), novelist and writer on Jewish history and religion, was born of Jewish parents, of Spanish descent, at Hackney, in June 1816. Of delicate health from infancy, she was chiefly educated at home, and rapidly developed great interest in history, especially in that of the Jews, besides showing much aptitude for music. In her youth she travelled through the chief towns of England, and resided for a long time in Devonshire, whither her family removed in 1828. At an early age she first attempted literary composition. Before reaching her twelfth year she produced a drama on 'Gustavus Vasa,' and in her fourteenth year she began a series of poems, of no particular merit, which were published in a collected form in 1835, under the title of the 'Magic Wreath.' She never completely recovered from a severe illness by which she was attacked in the same year, and when the death of her father soon afterwards forced her to depend on her writings for a portion of her livelihood, her health gradually declined until her death, twelve years later. At first she devoted herself to Jewish subjects. The 'Spirit of Judaism,' her chief work on the Jewish religion, after being printed for private circulation in England, was published in America in 1842, with notes by an American rabbi who dissented from her views, and it met there with a warm welcome. In the treatise she boldly attacked the formalism and traditionalism of modern Judaism, and insisted on the importance of its purely spiritual and high moral aspect, as indicated in much of the Old Testament. Four years later she produced a work with a similar aim for general reading in this country, entitled 'The Jewish Faith, its Spiritual Consolation, Moral Guidance, and Immortal Hope.' And about the same time (1845) she published a series of essays on biblical history, called 'The Women of Israel.' Her occasional contributions to periodical literature on religious questions were collected after her death, under the title of 'Sabbath Thoughts and Sacred Communings,' 1851. But Grace Aguilar is better known as a voluminous writer of novels, most of which were, however, published posthumously under the editorship of her mother. 'Home Influence, a Tale for Mothers and Daughters,' alone appeared in her lifetime (1847). It met at once with a good reception, and, after having

passed through nearly thirty editions, is still popular. 'A Mother's Recompense,' a sequel to 'Home Influence,' and 'Woman's Friendship,' novels of similar character, were published in 1850 and 1851 respectively. Two historical romances, the 'Days of Bruce, a Story from Scottish History' (1852), and the 'Vale of Cedars' (1850), a story of the Jews in Spain under Ferdinand and Isabella, together with a collection of short stories, entitled 'Home Scenes and Heart Studies' (1853), exhaust the list of Grace Aguilar's works. All her novels are of a highly sentimental character, and mainly deal with the ordinary incidents of domestic life. Like the rest of her writings, they evince an intensely religious temperament, but one free from sectarian prejudice.

In June 1847 Grace Aguilar's health, owing mainly to her literary exertions, was clearly breaking down, and she determined to leave England on a visit to a brother who was studying music at Frankfort. Before her departure the Jewish ladies of London presented her with a testimonial and an address, 'as the first woman who had stood forth as the public advocate of the faith of Israel.' Soon after her arrival in Frankfort, Grace Aguilar was taken seriously ill, and, dying on 16 Sept. 1847, she was buried in the Jewish cemetery of the town. Her friend, Mrs. S. C. Hall, describes her as a woman of singularly lovable character, and relates many charitable acts done by her to fellow authoresses. Two of her works, the 'Mother's Recompense' and the 'Vale of Cedars,' have been translated into German.

[Memoir by Sarah Aguilar (prefixed to Home Influence, 1849); Art Union Journal, ix. 347; Pilgrimages to English Shrines, by Mrs. S. C. Hall (second series), pp. 154–169; Eclectic Review (new series), iii. pp. 134–155 (Feb. 1858); Marie Enriquez Morales von Grace Aguilar, frei bearbeitet und mit einem Vorwort versehen von J. Piza (Institut zur Förderung der israelitischen Literatur), Magdeburg, 1860.]

S. L. L.

AGUS, BENJAMIN (*fl.* 1662), divine, was one of the most distinguished of the earlier vindicators of the nonconformists, and as such second only to Richard Baxter, and hardly second to Vincent Alsop. His 'Vindication of Nonconformity' and 'Antidote to Dr. Stillingfleet's "Unreasonableness of Separation;" being a defence of the former,' have been allowed to slip out of sight; but they hold in them all that needs to be said in behalf of nonconformity. From the former, these words of historic importance may be quoted: 'A little before the Black Bartholomew [Act of Uniformity and ejection of the two thousand in 1662] a noble lord enquired whether I would conform or not? I answered: "Such things were enjoined as I could not swallow, and therefore should be necessitated to sound a retreat." His lordship seemed much concerned for me, and used many arguments to reconcile me to a compliance, but perceiving me unmoved, at last said with a sigh: "I wish it had been otherwise; but they were resolved either to reproach you or undo you."' Another great lord, when speaking to him about the hard terms of conformity, said: 'I confess I should scarcely do so much for the Bible as they require for the Common Prayer'—meaning doubtless, explains Palmer, 'subscribing assent and consent to all and every thing in our present translation, or copy of the original. What wise man would do it?' He has been identified with Benjamin Agas, native of Wymondham, Norfolk, who entered Corpus College, Cambridge, in 1639, proceeded M.A. in 1657, and was described in his will, dated 21 May 1683, as 'of London, clerk.' Agus was ejected from Chenies, Buckinghamshire.

[Calamy and Palmer's Nonc. Memorial, i. 297–8; Works, ut supra; Masters' Hist. of Corpus Coll. (ed. Lamb), p. 196.] A. B. G.

AGUTTER, WILLIAM (1758–1835), the son of Guy Aguttar (*sic*) of All Souls', Northampton, matriculated at Lincoln College, Oxford, 18 March 1777, at the age of 18. In 1780 he obtained a demyship at Magdalen College, and retained it until 1793. He graduated as B.A. in 1781, and took the degree of M.A. in 1784. On 29 May 1793 he was married to Anne Broughton, of Canonbury Place, Islington, a daughter of the Rev. Thomas Broughton. Agutter does not seem to have held any preferment in the English church, but in 1797 he was appointed to the post of chaplain and secretary to the Asylum for Female Orphans in London. He enjoyed a high reputation as a preacher, and many of his sermons were 'printed by request.' The best known of them was preached at St. Mary's, Oxford, before the university 23 July 1786, and consisted of an orthodox description of 'the difference between the death of the righteous and the wicked, illustrated in the instance of Dr. Samuel Johnson and David Hume, Esq.' He was much attached to that eccentric prodigy of learning, John Henderson, and when his friend died at Oxford in 1788, he accompanied the corpse to Kingswood near Bristol and preached the funeral sermon on the loss which learning had sustained by his death. It was published in the same year, and is still of interest as a narrative of marvellous

learning accompanied with extreme whimsicality of character. Mr. Agutter was the author of several other sermons on such topics as the miseries of rebellion and the abolition of the slave trade. His death occurred at Upper Gower Street, London, 26 March 1835.

[Bloxam's Register of Magdalen Coll. Oxford, vol. iv. (vol. vii. in series) pp. 56–57; Gent. Mag. 1793, part i. p. 479, 1835, p. 98.]

W. P. C.

AICKIN, or **AIKIN**, FRANCIS (*d.* 1805), actor, was born in Dublin and brought up to the trade of his father, a weaver in that city; but, following the example of his younger brother, James [q. v.], he became a strolling player. Having appeared as George Barnwell and sustained other characters in various country towns, he joined the manager of the Smock Alley Theatre, Dublin. He made his first appearance at Drury Lane as Dick in the 'Confederacy' on 17 May, 1765. He continued a member of the Drury Lane company until the close of the season of 1773–4. In the following year he carried his services to Covent Garden, and appeared there every year until the close of the season of 1791–2. He had commenced business as a hosier in York Street, Covent Garden, and obtained the patronage of certain members of the Royal family. He closed his shop in 1787 on the death of his first wife, an Irish lady of family and some fortune, and entered upon the management of the Liverpool Theatre. His success was not great, but he prospered by a second marriage with a widow dowered with 800*l.* a year. He was, afterwards, with Mr. John Jackson concerned in the management of the Edinburgh Theatre. He was of pleasing person, good judgment, his voice was sonorous and distinct, and from his success in the impassioned declamatory parts of tragedy he obtained the nickname of 'Tyrant Aickin'—'a character in private life no man was more the reverse of, either in temper or the duties of friendship.' Nor did all his merit lie in tragedy; in the serious parts of comedy, such as Sir John Flowerdale in the 'School for Fathers,' the pleasing harmony of his tones, and his precision of expression were of great service to the performance. Genest gives a list of upwards of eighty characters which Francis Aickin was accustomed to assume. Francis Aickin and his brother were members of the 'School of Garrick,' a club composed of actors who were contemporaries of Garrick.

[Secret History of the Green Rooms, 1790; Thespian Dictionary, 1805; Genest's History of the Stage, 1832; Hitchcock's History of the Irish Stage, 1794.]

D. C.

AICKIN, or **AIKIN**, JAMES (*d.* 1803), actor, a native of Ireland, was the younger brother of Francis Aickin [q. v.], and like him brought up to be a weaver. After joining a company strolling through Ireland, and gaining some experience of the stage, he embarked for Scotland, and presently accepted an engagement to appear at the Edinburgh Theatre. He was very favourably received, and gradually, from his merit as an actor and his sensible deportment in private life, became the head of the Canongate company, playing most of the leading parts in tragedy and comedy. But in January 1767 a riot took place in the theatre because of the discharge by the management of one Stanley, an actor of small merit, in whom, however, a section of the public took extraordinary interest. The inside of the building was demolished, the furniture ransacked, and the fixtures destroyed. It was not until troops from the castle had come to the relief of the city guard that the rioters were dispersed, and the theatre saved from further injury. James Aickin, who had particularly offended the rioters, left Edinburgh, and, accepting an engagement at Drury Lane, made his first appearance there in December 1767 as Colonel Camply in Kenrick's comedy of the 'Widowed Wife.' He continued a member of the Drury Lane company, with occasional appearances at the Haymarket Theatre during the summer months, until his retirement in 1800. He was for some years one of the deputy managers of Drury Lane, and was reputed to be a useful and pleasing actor, easy, graceful, and natural of manner. 'His forte lay in the representation of an honest steward or an affectionate parent.' Boaden states that while the tones of his voice were among 'the sweetest that ever met the ear,' he was not happy in his temper. In 1792 he took offence at some of John Kemble's managerial arrangements, was personally rude to him, and challenged him to a duel. The actors met in 'some field in Marylebone,' a third actor, Charles Bannister, undertaking the duties of second to both combatants. Aickin discharged his pistol, but fortunately missed his manager, who declined to fire in return; a reconciliation was then accomplished. Kemble afterwards explained that 'he saw from his adversary's levelling at him that he was in no danger.'

[Jackson's History of the Scottish Stage, 1793; Secret History of the Green Rooms, 1790; Genest's History of the Stage, 1832; Boaden's Life of John Philip Kemble, 1825.]

D. C.

AIDAN (*d.* 606), king of the Scottish kingdom of Dalraida, was the son of Gabran, a former king of Scottish Dalraida, which was

originally formed of a portion of the west coast of Scotland by Fergus Mor, son of Erc, who came at the end of the fifth century from Irish Dalraida. According to the law of tanistry which governed the succession, Gabran was immediately succeeded by a relative named Conall, and it was only after Conall's death that the throne was accessible to Aidan. It was St. Columba who chose him to be king in preference to his brother Eaganan, and solemnly crowned him in the island of Iona. Aidan pursued a vigorous policy. The Dalraid Scots were, before his time, regarded as an Irish colony and subject to the mother tribe in Ireland. In 575 Aidan attended a great council at Drumceat, and announced to the Irish his intention to govern Scottish Dalraida as an independent kingdom. In 603 he led a large force of Britons and Scots against Ethelfrith, the Anglian king of Bernicia, and was defeated at a spot called by Bede 'Degsastan,' which is probably in Liddesdale. Bede notes that so signal was the defeat inflicted on Aidan, that no like attempt had since been made up to his own time (731) in northern England. Aidan died in 606, and St. Columba named his son Eocha Buidhe, or 'the yellow-haired,' his successor.

[Skene's Celtic Scotland, i. 143, 162–3, 229, 239, 247, 249; Bede's Hist. Ecclesiast. lib. i. c. xxxiv.; Reeves's Adamnan, pp. 81, 264; Biog. Brit., where a long account is given of the mythical history of Aidan as related by Hector Boece and later writers; Pinkerton's Enquiry into Scottish History, ii. 114.]

AIDAN, Saint (*d.* 651), was the first bishop of Lindisfarne. Oswald, who became king of Northumbria in 635, had been converted to Christianity during his exile at the monastery of Hii or Iona. His first duty as king was to repulse the heathen Welsh. His success enabled him to persuade his people to accept the christian faith. He summoned missionaries from the monastery of Hii, which had been founded by the Irish monk Columba. The monks of Hii sent a bishop of austere temper, who was soon dispirited by the obstinacy of the Northumbrian people. He returned to Hii and reported his ill success. The monks sat in silence, which was broken by one of the brethren, Aidan. 'Were you not too severe,' he said, 'to unlearned hearers? Did you not feed them with meat instead of milk?' All agreed that Aidan should be sent to Northumbria as bishop. He set out at the end of 635.

Aidan was the founder of the Northumbrian church. He was the fast friend of King Oswald, who acted as his interpreter when he began to preach at the court, and the thegns heard him gladly. Faithful to the traditions of his youth, Aidan chose as the seat of his church the island of Lindisfarne, which in some measure reproduced the features of Iona. It lies off the Northumbrian coast, to which it is joined at low tide by an expanse of two miles of wet sands; at high tide it becomes an island. As it was close to the royal vill of Bamborough, Aidan could vary a monastic life with missionary journeys to the mainland, and frequent intercourse with the king. Monks from Iona flocked to Lindisfarne, and thence carried monastic civilisation along the Tweed, where Boisil founded the monastery of Old Melrose. The zeal of Oswald and the piety of Aidan went hand in hand. Churches were built, and the Northumbrian folk flocked to hear the new teachers. The personal characters of Oswald and Aidan were the chief means of commending Christianity to the people. Aidan taught no otherwise than he lived, and impressed his own standard upon his followers. The gifts which he received from the king and his thegns were at once distributed amongst the poor. He had no care for worldly pleasures, but spent his time in study and in preaching. His life was simple: he traversed the country on foot, and preached to every one whom he met (Bede, *Hist. Eccles.* lib. iii. cap. 5). His friendship with King Oswald continued unbroken. One Easter day Aidan sat at dinner with Oswald, when the royal almoner came in to say that he had not enough to satisfy all the needy. Oswald ordered the food to be taken from his own table, and his silver dish to be broken in pieces and distributed. Aidan seized the outstretched hand of the king and blessed him, saying, 'May this hand never perish!' When Oswald fell in battle against the heathen Penda in 642, his right hand and arm were found severed from his body, and men said that through Aidan's blessing they remained uncorrupted, and were a relic of the church of York.

Oswald's defeat by the heathen king of Mercia threatened to sweep away Northumbrian Christianity. Deira, under Oswini, submitted to Penda; but Bernicia under Oswiu, Oswald's brother, still made resistance. Penda ravaged the land and laid siege to the rocky fortress of Bamborough. Finding it impregnable by assault, he gathered all the wood and straw of the neighbourhood to the foot of the rock, and, waiting for a favourable wind, fired it. The sparks would easily have set on fire the wattled houses of the little town. Aidan, from his retirement in a hermitage on the isle of Farne, just opposite Bamborough, saw the cloud of smoke

arise. 'See, Lord,' he cried in an agony of prayer, 'what evil Penda is doing.' His prayer was heard. The wind changed, and the smoke and flames were blown back on the besiegers. Their plan failed, and Bamborough was saved.

In these years of trouble in Bernicia, Aidan found more scope for his missionary activity in the Deiran kingdom, where he exercised over King Oswini the same spell as had charmed Oswald. Oswini gave Aidan a valuable horse to aid him in his journeys. Soon afterwards Aidan met a poor man who asked for alms; having nothing else to give him, he gave him the horse. Oswini, when next they met, gently chid him for his unthinking charity. 'Is the foal of a mare,' said Aidan, 'more valuable in your eyes than the Son of God?' Oswini stood by the fire and reflected; presently he fell at Aidan's feet and asked pardon for his thoughtless speech. Aidan raised him, but sat in deep sorrow. When asked the cause, he answered, 'I grieve because I know that so humble a king is too good to live long.' Aidan's prediction was soon verified. Oswiu had regained the Bernician kingdom, and longed to unite again under himself the dominions of Oswald. He marched against Oswini, who was murdered by a treacherous thegn. Aidan's heart was broken when he heard of his friend's death. He only survived him twelve days, and died on 31 Aug. 651. When he felt that death was approaching, he had a hut built against the west wall of the church of Bamborough. There he died, leaning against a post which had been erected to buttress the wooden wall. On the night on which he died, a shepherd lad, Cuthbert, as he watched his sheep on the Lammermoor hills, saw stars falling from the sky. When he heard the news of Aidan's death, he recognised them as angels bearing heavenward Aidan's soul. Moved by the marvel, he entered Boisil's monastery of Melrose.

The body of Aidan was buried at Lindisfarne, and was afterwards translated to the right side of the high altar. When, after the synod of Whitby in 664, the Columban Church was defeated by the Church of Rome, Bishop Colman departed to Iona. He carried with him part of the bones of Aidan, and left only a portion for the ungrateful land which had forsaken Aidan's ritual (Bede, *H. E.* iii. c. 26).

[The authority for Aidan is Bede, Historia Ecclesiastica, book iii. chaps. 5–17; but see also Vita Cuthberti, iv. Subsequent writers have merely amplified Bede. Of modern writers see Bright, Early English Church History; and Green, The Making of England.] M. C.

AIKENHEAD, MARY (1787–1858), foundress of the Irish sisters of charity, was born on 19 Jan. 1787. She was the eldest daughter of Dr. David Aikenhead, of Cork, and was brought up a protestant, like her father; but on his deathbed he was received into the church of Rome, to which his wife belonged, and soon afterwards Mary, when in her sixteenth year, became a catholic. After the death of her mother some years later, Archbishop Murray proposed that she should join him in founding a congregation of sisters of charity, the first of the kind in Ireland. Having consented, she went, with one other lady, by Dr. Murray's desire, to a convent at York, where they spent three years as novices. Returning to Dublin, they made their profession, and opened the first convent of sisters of charity in North William Street, Dublin, Mary Aikenhead being appointed superior-general of the new foundation. The congregation was 'canonically erected' in 1816.

Miss Aikenhead, who was a woman of remarkable energy and generosity of character, although for many years almost entirely confined to her couch, lived to superintend the foundation of ten houses belonging to her order, viz. eight convents, an asylum for penitents, and the hospital of St. Vincent, in Dublin, the first hospital in Ireland served by nuns. She died 22 July 1858.

[Mary Aikenhead, her Life, her Work, and her Friends; giving a history of the Foundation of the Congregation of the Irish Sisters of Charity. By S. A. Dublin: M. H. Gill and Sons. 1882.] C. E. S.

AIKENHEAD, THOMAS (1678?–1696–7), executed for blasphemy, was the son of an apothecary at Edinburgh. He is described as 'not vicious and extremely studious.' His religious opinions became unsettled by the perusal of 'some atheistical writers,' put into his hands, as he asserted, by a fellow student who afterwards informed against him. He was accused of ridiculing the Scriptures, and of declaring that Ezra had invented the Old Testament, that Moses and Christ were impostors, that the doctrine of the Trinity was self-contradictory, and all theology a 'rhapsody of ill-contrived nonsense.' Persistent assertion of such opinions was punishable under one statute with death upon a third conviction. Aikenhead made a full recantation before his trial, in which no counsel was assigned to him. His case was brought, by a strained interpretation, under another statute, which made the 'cursing God or any persons of the Blessed Trinity' a capital offence. He was accordingly sen-

tenced to death, and hanged 8 Jan. 1696–7, declaring, in his dying speech, his full acceptance of the christian faith. Whilst he was in prison, one of the witnesses, Mungo Craig, published a 'Satyr against Atheistical Deism . . . to which is prefixed an account of Mr. Aikenhead's notions, &c.' A letter published in the 'State Trials' from the King MSS. shows that Locke was shocked by this perversion of justice.

[State Trials, xiii. 917–939; Macaulay's History, iv. 781; Arnot's Celebrated Scotch Trials, p. 326.] L. S.

AIKIN, ANNA LETITIA. [See BARBAULD.]

AIKIN, ARTHUR (1773–1854), chemist and scientific writer, was the eldest son of John Aikin, M.D., and was thus the brother of Lucy Aikin and nephew of Mrs. Barbauld. He was born at Warrington on 19 May 1773, and went at an early age to the free school there, and afterwards to Mr. Barbauld's school at Palgrave in Suffolk. His father took an active part in his education, and prepared for his special use several of his books for youthful readers, including among others his 'Letters from a Father to his Son.' Aikin was trained for the unitarian ministry, and in 1786, on the removal of his family to London, he attended the unitarian college at Hackney; but on conscientious grounds he soon changed his plans, and devoted himself exclusively to scientific pursuits. An early acquaintance with Dr. Priestley, his father's friend, had already given him a predilection for chemistry, and under Priestley's guidance he made the study of that science and of mineralogy and botany the chief occupation of his life. In 1797 he published, 'with Observations in Mineralogy and other branches of Natural History,' an account of a tour that he took with his brother, Charles Rochemont Aikin [q. v.], and another friend in North Wales and Shropshire. In the next year appeared his 'Natural History of the Year,' and in 1799 he delivered a series of lectures in London on chemistry and chemical manufactures, the syllabus of which he published separately.

In 1807 Aikin, who had acquired the reputation of an enthusiastic scientific worker, took a foremost part in founding the Geological Society. To its early 'Transactions' he contributed several papers, embodying observations made by him in the west of England, and dealing almost entirely with mineralogy, and about 1811 he became its secretary. He retired from that office, although he remained for many years a member of the council, on his acceptance in 1817 of the more important post of secretary to the Society of Arts, a post which he retained for twenty-three years. In 1818 Aikin was elected a fellow of the Linnean Society, but his only contribution to its 'Transactions' was 'A List of Indian Woods collected by Dr. Wallich,' which appeared in 1817. On his resignation of the secretaryship of the Society of Arts in 1840 he was appointed chairman of its committee of chemistry, and he was nominated the first treasurer of the Chemical Society, founded in 1841 (*Gent. Mag.* (new series), xv. 526). In his later years he was chosen a member of the Academy of Dijon in recognition of his lifelong application to chemistry and mineralogy. He died unmarried at his brother's house in Bloomsbury Square, London, on 15 April 1854.

His works, besides those already enumerated, were: 1. 'A Translation of Denon's Travels in Egypt' (1801). 2. 'Dictionary of Chemistry and Mineralogy' (1807–14), prepared in conjunction with his brother, C. R. Aikin. 3. 'Manual of Mineralogy' (1814). 4. 'Account of the most recent Discoveries in Chemistry and Mineralogy' (1814). Aikin also edited from 1803 till 1808 a literary periodical entitled the 'Annual Review,' to which his sister Lucy, his aunt Mrs. Barbauld, his father Dr. Aikin, Robert Southey, and William Taylor all occasionally contributed. The periodical ceased a few years after Aikin resigned the editorship.

[Quarterly Journal of the Geological Society (1855), p. xli; Annual Register, 1854; Lucy Aikin's Memoir of John Aikin, M.D.; P. H. le Breton's Memoir of Lucy Aikin; Index to Monthly Review, 1790–1816.]

AIKIN, CHARLES ROCHEMONT (1775–1847), doctor and chemist, was the second son of John Aikin, M.D., and was born at Warrington in 1775. He was adopted, as a child, by his aunt, Mrs. Barbauld, and educated by her husband at his school at Palgrave in Suffolk. He is the 'little Charles' of Mrs. Barbauld's 'Early Lessons.' From an early age he devoted himself to science, and aided his eldest brother, Arthur [see AIKIN, ARTHUR], in his first published works and public lectures. Subsequently he applied himself to medicine, became a member of the Royal College of Surgeons, and was chosen secretary of the London Medical and Chirurgical Society. He married Anne, daughter of the Rev. Gilbert Wakefield, and died at his house in Bloomsbury Square on 20 March 1847. His works were: 1. 'Concise View of all the most important Facts that have hitherto appeared respecting the Cow Pox,' 1800. 2. 'Dic-

are: (i.) of God's Word and Scriptures, whether they be sufficient rule of our fayth; (ii.) of the Scriptures expounded by the Church, and of unwriten tradition; (iii.) of the Church of Rome, whether it be the trewe Catholic Church, and her sentence to be received as the certayne truth. Published for the good of others by E. P. in the year 1615.' (B.M.) This is an interesting memorial of the religious controversy of the Elizabethan age. John Ainsworth, who had abjured Anglicanism, and was imprisoned in London as a recusant, put forth a challenge to a written debate, and invited Henry Ainsworth to notice this cartel. In the reply to this the Brownist minister, writing from Amsterdam, refers to his opponent as 'in nation and in name, and I know not whether also for nearer alliance, being meet.' Four letters by the disputants were addressed to each other, and in the published volume Henry Ainsworth ends with a short reply. The discussion extended from 1609 to 1613. It has been said that John and Henry were brothers, but of this there is no evidence. The letters on the whole are remarkable for the earnestness and yet friendly spirit of the disputants in an age when religious controversy was apt to be bitterly personal. The answers of John Ainsworth and twenty-one other priests in Newgate, 20 March 1614, as to the doctrine of allegiance, will be found in Tierney's edition of Dodd's 'Church History of England,' iv. p. cciv. 20. 'A Reply to the pretended Christian Plea for the Antichristian Church of Rome, published by Francis Johnson, A.D. 1617. Wherein the weakness of the said Plea is manifested, and arguments alleged for the Church of Rome, and Baptisme therein, are refuted, anno 1618. Printed in the year 1620.' (B.M.) 21. 'Solomon's Song of Songs in English metre,' 1623, 1626. 22. 'A Seasonable Discourse; or, a Censure upon a Dialogue of the Anabaptists, entitled "A Description of what God hath predestinated concerning man,"' 1623, 1642 (B.M.), 1643 (B.M.), 1645, 1651. 23. 'Certain Notes of Mr. Henry Aynsworth, his last Sermon. Taken by pen in the publique delivery by one of his flock a little before his death, anno 1622. Published now at last by the said writer as a love token of remembrance to his brethren, to inkindle their affections to prayer, that scandalls (of manie years continuance) may be removed, that are barrs to keep back manie godly wise and judicious from us, whereby we might grow to further perfection again. Imprinted 1630.' The preface is signed Sabine Staresmore. The text is 1 Peter ii. 4. 24. 'Advertisement touching some Objections against the Sincerity of the Hebrew Text, and the allegations of the Rabbins in his Annotations,' 1639. This, although believed to have been printed separately, is included in the Annotations on the Pentateuch. It arose out of an attack by John Paget, minister of the English Reformed Church at Amsterdam, who took offence at the admission of a woman as member of Ainsworth's congregation who had previously belonged to Paget's church. 25. 'The Old Orthodox Foundation of Religion. Long since collected by that judicious and eloquent man, Mr. Henry Ainsworth, for the benefit of his private company, and now divulged for the publicke of all that desire to know that corner-stone, Jesus Christ. By S. W.' London, 1641 (B.M.), 1653 (B.M.). The name of the editor, Samuel White, appears at the end of the preface. Whilst not agreeing with Ainsworth's 'preposterous zeale in the point and practise of Separation,' yet as an eyewitness of his life in Amsterdam he praises his 'humility, sobriety, and discretion,' and declares that 'hee lived and died unblameable to the world,' except in one point, which to many is a strong testimony of Ainsworth's love of the truth. 26. 'Two Treatises. The first, Of the Communion of Saints; the second entitled An Arrow against Idolatry, &c. To this edition is prefixed some account of the life and writings of the author [by Dr. Stuart].' Edinb. 1789. (B.M.) 27. 'Annotations upon the Pentateuch, Psalms, and Song of Solomon, with a Memoir of the Author,' 2 vols., Glasgow, 1843. (B.M.)

W. Bartlett, writing in 1647, speaks of a 'large treatise' by Ainsworth entitled 'Guide to Zion.' This is not otherwise known, and may perhaps be a mistaken reference to 'Syon's Prerogative Royal,' which appeared in 1641, and, though without name, is regarded as the work of Ainsworth's successor, John Canne. It is, however, not what even now we should call a large treatise, and is but a lilliputian specimen of the powers of the theologians of the seventeenth century. The foregoing list will show that Henry Ainsworth was a busy and voluminous writer, both as controversialist and as commentator. He did not even disdain the muses; but his versification is of the baldest. The curious in hymnology who consult his 'Annotations' upon Exodus xv. will find the music to which his 'Song of Moses' was sung by the little church at Amsterdam. Of the Canticles he executed a metrical version. He had not the faintest breath of poetical inspiration. It is perhaps worth noting that William Ainsworth, described as lecturer at St. Peter's, Chester, wrote 'Medulla Bibliorum: the Marrow of the Bible . . .

together with so many English poems containing the contents of every chapter,' which appeared in 1652.

Henry Ainsworth left behind him a large quantity of manuscripts, which appear to have been dispersed. This is known from a passage in one of Dr. John Worthington's letters, in which he bears an emphatic testimony both to the character and attainments of Henry Ainsworth. 'There is another author, whose remains are most worthy to be retrieved—I mean Mr. Ainsworth, whose excellent annotations upon the Pentateuch, &c. sufficiently discover his great learning and his most exact observation of the proper idioms of the holy text, with every iota and tittle of which he seems to be as much acquainted as any of the Masoreths of Tiberias.' Dr. Worthington goes on to mention works on Hosea, Matthew, and the Epistles to the Hebrews, which Ainsworth had left, but which, owing to some difficulty as to price or copyright between Ainsworth's son and his successor, John Canne, had not been printed. The value of Ainsworth's exegetical writings has been attested by Cotton, Doddridge, Calmet, Poole, and Clarke. Time has not entirely destroyed the value of his annotations; for they have been found helpful to the company of Old Testament revisers (Dexter, p. 342). His character was that of a modest, amiable, and conciliatory man, acting with moderation under difficult circumstances, unwilling to enter upon controversy, and yet not shrinking from it when duty called. Perhaps his greatest service to English nonconformity was the establishment of a tradition of learning and culture. Even those of the world who despised the sectary admired the scholar whose acquirements in rabbinical and oriental literature—as it was then understood—were equalled by few in Europe. This combination led Moreri and others to suppose that Henry Ainsworth the annotator and Henry Ainsworth the Brownist were distinct individuals.

Dexter has shown that Henry Ainsworth, who is described as a minister, thirty-six years of age and from Swanton, married Margery Halie, from Ipswich, widow of Richard Appelbey, 29 March 1607. He also quotes a passage from Paget—certainly an unscrupulous and biassed witness—who declares that Ainsworth was originally a member of the church of England—as, indeed, he must have been—separated from her, then in London rejoined her communion, but left her, and once more, when in Ireland, 'and in some danger for your scandall,' at least nominally resumed his allegiance. Even if there were any wavering in Ainsworth's youth, which is by no means certain, yet during all the period of his public life from 1596 to his death we find him constant to the despised and unpopular form of christianity which he had adopted.

Before his death Ainsworth for a time left Amsterdam and revisited Ireland, but returned to his city of exile, where he died late in 1622 or early in 1623. Neal has given a strange narration of his death, which, if too absurd for credence, is too circumstantial to be omitted. 'His death,' he says, 'was sudden, and not without suspicion of violence; for it is reported that, having found a diamond of very great value in the streets of Amsterdam, he advertised it in print, and when the owner, who was a Jew, came to demand it, he offered him any acknowledgment he would desire; but Ainsworth, though poor, would accept of nothing but a conference with some of his rabbies upon the prophecies of the Old Testament relating to the Messiah, which the other promised, but not having interest enough to obtain it, 'tis thought that he was poisoned.' Brook's version is that the conference took place, and the champion of Christianity was poisoned by his defeated antagonists.

[Works of John Robinson, Pastor of the Pilgrim Fathers, London, 1851; Two Treatises by Henry Ainsworth (with some account of the life and writings of the author), Edinburgh, 1789; Neal's History of the Puritans, ii. 43; Brook's Lives of the Puritans, ii. 299; Abram's History of Blackburn, Blackburn, 1877; Dexter's Congregationalism of the Last Three Hundred Years, 1880 (containing, at p. 296, a facsimile of Henry Ainsworth's signature); Baines's Lancashire; Halley's Lancashire Puritanism; British Museum General Catalogue.] W. E. A. A.

AINSWORTH, ROBERT (1660–1743), lexicographer, was born at Woodyale, in the parish of Eccles, four miles from Manchester, in September 1660. He received his education at Bolton, in Lancashire, and afterwards kept a school in that town. In or before 1698 he removed to London, and for a time he was master of 'a considerable boarding-school' at Bethnal Green. During his residence there he published, probably as a kind of advertisement, a very suggestive pamphlet on 'The most Natural and Easie Way of Institution,' containing various useful proposals in the direction of educational reform. He afterwards removed his school to Hackney, and carried it on successively at other villages in the neighbourhood of the metropolis.

Having acquired a moderate fortune, Ainsworth gave up his school, and spent the remainder of his life in a private manner. He was elected a fellow of the Society of Anti-

quaries in 1724, and honourable mention is made of him in the history of the society prefixed to the first volume of the 'Archæologia.' After retiring from his school he devoted a good deal of his time to ransacking the shops of obscure brokers in every quarter of London, by which means he often procured old coins and other valuable curiosities at a small cost. He disposed of his collection of antiquities and rarities in single articles a short time before his death. Hearne in his jottings (30 Aug. 1734) says: 'Mr. Aynsworth formerly kept a boarding school, and had a very flourishing school. His wife is dead, but he had no children. He is not in orders. He was born in Lancashire, in which county he is about making a settlement, being down there at present, for the poor for ever, having no relations but at a great distance. He hath been said to be a nonjuror. I think he is rather a Calvinist. . . . He hath a very great collection of coins. A maid servant robb'd him of many gold and silver ones. Dr. Middleton Massey is well acquainted with him. He is well spoken of in Westminster school.' Thomas Jackson, in his 'Life of Charles Wesley,' states that 'among those who visited Charles at this time (May 1738) was the learned Mr. Ainsworth, author of the Latin Dictionary which bears his name. He was now venerable through age, and attended the methodist meetings for prayer and spiritual converse, in the spirit of a little child.' Charles Wesley himself, in his journal (12 May 1738), remarks: 'I was much moved at the sight of Mr. Ainsworth, a man of great learning, above seventy, who, like old Simeon, was waiting to see the Lord's salvation, that he might depart in peace. His tears, and vehemence, and childlike simplicity showed him upon the entrance of the kingdom of heaven.' Again Charles Wesley writes (24 May 1738): 'I was much pleased to-day at the sight of Mr. Ainsworth; a little child, full of grief, and fears, and love. At our repeating the line of the hymn—

Now descend and shake the earth,

he fell down as in an agony.'

Ainsworth died in London, 4 April 1743, in the eighty-third year of his age, and was buried at Poplar, where is the following monumental inscription for him and his wife, written by himself:—

Rob. Ainsworth et Uxor ejus, admodum senes,
Dormituri, vestem detritam hic exuerunt,
Novam, primo mane surgentes, induturi.
Dum fas, mortalis, sapias, et respice finem,
Hoc suadent manes, hoc canit Amramides.
To thy Reflection, mortal Friend,
Th' Advice of Moses I commend:
Be wise and meditate thy End.

His works are:—1. The tract already alluded to, entitled 'The most Natural and Easie Way of Institution: containing Proposals for making a Domestic Education less chargeable to Parents, and more Easie and Beneficial to Children. By which Method, Youth may not only make a very considerable Progress in Languages, but also in Arts and Sciences, in Two Years,' London, 1698, 4to. This sensible treatise shows that Ainsworth was in advance of his age, and that he had arrived at much more correct views of education than were then, and indeed are still, commonly entertained, more especially on the mode of teaching foreign languages. He perceived the absurdity of imparting, at the outset, the abstract rules of grammar, and proposed that languages should be taught after the mode by which every child learns its mother tongue. His ingenious and rational scheme for imparting a knowledge of Latin is thus described: 'I believe the Latin Tongue may be learn'd so far forth as to understand very well a Roman Author, to write Latin correctly, and speak it fluently, and a considerable Knowledge attained in Arts and Sciences, by little Children, by the Proposals following, in two years' time at most, and that with ease and pleasure, both to Master and Scholar. Proposition (1) That a convenient House be taken, a small distance from London, with a large Garden, and other Conveniencies. (2) That there be two Masters, whereof one to be capable of teaching Latin, Greek, and Hebrew: The other, at least, to understand Latin, and speak it fluently; to be well skill'd in Logic, Rhetoric, Geography, and History; and that he write a good Hand. (3) That Latin be made a Living Language in the Family; *i.e.* That no other Language be us'd in presence of the Boys. (4) That one or both the Masters continually be present with the Pupils, whether Reading, Writing, Translating, or Playing, from 7 in the Morning till 8 at Night. (5) That there be no Rods, or any kind of Punishment, but that a generous Emulation be carry'd on by Rewards; to which use the Parents shall allow per Annum, of which they to have an Account Monthly in a Latin Epistle, by which they may be inform'd both of their Proficiency and Diligence from time to time. (6) That the number of Pupils exceed not Twelve. (7) That they read English well; and that their Master take care to Improve it. (8) That they be not younger than Six, nor older than Eleven Years of Age. (9) That their Authors, and Masters, be their Grammar, Dictionary, and Phrase-Book. (10) That nothing be impos'd on them as a Task.' Ainsworth did not

place his name on the title-page of the first edition of this pamphlet, but he affixed it to 'the dedication addressed to Sir William Hustler, M.P.,' one of the members for Northallerton, with whom he appears to have been previously well acquainted. At the end is the following advertisement:—'Such as desire to discourse the Author upon these Proposals may hear of him at the Booksellers, or at the Marine Coffee-House in Birchin Lane, after 'Change, who can inform them of Undertakers.' A second edition, with a few additions, appeared in 1699; and another, also called the second edition, was brought out in 1736 by the notorious Curll, of Rose Street, Covent Garden, probably without Ainsworth's knowledge or consent. 2. An account, in Latin, of the classical antiquities collected by John Kemp, under the title of 'Monumenta Vetustatis Kempiana, ex vetustis scriptoribus illustrata, eosque vicissim illustrantia; In duas Partes divisa: Quarum Altera Mumias, Simulacra, Statuas, Signa, Lares, Inscriptiones, Vasa, Lucernas, Amuleta, Lapides, Gemmas, Annulos, Fibulas, cum aliis veterum Reliquiis; Altera Nummos, materia modoque diversos, continet.' London, 1720, 8vo. Besides the catalogue, profusely illustrated with classical references, the volume contains ten long dissertations on Egyptian, Greek, and Roman antiquities; one being a disquisition on the Roman money, 'De Asse et Partibus ejus,' which extends to above seventy pages. There is in the British Museum the handsomely bound presentation copy of this work that was sent to Henry Hare, Lord Coleraine. Two manuscript letters, in most elegant handwriting, addressed by Ainsworth to his lordship, and also a manuscript note by Dr. Birch, are prefixed to this copy. 3. An account of ancient Roman coins, drawn up by him and Roger Gale conjointly for the Society of Antiquaries. 4. 'Ἴσειον, sive, ex Veteris Monumenti Isaici Descriptione, Isidis Delubrum reseratum,' 1729, 4to, consisting of only four pages, besides the dedication to James West, Esq. 5. 'De Clypeo Camilli antiquo,' 1734, 4to, which had previously appeared at the end of the 'Museum Woodwardianum,' or account of the antiquarian collections of Dr. John Woodward, published after Woodward's death in 1728, under the superintendence of Ainsworth, by whom it was in part drawn up. 6. A Latin-English Dictionary. About the year 1714 a proposal was made to some of the leading London booksellers for compiling a new 'Compendious English and Latin Dictionary' upon the plan of Faber's 'Thesaurus.' Ainsworth was engaged to carry out the design. Delays and difficulties arose, and afterwards, on account of Ainsworth's advanced age and a disorder which affected his eyes, Dr. Samuel Patrick was requested to assist in revising the copy after about a dozen sheets had been struck off. Originally the dictionary was intended to be merely a school book, but the dimensions of the scheme were gradually enlarged, and the authorities for the meaning of the words were added. The first edition appeared with the title 'Thesaurus Linguæ Latinæ compendiarius; or, a Compendious Dictionary of the Latin Tongue, designed principally for the use of the British Nations,' in one volume, 1736, 4to. It was inscribed to Dr. Richard Mead in a Latin dedication written with Ainsworth's usual elegance of style. The work was at once recognised as superior to other undertakings of a similar kind, and it long remained the best Latin-English Dictionary. A second edition was brought out in 1746 under the superintendence of Dr. Patrick. Dr. John Ward also assisted in this edition, which, like the first, was in one volume 4to. A third edition, with little or no variation, followed in 1751 under the care of Mr. Kimber, and a fourth in one volume, folio, in 1752, with great improvements by the Rev. William Young, assisted by Ward. An edition, in two vols. 8vo, was published in 1758, under the inspection of Nathanael Thomas, who corrected a fourth edition in 4to, 1761. Another edition, in two vols. 4to, was produced in 1773 under the care of the Rev. Thomas Morell, and many other editions have since appeared, some of them quite recently. One of them, in a single 8vo volume, was reprinted at London in 1829 from the edition of 1752, with numerous additions, emendations, and improvements by the Rev. B. W. B. Beatson, M.A., and William Ellis, M.A. The sum received by Ainsworth for the first edition was 666*l.* 17*s.* 6*d.* For the second edition Ainsworth's executors were paid 250*l.*, Dr. Patrick 101*l.* 11*s.* 9*d.*, and Dr. Ward 26*l.* 5*s.* Kimber had 21*l.* for correcting the third edition; and Young 184*l.* 10*s.* for his improvements in the folio. Besides these sums 218*l.* 8*s.* had been paid by the booksellers to Dr. Morell for correcting Ainsworth, and 261*l.* 12*s.* to Mr. Thomas, making a total, up to 1773, of 1,730*l.* 10*s.* 3*d.*

[Memoir prefixed to second edition of the Thesaurus; Biog. Brit. ed. Kippis; George L. Craik, in Biog. Dict. Soc. D.U.K. i. 570; Rev. J. E. B. Mayor, in Notes and Queries (1883), Ser. 6, v. vii. 64; Reliquiæ Hearnianæ, 2nd edit. ii. 157, iii. 13, 15, 20, 151; Nichols's Lit. Anecd. v. 248–254; Lysons's Environs of London, iii.

463; Sir Egerton Brydges' Censura Literaria, vii. 218.] T. C.

AINSWORTH, WILLIAM HARRISON (1805–1882), novelist, was born in King Street, Manchester, 4 Feb. 1805, in a house that has long since been demolished. His father was a solicitor in good practice, and the son had all the advantage that educational facilities could afford. He was sent to the Manchester grammar school, and in 'Mervyn Clitheroe' has left an interesting and accurate picture of its then condition, which may be contrasted with that of an earlier period left by the 'English opium-eater.' At sixteen, a brilliant, handsome youth, with more taste for romance and the drama than for the dry details of the law, he was articled to Mr. Alexander Kay, a leading solicitor of Manchester. The closest friend of his youth was Mr. James Crossley, who was some years older, but shared his intellectual taste and literary enthusiasm. A drama, written for private theatricals in his father's house, was printed in 'Arliss's Magazine,' and he also contributed to the 'Manchester Iris,' the 'Edinburgh Magazine,' and the 'London Magazine.' He even started a periodical, which received the name of 'The Bœotian,' and died at the sixth number. Many of the fugitive pieces of these early days were collected in volumes now exceedingly rare: 'December Tales' (London, 1823), which is not wholly from his pen; the 'Works of Cheviot Tichburn' (London, 1822; Manchester, 1825), dedicated to Charles Lamb; and 'A Summer Evening Tale' (London, 1825).

'Sir John Chiverton' appeared in 1826, and for forty years was regarded as one of his early works; but Mr. John Partington Aston has also claimed to be its author. In all probability both of these young men joined in the production of the novel which attracted the attention of Sir Walter Scott. On the death of his father in 1824 Ainsworth went to London to finish his legal education with Mr. Jacob Phillips of the Inner Temple. Whatever intentions he may have formed of humdrum study and determined attention to the details of a profession in which he had no interest, were dissipated by contact with the literary world of the metropolis. He made the acquaintance of Mr. John Ebers, who at that time combined the duties of manager of the Opera House with the business of a publisher. He it was who issued 'Sir John Chiverton,' and the verses forming its dedication are understood to have been addressed to Anne Frances ('Fanny') Ebers, whom Ainsworth married 11 Oct. 1826. Ainsworth had now to decide upon a career, and acting upon the suggestion of Ebers, his father-in-law, he began business as a publisher; but after an experience of about eighteen months he abandoned it. In this brief interval he introduced the Hon. Mrs. Norton and Ude, the cook, to the discerning though unequal admiration of the British public. He was introduced to Sir Walter Scott, who wrote the 'Bonnets of Bonnie Dundee' for an annual issued by him. Ainsworth gave him twenty guineas for it, which Sir Walter accepted, but laughingly handed over to the little daughter of Lockhart, in whose London house they had met. Ainsworth's literary aspirations still burned with undiminished ardour, and several plans were formed only to be abandoned, and when in the summer of 1830 he visited Switzerland and Italy he was as far as ever from the fulfilment of his desires. In 1831 he visited Chesterfield and began the novel of 'Rookwood,' in which he successfully applied the method of Mrs. Radcliffe to English scenes and characters. The finest passage is that relating Turpin's ride to York, which is a marvel of descriptive writing. It was written, apparently in a glow of inspiration, in less than a day and a half. 'This feat,' he says, 'for feat it was, being the composition of a hundred novel pages in less than twenty-four hours, was achieved at "The Elms," a house I then occupied at Kilburn.' The success of 'Rookwood' was marked and immediate. Ainsworth at a bound reached popularity. This was in 1834, and in 1837 he published 'Crichton,' which is a fine piece of historical romance. The critics who had objected to the romantic glamour cast over the career of Dick Turpin were still further horrified at the manner in which that vulgar rascal, Jack Sheppard, was elevated into a hero of romance. The outcry was not entirely without justification, nor was it without effect on the novelist, who thenceforward avoided this perilous ground. 'Jack Sheppard' appeared in 'Bentley's Miscellany,' of which Ainsworth became editor in March 1840, at a monthly salary of 51*l.* The story is powerfully written, and its popularity was greatly aided by the wonderful illustrations supplied by George Cruikshank. In 1841 he received 1,000*l.* from the 'Sunday Times' for 'Old St. Paul's,' and he, in 1848, had from the same source another 1,000*l.* for the 'Lancashire Witches.' In 1842 he began the publication of 'Ainsworth's Magazine,' which came to an end in 1853, when he acquired the 'New Monthly Magazine,' which he edited for many years. This was the heyday of Ainsworth's reputation alike in literature and in society. His home at Kensal

Manor House became famous for its hospitality, and Dickens, Thackeray, Landseer, Clarkson Stanfield, Talfourd, Jerrold, and Cruikshank, were among his guests. The long list of his novels may now be given: 'Rookwood,' 1834; 'Crichton,' 1837; 'Jack Sheppard,' 1839; 'Tower of London,' 1840; 'Guy Fawkes,' 1841; 'Old St. Paul's, a Tale of the Plague and the Fire of London,' 1841; 'The Miser's Daughter,' 1842; 'Windsor Castle,' 1843; 'St. James's, or the Court of Queen Anne,' 1844; 'Lancashire Witches,' 1848; 'Star Chamber,' 1854; 'The Flitch of Bacon, or the Custom of Dunmow,' 1854; 'Spendthrift,' 1856; 'Mervyn Clitheroe,' 1857; 'Ovingdean Grange, a Tale of the South Downs,' 1860; 'Constable of the Tower,' 1861; 'The Lord Mayor of London,' 1862; 'Cardinal Pole,' 1863; 'John Law the Projector,' 1864; 'The Spanish Match, or Charles Stuart in Madrid,' 1865; 'Myddleton Pomfret,' 1865; 'The Constable de Bourbon,' 1866; 'Old Court,' 1867; 'The South Sea Bubble,' 1868; 'Hilary St. Ives,' 1869; 'Talbot Harland,' 1870; 'Tower Hill,' 1871; 'Boscobel,' 1872; 'The Manchester Rebels, or the Fatal '45,' 1873; 'Merry England,' 1874; 'The Goldsmith's Wife,' 1874; 'Preston Fight, or the Insurrection of 1715,' 1875; 'Chetwynd Calverley,' 1876; 'The Leaguer of Lathom, a Tale of the Civil War in Lancashire,' 1876; 'The Fall of Somerset,' 1877; 'Beatrice Tyldesley,' 1878; 'Beau Nash,' 1880; 'Auriol' and other tales, 1880; 'Stanley Brereton,' 1881. These novels all met with a certain amount of success, but those of later years did not attain the striking popularity of his earlier efforts. Many, however, were translated into various modern languages, and the editions were so numerous that some twenty-three pages of the British Museum catalogue are devoted to his works. The scenery and history of his native county had a perennial interest for him, and a certain group of his novels—that is, the 'Lancashire Witches,' 'Guy Fawkes,' 'The Leaguer of Lathom,' 'Beatrice Tyldesley,' 'Preston Fight,' the 'Manchester Rebels,' and 'Mervyn Clitheroe'—may almost be said to form a novelist's history of Lancashire from the pilgrimage of grace until the early part of the present century. The historical element enters into many of his other works. 'The Flitch of Bacon' is founded on the ancient Essex custom mentioned by Chaucer and other early writers. In the remoter instances where the flitch was claimed the man only appears to have been present; but after the dissolution of the religious houses, when the custom became that of the manor, both husband and wife had to appear. In 1851 the lord of the manor declined to give the flitch: but the claimants obtained one from a public subscription, and a concourse of some 3,000 people assembled in Easton Park in their honour. This may have attracted the attention of Ainsworth, and in 1855 he offered to give the flitch. The candidates were Mr. James Barlow and his wife, of Chipping Ongar, and the Chevalier de Chatelain and his wife. The last named were well known in literary circles, and at the ceremony, 19 July 1855, Robert Bell and other well-known writers were present. It has been revived in 1857, 1869, 1874, and 1876. Similar customs are recorded at Whichnor, Staffordshire, and in Germany and France (Andrews, *History of the Dunmow Flitch of Bacon Custom*, London, 1877). Probably no more vivid account has been written of the great fire and plague of London than that given in 'Old St. Paul's.' The charm of Ainsworth's novels is not at all dependent upon the analysis of motives or subtle description of character. Of this he has little or nothing, but he realises vividly a scene or an incident, and conveys the impression with great force and directness to the reader's mind. Ainsworth came upon the reading world at a happy moment. People were weary of the inanities of the 'fashionable novel,' and were ready to listen to one who had a power of vivacious narrative. In 1881, when he was in his seventy-seventh year, a pleasant tribute of respect and admiration was paid to him in his native town. The then mayor of Manchester (now Sir Thomas Baker) entertained him at a banquet in the town hall 15 Sept. 1881, 'as an expression of the high esteem in which he is held by his fellow-townsmen and of his services to literature.' In proposing Mr. Ainsworth's health the mayor gave a curious instance of the popularity of his writings. 'In our Manchester public free libraries there are 250 volumes of Mr. Ainsworth's different works. During the last twelve months those volumes have been read 7,660 times, mostly by the artisan class of readers. And this means that twenty volumes of his works are being perused in Manchester by readers of the free libraries every day all the year through.' It was well that this pleasant recognition was not longer delayed. The contrast was pathetically great between the tall handsome dandified figure presented in the portraits of him by Pickersgill and Maclise, and the bent and feeble old man who stood up to acknowledge the plaudits of those who had assembled to honour him. His last published work was 'Stanley Brereton,' which he dedicated to his hospitable entertainer. He died at Reigate 3 Jan. 1882,

leaving a widow and also three daughters by his first marriage. He was buried at Kensal Green cemetery. With the exception of Gleig, he was the last survivor of the brilliant group who wrote for the early numbers of 'Fraser's Magazine,' and, though he died in harness, had outlived nearly all the associates of the days when he first achieved fame.

[No biography of Ainsworth has appeared or is likely to be published. When Jerdan published his 'Autobiography,' Ainsworth prohibited the publication of his own letters; and though he had preserved a mass of correspondence, it proved, on examination after his death, to have but little biographical or literary importance. Laman Blanchard wrote a brief memoir, which appeared in the 'Mirror' in 1842, and was afterwards prefixed to the popular editions of 'Rookwood.' In addition to this there is a report of the banquet to him in 1881, which was printed for private circulation, and the 'Early Life of William Harrison Ainsworth' by John Evans. Reprinted from the 'Manchester Quarterly,' i. 137, Manchester, 1882. This contains a portrait from a drawing taken in 1826. There are also engraved portraits by Pickersgill and Maclise.]

W. E. A. A.

AIO (*d.* 974), an historian, was a monk in the abbey of Croyland or Crowland in Lincolnshire, and is only mentioned in the 'History' of Ingulf, afterwards abbot of the same monastery. From this account we learn that after the death, in 941, of Athelstan, the special patron of Croyland, as well as of the abbot and two of the elder brothers, the monastery seemed likely to fall into decay. There remained in it only five monks, and of these two, Brun and Aio, in despair of the future of Croyland, determined to retire to other religious houses. Brun went to Winchester and Aio to Malmesbury. Croyland was, however, restored to prosperity in 946 by Eadred, who appointed Turketul abbot, and in the same year Brun and Aio were recalled thither. To these two monks was entrusted the task of compiling a history of Croyland, but they did not live to complete their task, both dying in the same year, 974. Ingulf professed to have made use of material collected by them.

[Historia Ingulphi, in Rer. Anglic. Script., ed. Gale, pp. 29 seq., 51.] C. F. K.

AIRAY, CHRISTOPHER (1601–1670), a pioneer in English logic, was born at Clifton in Westmoreland in 1600-1. Wood informs us that he 'became a student in Queen's College, Oxford.' The entry in the register of admissions to the college runs thus: 'In Ter. Nat. 1620[–1], Feb[ruary] 5, was admitted batchelor Christoph. Airaye.' Going 'through the servile offices,' he proceeded Master of Arts. In 1627 he 'was elected fellow.' 'About this time' he 'entered into holy orders, according to the statutes of the house,' and became a preacher. He was created B.D. in 1642. Whilst still at the university he published anonymously his one known book, viz.: 'Fasciculus Præceptorum Logicorum in gratiam juventutis academicæ compositus et nunc primùm typis donatus. Oxoniæ excudebat Gulielmus Turner Academiæ Typographus. An. D. 1628. Cum Priuilegio' (pp. 224). The printer signs the 'Præfatio.' The following are the main headings: Lib. 1, De Prædicabilibus; 2, De Anteprædicamentis; 3, De Propositione; 4, De Demonstratione; 5, De Syllogismo Topico; 6, De Syllogismo Sophistico. There is a good deal of neatness in the various formulæ, but logic is ever and anon trespassed on by metaphysic, or thought as against the form of thought. The arrangement is lucid. The exemplar of 'Fasciculus Præceptorum Logicorum' in the British Museum was one of Bishop Juxon's books (8466*a*). A second edition did not appear until 1660.

Airay was presented to the living of Milford in Hampshire; he died on St. Luke's day, 1670, and was buried in the chancel of his church. His epitaph is still to be read as follows: 'Memoriæ sacrum Christopheri Airay, S. T. Bac. olim Coll. Reg. Oxon. socii et hujus ecclesiæ Vicarii vigilantissimi, viri summæ integritatis, judicii acerrimi et ingenii literarum omnium capacis: qui difficillime seculo inter æstuantes rerum fluctus clavum rectum tenuit. Mortalitatem tandem exuit 18 Oct. annos natus 69.' Anthony à Wood speaks of 'other things' by him, but they seem to have disappeared.

[Wood's Athenæ, ed. Bliss, iii. 907; information supplied by Dr. Magrath, per Rev. R. L. Clark, M.A., librarian of Queen's College, Oxford.] A. B. G.

AIRAY, HENRY, D.D. (1560?–1616), puritan divine and author of 'Lectures' on St. Paul's Epistle to the 'Philippians,' originally published in 1618, and recently republished in Nichol's 'Puritan Commentaries,' was born 'about 1559–60,' at Kentmere, Westmoreland; he was the son of William Airay, the favourite servant of Bernard Gilpin, the apostle of the North. Thus from his birth brought under the vigilant eyes and benignant care of this saintliest of the provincial leaders of the puritans, he was among the first to share the benefits of a school erected and endowed by Gilpin in the parish.

Henry was selected to enjoy this privilege, we are told, in a somewhat eccentric way. 'Whenever he [Gilpin] met a poor boy upon the road, he would make trial of his capacity by a few questions, and if he found it such as pleased him, he would provide for his education.' 'Nor,' it is added, 'did his care end here. From his school he sent several to the universities, where he maintained them wholly at his own expense.' Of these Henry and his brother Evan (or Ewan) were two. They were in attendance at Oxford when the venerable apostle lay dying. When he was gone, his will revealed that he had not forgotten his 'scholars.' One clause runs: 'All the rest of my goods and chattels I will that they be divided into two equal parts, and the one of them to be given to the poor of Houghton, the other to scholars and students in Oxford, whose names are [among others] . . . Ewan Ayray . . . Hen. Ayray. . . . These I will, be relieved as mine executors shall see needful, a year, two, or three, as the sum will arise.'

In 1579 Airay was 'sent,' says Wood, 'to St. Edmund's Hall, aged nineteen or thereabouts.' 'Soon after,' he continues, 'he was translated to Queen's College, where he became *pauper puer serviens*, that is, a poor serving child that waits on the fellows in the common hall at meals, and in their chambers, and do other servile work about the college.' The transference to Queen's is probably to be explained by its having been Gilpin's own college, as well as by his Westmoreland origin giving him a claim to the benefit of Eaglesfield's foundation attached to it. He proceeded B.A. on 19 June 1583, and 'after he was bachelor's standing in 1583 he was made *pauper puer*, or tabardus, or *tabardarius*, that is, a tabardier or tabitter (so called because anciently they wore coats, or upper gowns, much according to the fashion of those belonging to heralds);' 'which servile work belonging to *pauper puer serviens*, when under-graduates, all are to undergo before they can be fellows.' On 15 June 1586, he passed M.A., and on 3 Nov. of the same year was elected Fellow, B.D. in 1594, and D.D. on 17 June 1600, all in Queen's College. About the time he was 'Master' [of Arts] in 1586, he entered holy orders, and became a frequent and zealous preacher in the university, particularly in the church of St. Peter-in-the-East, joining to the Queen's College. His 'Lectures on Philippians' is a spirited example of his preaching in the church, of his fiery denunciation of popery, and of his unmistakable enunciation of that evangelical Calvinism which Oxford, in common with all England, then prized. In 1598 he was chosen provost of his college, and in 1606 was vice-chancellor of the university, wherein, 'as always before, he showed himself a zealous Calvinist, and a great maintainer of such that were of his mind.' In the discharge of his vice-chancellorship he came into conflict with Laud, who even thus early was manifesting his Romish tendencies. In the archbishop's diary is this entry under 1606: 'The quarrel Dr. Ayry picked with me about my sermon at St. Mary's, 21 Oct. 1606.' Airay had himself published a 'Treatise on Bowing at the Name of Jesus,' in which he condemned the practice. It is due to Laud to recall that long after he spoke with all honour, even reverence, of his former 'quarreler.' Dr. John Rainolds dying on 21 May 1607, the vice-chancellor preached his funeral sermon. They had been as twin brothers. In 1615–16 Airay was rector of Bletchingdon, near Oxford. In the register of this church, however, an earlier entry in 1603 connects him with it as one of the godfathers of 'George Aglionby, only son of Dr. John Aglionby, rector there.' In 1621 he accepted a presentation to Charlton-upon-Otmoor, although he was fully aware that it was a poor living, and certain to involve him in 'a tedious suit of law.' A memorial of this suit—most unselfish on the new rector's part, and successful, to the permanent benefit of those who came after him—remains in his posthumous tractate 'Touching his Suit in Law for the Rectory of Charlton' (1621), an annotated copy of which is in the British Museum. He died on 6 Oct. 1616, and was interred within Queen's Chapel. His character has been elsewhere described as follows:—'Altogether Henry Airay must have been a fine specimen of the more cultured puritans; strong with the strength of a true manhood, but softened with the shyness of woman; full of all tender charities, but bold for the truth; of brain in matter all compact, and not unvisited by speculation, yet beautifully modest before "The Word;" gifted with "large utterance" in thick-coming words, that catch sometimes a vanishing glow, as of the light sifting through opal clouds from the vision behind of Him who is at once their grand burden and informing spirit; and throughout a robust common-sense, that offers an admirable contrast to the showy nothings of his contemporaries. You will look in vain in his "Lectures" for erudite criticism, or subtle exegesis in the modern sense; but there seems to us to be an instinctively true following up of the apostolic thoughts, a quick insight into their bearings and relative force, ingenious application to present need,

and an uncommon fullness of positive *instruction.*'

[Memoir prefixed to reprint of Airay's Lectures (1864); Wood's Athenæ, ed. Bliss, ii. 177–8 et freq.; Gilpin's Life of Bernard Gilpin (1854), pp. 65, 67; Laud's Works, iii. 133, 262, v. 6, vi. 295; Wood's Fasti (Bliss), i. 223, 237, 267, 286; Brook's Lives of the Puritans, ii. 247; Wood's Hist. and Antiq. of the Colleges and Halls of Oxford, ed. Gutch (1786), pp. 148, 161; MSS. from Rev. S. O. Balleine, M.A., Bletchingdon; Extracts from Queen's Registers, from Rev. Dr. Magrath, per R. L. Clarke, M.A., librarian.] A. B. G.

AIRD, THOMAS (1802–1876), Scottish poet, the second son of James Aird and his wife Isabella Paisley, was born 28 Aug. 1802 at Bowden, Roxburghshire. He was educated at the parish school of Bowden, and evinced a striking love of literature and much enthusiasm for boyish sports. In 1816 he was thought by his teachers promising enough to proceed to Edinburgh University. There he made the acquaintance of Thomas Carlyle. While still a student he became private tutor in the family of a Mr. Anderson, farmer, of Crosscleugh, Selkirkshire, where he frequently met James Hogg, the Ettrick shepherd. His friends desired him to enter the church of Scotland, but he preferred to devote himself at Edinburgh to the profession of letters. In 1826 he published his first work, 'Martzoufle, a tragedy in three acts, with other poems.' The lines entitled 'My Mother's Grave' have much genuine poetic feeling; but the volume did not attract much notice. In the following year he contributed several articles to 'Blackwood's Magazine,' and also produced his 'Religious Characteristics,' a series of prose essays charged with much religious fervour, which Professor Wilson reviewed, in very laudatory terms, in 'Blackwood's Magazine' for June 1827. The critic was soon afterwards introduced to Aird, and proved of great service to him. In 1830 appeared Aird's 'Captive of Fez,' a long narrative poem in five cantos. In 1832 James Ballantyne died, and Aird was chosen to succeed him in the editorship of the 'Edinburgh Weekly Journal;' but he held the post for only a year. In 1835 he left Edinburgh for Dumfries, to undertake the editorship of the 'Dumfriesshire and Galloway Herald,' to which Wilson had recommended him, and he continued in that office for twenty-eight years. He performed his editorial duties with great vigour, ardently supporting the conservative interest in politics and church matters; but he was able to write at the same time a variety of poems, many of which he published in his paper. In 1845 appeared his 'Old Bachelor in the Scottish Village,' a prose delineation of Scottish character, with descriptive sketches of the seasons. The book attained great popularity in Scotland, and reached a second edition in 1857. In 1848 Aird prepared for press a collected edition of his poems, which greatly strengthened his reputation. Many of them appealed to the religious instincts of his countrymen, and others showed a weird imagination. But the longer narrative poems lack plot and construction, and are therefore deficient in interest. In 1852 Aird edited, with a memoir, the works of his friend, David Macbeth Moir; but after that date he suffered much ill-health, and his literary efforts were confined to contributions to his newspaper. In 1863 he retired from his post of editor of the 'Herald;' but he survived for thirteen years, dying 25 April 1876. He was buried in St. Michael's churchyard, Dumfries.

Aird, who was never married, lived a very simple life, rarely quitting Dumfries, except to visit his brother James at Dundee. His chief recreation he found in taming and tending his birds. Throughout his literary career he had a large number of friends, who always referrred to him in enthusiastic terms. With Carlyle he maintained an intimacy until his death; and so long as Carlyle paid his annual visit to his friends near Dumfries, Aird met him year by year. Carlyle wrote of his poetry, that 'he found everywhere a healthy breath as of mountain breezes; a native manliness, veracity, and geniality, which . . . is withal so rare just now as to be doubly and trebly precious.' Other of Aird's friends were Motherwell, De Quincey, and Lockhart. In 1856 he received a visit from A. P. Stanley, afterwards Dean of Westminster. Aird was a devoted admirer of Burns and Scott. In 1841 he presided at the annual dinner given at Dumfries by the Burns Club, and in 1859 took an active part in organising the celebration of Burns's centenary. In 1871 he presided at Dumfries at the banquet given in honour of the centenary of Sir Walter Scott. Aird's poems reached a fifth edition in 1878, and to that edition the Rev. Jardine Wallace contributed a full memoir of the author.

[Wallace's Memoir prefixed to the fifth edition of Aird's Poems.] S. L. L.

AIREY, SIR GEORGE (1761–1833), general, father of the better known general and staff-officer, Richard, Lord Airey [see AIREY, RICHARD], was born in 1761. He entered the army as ensign in the 71st regiment in 1779, and was promoted lieutenant in 1781, when he exchanged into the 48th regiment, and went with it to the West Indies. He probably did not go to this un-

healthy station from choice, but because of the better pay, and it was by keenly observing and learning the military features of the islands that he laid the foundation for his future advancement. In 1788 he was promoted captain, and might have remained one for a long time had not the war broken out with France in 1793. He was then thirty-two years of age, which, at a time when men became lieutenant-colonels at twenty-three, meant but little chance of rising, but nevertheless by his topographical knowledge he managed to be of great assistance to Sir Charles Grey, who in 1793 reduced the French West India islands with the help of Sir John Jervis. Grey was so pleased with him that he recommended him to General Tonyn, who made him his aide-de-camp, and to Sir Ralph Abercromby. The latter, when he came out to reconquer the French West Indies which Victor Hugues had managed to regain for the republic, made him assistant adjutant-general to his force, and was very pleased by his conduct as a staff officer. It was one of Abercromby's great titles to fame that he always encouraged merit in officers and men, however unsupported by influence; and he therefore procured for George Airey a majority in the 68th in 1796 and a lieutenant-colonelcy in the 8th regiment in 1798. To the same kind patron may be ascribed his selection as deputy-adjutant-general to the garrison of Minorca. This appointment prevented his accompanying the expedition to Egypt, where his patron was killed; but his activity and real merit soon won him a powerful friend in the influential General Henry Fox, the brother of the orator, and at this time governor and commander-in-chief in Minorca. The somewhat indolent general liked to have such an energetic man to save him trouble, and took him as military secretary to Ireland, when he was appointed commander-in-chief there in 1802. He there married the Hon. Catherine Talbot, daughter of Lord Talbot de Malahide. He accompanied General Fox to Sicily as military secretary in 1805, was deputy adjutant-general and military secretary to General Fraser in the disastrous expedition to Damietta in 1807, was promoted colonel in 1808, commanded a brigade in Sicily in 1810, was promoted major-general in 1812, and appointed commandant of the forces in the Ionian islands in the same year. He was appointed quartermaster-general to the forces in Ireland in 1813, where he stayed many years, was promoted lieutenant-general in 1821, received the command of the 39th regiment in 1823, made a K.C.H. by George IV, and died at the age of 72 in 1833. Sir George Airey did not see any service except in the West Indies and at Rosetta, but nevertheless the value of his services to the army must not be underrated. His ability may be vouched for by the way Sir Ralph Abercromby, a strict judge of staff officers, took him into favour when only a captain, and his unfailing popularity with every chief he served under. 'It is more rare to find an able staff officer,' the Duke of Wellington stated, 'than a good regimental officer,' and this was not wholly due to the favouritism which pushed on incompetent persons.

[Philippart's Royal Military Calendar, vol. iii. 3rd edition, 1820.] H. M. S.

AIREY, RICHARD, Lord Airey (1803–1881), general, was the eldest son of Lieutenant-general Sir George Airey [see Airey, Sir George], and was born in 1803. He was educated at the Royal Military College at Sandhurst, and became an ensign in the 34th regiment in 1821. He purchased his lieutenancy in 1823, and his captaincy in 1825, and from 1827 to 1830 acted as aide-de-camp to his father's old comrade, Sir Frederick Adam, in the Ionian Isles, and from 1830 to 1832 to Lord Aylmer, the governor-general and commander-in-chief in British North America. He purchased his majority in 1834, and his lieutenant-colonelcy in 1838, and, after commanding his regiment for a short time, was attached to the staff at the Horse Guards. He at first acted as deputy adjutant-general, and then as deputy quartermaster-general, at headquarters, and in 1852, after becoming colonel, was appointed military secretary to Lord Hardinge, the commander-in-chief. This situation he resigned upon receiving in 1854 the command of a brigade in the expedition against Russia.

While at sea, or rather at the moment of disembarking, on 1 Sept. 1854, Colonel Airey found himself suddenly appointed quartermaster-general to the expedition, in the place of Lord de Ros, and acted in that capacity throughout the most critical period of the Crimean war, from September 1854 to November 1855. It was at this period that his name came most prominently before the public. His conduct must be judged by the opinion held as to the functions of a quartermaster-general on active service. If he is to be the left hand of the commander of the forces, as the adjutant-general is his right hand, and is to make arrangements for encampments, marches, and formation of troops in the field, while the adjutant-general looks after discipline, the roster for picket duty, and the personal conduct of the troops, Colonel Airey fulfilled his duties to perfec-

tion. He was the strongest man on the staff. Lord Raglan placed the greatest confidence in him, and followed his advice in most things. He was an officer after Wellington's own heart, never shirked responsibility, and delighted in work. He was always at Lord Raglan's side, and as quartermaster-general wrote the order for the charge of the light brigade at Balaclava in accordance with his duty, and at the command of Lord Raglan. Nevertheless, the quartermaster-general's department bore in the sight of the English public the responsibility for the bad condition of the troops before Sebastopol. He despised the correspondents in the Crimea, and suffered accordingly. The whole blame of the inefficiency of the commissariat department and the incompetence of the officers in his own department fell upon him, and most unjustly. At first he received nothing but praise and rewards. He was promoted major-general in December 1854, and made a K.C.B., and in November 1855 appointed quartermaster-general at the Horse Guards. On reaching England he discovered the amount of blame cast upon him, and demanded a military inquiry. In consequence of his demand a board of general officers, presided over by Sir A. Woodford, met at Chelsea Hospital in 1856, to examine Sir Richard Airey's defence against the accusations brought against him by Sir John McNeill and Sir A. Tulloch, who had been sent to the Crimea to report on the breakdown of the commissariat and transport there. He quite exonerated himself, and indeed the causes of failure were directly due to the officers of the commissariat there, and not to him; and he proved his case by the testimony of Sir J. Simpson, who had been sent to report on the officers of the staff in the Crimea, and who not only reported favourably on Sir Richard Airey, but also maintained him in his office when he succeeded Lord Raglan. The defence was most able, and triumphant from the point of view of an officer trained in the ideas of Wellington, but according to modern ideas, by which the quartermaster-general is responsible for the commissariat, was by no means so successful.

That Sir Richard Airey had not suffered in the opinion of his military superiors was proved by his subsequent official employment. He was quartermaster-general at the Horse Guards from 1855 to 1865, lieutenant-general in 1862, governor of Gibraltar from 1865 to 1870, G.C.B. in 1867, colonel of the 7th regiment in 1868, general in 1871, adjutant-general at the Horse Guards from 1870 to 1876, and on his retirement from office after fifty-five years' service, was created Lord Airey in 1876. His last service to the army was as president of the well-known Airey commission, appointed in 1879, to inquire into the results of the new short service system. The commission consisted of seven general officers and three colonels, and presented its voluminous report in March 1880. In it is clearly perceptible Lord Airey's opinion of military reform. He recommended a service of eight years with the colours, which would effectually destroy the advantages of the short service system. Yet the report is full of valuable statistics and suggestions, and must form the basis of future army legislation. Not long after this service Lord Airey died, on 14 Sept. 1881, at the Grange, Leatherhead, the seat of Lord Wolseley, and thus the last supporter of the old Wellington system died at the house of the principal originator and supporter of the new military organisation. Lord Airey had been bred in the school of Wellington, and forms the best link between him and Lord Wolseley. He tried to carry on at the Horse Guards the old ideas, and though they have been shelved, his own ability has never been denied; even Dr. Russell, the most distinguished critic of the Crimean maladministration, has recently acknowledged that the 'whitewashing' board at Chelsea Hospital had not done wrong to 'whitewash' Lord Airey's military character.

[For Lord Airey's life and character, the Times obituary notice, 16 Sept. 1881. For the Crimean controversy, Opening Address of Sir R. Airey before the Board of General Officers at the Royal Hospital, Chelsea, London, 1856; Kinglake's History of the War in the Crimea; Dr. Russell's Letters from the Crimea, and more particularly his The Crimea, 1854–5, published 1880; Sir A. M. Tulloch's The Crimean Commission and the Chelsea Board, 1881.]

H. M. S.

AISLABIE, JOHN (1670–1742), statesman and politician, was baptised at Holy Trinity Church, Goodramgate, York, 7 Dec. 1670. He was the fourth son of George Aislabie, principal registrar of the archiepiscopal court of York, by his second wife, Mary, the eldest daughter of Sir John Mallorie, lord of the manor of Studley Royal. His father was killed in a duel with Mr. (afterwards Sir) Jonathan Jennings, 10 Jan. 1674. On the death of his eldest surviving brother, George, in 1699, John Aislabie succeeded to the Studley Royal estates, which had come into the possession of the family through his father's second marriage. In 1695 he was elected member of parliament for Ripon, which then returned two mem-

bers, and seems to have been a pocket borough belonging to the lord of Studley Royal. He continued to sit for Ripon until 1702, when he was elected for the neighbouring borough of Northallerton, and in the same year chosen mayor of Ripon. In 1705 he was again returned for Ripon, and continued to represent the constituency until his expulsion from the House of Commons. In 1712 he was appointed one of the commissioners for executing the office of lord high admiral. In 1714 he became treasurer of the navy, an office of great trust, dignity, and profit. Two years afterwards, he was sworn in as a member of the privy council, at that time consisting of some sixty members, nearly all of whom were peers. Upon Charles, earl of Sunderland, becoming first lord of the treasury in March 1718, Aislabie accepted the office of chancellor of the exchequer.

At the close of the year 1719, the South Sea Company—first formed by Harley, earl of Oxford, in 1711, with the object of improving the public credit—proposed a scheme for paying off the national debt. The scheme was strenuously supported by Aislabie, and, notwithstanding the opposition of the Bank of England, was ultimately accepted in an amended form by the House of Commons. Every stratagem was employed to raise the price of the stock while the bill was in progress through parliament. It received the royal assent in April 1720. The subscription lists were thereupon opened, and the shares were immediately taken up by people of all classes. In August the price of the stock rose to 1000, but soon afterwards it began to decline. Public confidence was lost as quickly as it had been won, and not long afterwards the crash came. Thousands of families were ruined, and the resentment against the directors and other promoters of the South Sea scheme became universal. Parliament met 8 Dec. The directors were then ordered to lay before the House of Commons an account of their proceedings. After the Christmas recess a secret committee of inquiry was appointed by the commons, and on 23 Jan. 1720–21 Aislabie resigned the seals of his office. On 8 March the report of the secret committee with reference to the late chancellor of the exchequer was taken into consideration. Though Aislabie made 'a long submissive and pathetick speech in his own defence,' the house unanimously agreed to twelve resolutions, declaring him guilty of 'most notorious, dangerous, and infamous corruption,' that he 'had encouraged and promoted the Dangerous and Destructive execution of the South Sea scheme with a view to his own Exhorbitant Profit,' and that he 'be for his said offences expelled the house.' The next day he was committed to the Tower on the authority of the speaker's writ. During the discussion in the House of Lords on the bill for confiscating the estates of the directors and others for the benefit of the sufferers (in which bill Aislabie's name had been inserted in the other house) he was summoned from the Tower by order of the lords, and twice addressed the committee in his own defence. After some debate it was carried that his name should be retained in the bill, and he was thereupon remanded to the Tower. He was, however, allowed to retain his country estate and all the property of which he was possessed on or before 20 Oct. 1718, so that he did not fare so badly as some of his colleagues. Upon his release, Aislabie retired into Yorkshire and there led the life of a country gentleman, spending the chief part of his time in laying out the pleasure-grounds of Studley Royal and otherwise improving the estate. He died in 1742, aged 71 years, and was buried in the family chapel in Ripon Minster. He was twice married, first to Anne, daughter of Sir William Rawlinson, of Hendon, by whom he had three children who survived infancy, viz., William, Mary, and Anne. This lady perished with her infant daughter in a fire which occurred at her London residence on Christmas Day, 1701. He afterwards married Judith, daughter of Sir Thomas Vernon. There were no children of the second marriage.

Aislabie was a man of considerable energy and ability, but he unfortunately sacrificed an honourable and useful career to his ambition to amass a large fortune. He was succeeded in the family estate by his only son William, who was elected for Ripon in place of his father in 1721, and continued its representative until the time of his death in 1781. On the death, in July 1845, of Elizabeth Sophia Lawrence, grand-daughter of John Aislabie, the estate of Studley Royal, together with Fountains Abbey, devolved upon Thomas, second Earl de Grey, whose great-grandfather (Sir William Robinson) had married John Aislabie's sister.

[Walbran's Memorials of the Abbey of St. Mary of Fountains (Surtees Society), ii. appendix; Walbran's Guide to Ripon, Fountains Abbey, Brimham Rocks, and Hackfall; Burke's Visitation of Seats and Arms, ii. 90; Thomas Gent's History of Ripon; Political State of Great Britain, xix., xx.; Historical Register for 1721; Mahon's History of England, ii. 4–34; Chambers's Book of Days, i. 146–9; Mackay's Extraordinary Popular Delusions, 45–84; Notes and Queries, 2nd series, iii. 292.] G. F. R. B.

AITKEN, JAMES (1752–1777), an incendiary, commonly known as JOHN THE PAINTER, was born at Edinburgh 28 Sept. 1752. He was the son of David Aitken, a whitesmith of that city, and was brought up as a protestant dissenter. At the age of nine he was placed in Heriot's Hospital, where he continued six years. He was then apprenticed to a house-painter, and at the expiration of his indentures he came to London. Finding no employment in his trade, he took to highway robbery on Finchley Common, petty thefts, and shoplifting. Dreading detection he went to America, where he took a leading part in the riots at Boston, particularly in sinking the tea. On his return to this country (May 1775) he resumed his dishonest courses, and for about a twelvemonth committed many daring felonies with impunity. It appears that in early youth, being a great reader, he had adopted Voltairean and anti-monarchical principles, in which he was confirmed during his stay in America. A conversation which he overheard at Oxford impressed him with the idea that an immense benefit would be conferred on America, then struggling for her independence, if the dockyards and shipping of this country could be destroyed. 'I spent two days,' he says, 'in the contemplation of this malicious design, and promised myself immortal honour in the accomplishment of it. I beheld it in the light of a truly heroic enterprise, such as never would have been equalled to the end of time. I was persuaded it would entitle me to the first rank in America, and flattered myself with the ambition of becoming the admiration of the world!' Having by personal inspection obtained particulars of the dockyards at Portsmouth, Plymouth, Chatham, Woolwich, and Deptford, he crossed over to Paris and propounded his scheme of destruction to Silas Deane, a member of congress, who, according to Aitken's confession, encouraged him to carry it into effect. He had designed certain machines so contrived as not to emit any rays of light. These he proposed to place in storehouses or ships, and as, by the help of a peculiar composition, he could keep them burning any number of hours, he reckoned on being able to make his escape sixty or seventy miles from the spot before the fire broke out. Fortunately the machines did not fulfil the expectations of the inventor. One of them, which went out of its own accord, was found several weeks after it had been deposited in the great hemp house in the dockyard at Portsmouth. Aitken succeeded, however, in setting fire to the rope house in that yard (7 Dec. 1776) and in effecting his escape. In January 1777 he attempted to burn, first the shipping at Bristol, and afterwards the city itself; but he succeeded only in destroying six or seven warehouses near the quay. He was arrested soon afterwards, and brought to trial at Winchester, 6 March 1777, indicted under the name of 'James Hill, otherwise James Hind, otherwise James Actzen,' and convicted, chiefly on the evidence of another painter, named Baldwin, who had been in America, and who, by pretending to sympathise with Aitken's misfortunes, obtained from him an admission of his guilt. He was executed at Portsmouth on 10 March, and afterwards hung in chains on Block House Point, at the mouth of the harbour. After conviction he made to the keeper of Winchester gaol a confession which was published under the title of 'The Life of James Aitken, commonly called John the Painter' (2nd edition, Winchester, 1777). From it most of the foregoing narrative has been derived. The facts were generally believed at the time, though some persons entertained doubts concerning the truth of the statement in many particulars. In the same year (1777) there was published at London a pamphlet purporting to contain 'A Short Account of the Motives which determined the Man, called John the Painter, and a Justification of his Conduct; written by himself, and sent to his friend, Mr. A. Tomkins, with a request to publish it after his execution.' This work is evidently spurious. The author makes John declare himself an American born, and fired with the most enthusiastic love of his country; in consequence of which he thought it was his duty, as a sincere and active patriot, to exert his utmost abilities in order to distress the enemies of America by every possible means within the power of an individual to perform. The event also occasioned the appearance of an attack, in doggrel verse, on Lord Temple, under the title of 'John the Painter's Ghost: how he appeared on the night of his execution to Lord Temple, and how his lordship did communicate the same at full court, to the astonishment of all present, now partially and circumstantially related,' London, 1777, 4to.

[The works cited above; Trial of James Hill, otherwise James Hind, otherwise James Actzen, taken in shorthand by Joseph Gurney, London, 1777, fol.; Annual Register, 1777, pp. 23–31, 166; History of Great Britain from the Death of George II to the Coronation of George IV (1825), 113; Sabin's Dict. of Books relating to America, viii. 285–7; Sabin's Cat. of Books, Manuscripts, and Engravings, belonging to William Menzies, 5; Monthly Review, lvi. 391, 395, 478; William Gordon's Hist. of the Establishment of the Independence of the United States, ii. 445–7.] T. C.

AITKEN, JOHN (1793–1833), editor of 'Constable's Miscellany,' was born at the village of Camelon, Stirlingshire, 25 March 1793. After a good elementary school education, he became clerk in the East Lothian Bank, whence he was transferred to the bank of Mr. Park (brother of Mungo Park, the traveller) at Selkirk. Subsequently he became teller in the East Lothian Bank, but on its failure he, in 1822, removed to Edinburgh, where he commenced business as a bookseller, and published the 'Cabinet,' a selection of miscellaneous pieces in prose and verse, which extended to three volumes, and met with considerable success. Shortly after this he was appointed editor of 'Constable's Miscellany.' On the death of Constable he, in conjunction with Messrs. Hurst, Chance, & Co., of London, and Mr. Henry Constable, purchased the work, but his connection with it ceased after the failure of the London firm in 1831. He had established a printing-office, with the view of starting a publication similar to the 'Miscellany,' when he died somewhat suddenly, 15 Feb. 1833. Aitken took an active part in founding the 'Edinburgh Literary Journal.' He was an occasional contributor to periodicals, and wrote verse with elegance and taste.

[The Cabinet of Friendship, a Tribute to the Memory of the late John Aitken, edited by W. C. Taylor, London, 1834.] T. F. H.

AITKEN, ROBERT (1800–1873), popular preacher, was born at Crailing, near Jedburgh, 22 Jan. 1800. Almost before he had attained to manhood he became a schoolmaster in Sunderland, and, whilst living in the village of Whitburn near that town, was ordained as deacon in 1823 by Bishop Van Mildert. He was for some time resident in the Isle of Man, and was married there; but in consequence of some irregularities in preaching, he fell under the displeasure of the Bishop of Chester, and withdrew from the church of England. Although he was never properly received into the Wesleyan ministry, he was permitted to occupy the pulpits of that body, and remained in sympathy with them until the Warren controversy arose. Subsequently he preached at Liverpool and elsewhere in chapels of his own, but finally, on 20 Dec. 1840, took leave of his congregation at Zion Chapel, Waterloo Road, Liverpool, and returned to the church of England. Mr. Aitken officiated from 1842 to 1844 as curate of the little parish of Perranuthnoe, near Marazion, in Cornwall, and then became the first incumbent of the new parish of Pendeen in the same county. In this remote district, on the borders of the Atlantic, there was erected, from his own designs and under his own personal supervision, a fine cruciform church on the model of the ancient cathedral of Iona, the labour being supplied entirely by the people of the neighbourhood, and chiefly in their own leisure hours. He never held any other preferment, but his services were often sought by the incumbents of other churches in large towns, and he was well known throughout England as a preacher of almost unrivalled fervour. A fine presence and a commanding voice, combined with untiring zeal and sympathy for others, concealed his rashness of judgment. His religious creed was taken partly from the teachings of the methodist church, and partly from the views of the tractarians: he wished the one class to undergo the process of 'conversion,' the other to be imbued with sacramental beliefs. Whether his opinions were in accord with the principles of the established church or not, was fiercely disputed both before and after his death. His sermons and pamphlets, as well as the replies which they provoked, are described at considerable length in the first and third volumes of the 'Bibliotheca Cornubiensis.' Worn out with labour Mr. Aitken died suddenly on the Great Western Railway platform at Paddington 11 July 1873.

[Church Times, 6 Aug. to 24 Sept. 1875; Guardian, 23 July 1873; Parochial Hist. of Cornwall (1868), ii. 294.] W. P. C.

AITKIN, JOHN, M.D. (*fl.* 1770–1790), surgeon, the date of whose birth is not recorded, must have studied medicine at Edinburgh, where he became M.R.C.S. in 1770. In 1779 he is described as surgeon and lecturer on surgery in Edinburgh. Either at that time or later, his lectures included besides the practice of physic, anatomy, midwifery, and chemistry. He appears to have been a successful teacher, and wrote several books, chiefly as text-books for his lectures. They are said, and truly, to 'contain much valuable information and to be well written;' but to a reader of the present day they are of little value, having shared the unfortunate fate of most text-books written for purposes of instruction, and having become rapidly superannuated.

John Aitkin made certain practical improvements in surgery. He introduced an alteration in the mode of locking the midwifery forceps. He also invented a flexible blade to the lever. He likewise invented and described in his 'Essays and Cases in Surgery' a pair of forceps for dividing and diminishing the stone in the bladder, when too large to remove entire by lithotomy.

His portrait forms the frontispiece to 'Elements of Physic and Surgery,' London 1783.

He wrote: 1. 'Essays on several important subjects in surgery, chiefly with regard to the nature and cure of fractures,' London, 1771, 8vo. 2. 'Essays and Cases in Surgery,' London, 1775, 8vo. 3. 'Conspectus Rei Chirurgicæ,' Edin. 1777, 8vo. 4. 'Medical Improvement; an Address to the Medical Society of Edinburgh,' Edin. 1777, 12mo. 5. 'Elements of the Theory and Practice of Surgery,' Edin. 1779, 8vo, republished with the 'Elements of the Theory and Practice of Physic,' thus forming 2 vols. entitled 'Elements of the Theory and Practice of Physic and Surgery,' London, 1783, 8vo (with portrait). 6. 'Outlines of the Theory and Cure of Fever,' London, 1781, 12mo. 7. 'Principles of Midwifery or Puerperal Medicine,' 1784, 8vo. 8. 'Osteology; or a Treatise on the Bones of the Human Skeleton,' London, 1785, 8vo. 9. 'Principles of Anatomy and Physiology,' Edin. 1786, 2 vols. 8vo. 10. 'Essays on Fractures and Luxations,' London 1790, 8vo.

[Medical Register, 1779; Life by Mr. G. M. Humphry, in Biog. Dict. of Useful Knowledge Society.] J. F. P.

AITON, JOHN, D.D. (1797–1863), religious writer, was the youngest son of William Aiton, a sheriff-substitute of Lanarkshire [see AITON, WILLIAM, 1760–1848], and was born at Strathaven, June 1797. He published, in 1824, 'A Refutation of Mr. Robert Owen's Objections to Christianity.' For this pamphlet he was presented by the then Lord Douglas to the benefice of Dolphinton, South Lanarkshire. His other works are: 1. 'The Life and Times of Alexander Henderson,' Edin. 1836. 2. 'Clerical Economics,' Edin. 1842. 3. 'Eight Weeks in Germany,' Edin. 1842. 4. 'The Lands of the Messiah, Mahomet, and the Pope,' Edin. 1852. 5. 'The Drying-up of the Euphrates,' London, 1853. 6. 'St. Paul and his localities in their past and present condition,' London, 1856. He held his living till his death in 1863.

[Clerical Economics, 2nd edition, 1856; Catalogue of Library of Faculty of Advocates.] T. J.

AITON, WILLIAM (1731–1793), botanist, was born at a small village near Hamilton, Lanarkshire, and brought up as a gardener. In 1754 he came to London in search of employment, and was engaged as an assistant by Mr. Philip Miller, then gardener to the Botanic Garden at Chelsea. In 1759 he was appointed to the management of the Botanic Garden at Kew, which was then in the possession of the Princess Dowager of Wales. He soon raised the position of the garden to one of importance, and indeed may be said to have founded the reputation which Kew has ever since enjoyed. He took every opportunity of increasing the collections, and was mainly instrumental in sending out Francis Masson in 1772, one of the earliest botanical collectors at the Cape. In 1783 he was promoted to the management of the royal forcing and pleasure gardens at Kew and Richmond, at the same time retaining his former post, a house being built for him at Kew by George III. In 1789 he published the 'Hortus Kewensis, being a Catalogue of the Plants cultivated in the Royal Garden at Kew,' in 3 vols. 8vo, with 13 plates. To this important work, which contains an enumeration of 5,600 species, he devoted 'a large proportion of the leisure allowed by the daily duties of his station during more than sixteen years.' It met with a cordial reception, the whole impression being sold off in two years. A second edition appeared in 1810–13, in five volumes, edited by Aiton's eldest son [see AITON, WILLIAM TOWNSEND]. He received the assistance of Dr. Solander, then curator of Sir Joseph Banks's herbarium, to whom the plants from Kew, as well as from other important gardens, were sent to be named. Although no indication is given in the book, the descriptions of the new species contained in it were contributed by Solander, and are so recognised by botanists: the types of these novelties were placed in the Banksian herbarium, now incorporated in the British Museum collections. Dryander, another assistant of Banks, also helped Aiton. The 'Hortus Kewensis' is of historical value on account of the care with which the dates of the introduction of the plants enumerated were ascertained by Aiton, not only from books but from personal inquiry among his contemporaries. His eldest son succeeded him; another son, John Townsend Aiton, was placed in charge of the Royal Garden at Windsor. Aiton was extremely active; his private character is described as 'highly estimable for mildness, benevolence, piety, and every domestic and social virtue.' Among his friends was Sir Joseph Banks. He died of a disease of the liver, 2 Feb. 1793, and is buried in Kew churchyard. A portrait, in oil, exists in the museum of the Royal Gardens, Kew, from which an engraving was published.

[Preface and Introduction to Hortus Kewensis; Gent. Mag. 1793, lxiii. pt. i. 389; Rees's Cyclopædia.] J. B.

AITON, WILLIAM (1760–1848), sheriff-substitute of the county of Lanark, and, in his day, a widely known authority on all matters bearing on Scottish husbandry, was

born at Silverwood, Kilmarnock, in 1760, a neighbourhood which he left in 1785 to go to Strathaven, Lanarkshire, where he practised for many years as a law agent. He next went to Hamilton, where he held office as one of the sheriff-substitutes of the county from 1816 up to 1822. He died in 1848. At no period did his income exceed a hundred a year, and yet out of this, with a family of twelve children, he educated four sons for liberal professions, often sending them his last guinea when they were students at college. His works are: 1. 'A Treatise on Moss-earth,' Ayr, 1811. 2. 'General View of the Agriculture of the County of Ayr,' Glasgow, 1811. 3. 'General View of the Agriculture of the County of Bute,' Glasgow, 1816. 4. 'A History of the Rencounter at Drumclog and Battle at Bothwell Bridge,' Hamilton, 1821. 5. 'An Inquiry into the Pedigree of the Hamilton Family,' Glasgow, 1827. 6. 'Inquiry into the House of Aiton in Scotland,' Hamilton, 1830.

[Inquiry into the Origin and Pedigree of the Family of Aitons in Scotland; Catalogue of Library of Faculty of Advocates.] T. J.

AITON, WILLIAM TOWNSEND (1766–1849), botanist, the eldest son of William Aiton [see AITON, WILLIAM, 1731–1793], was born at Kew, 2 Feb. 1766. He was educated at Chiswick and Camberwell. At the age of sixteen he became assistant to his father, and attained some distinction as a landscape gardener, in which capacity he was employed by many of the nobility. On the death of his father in 1793 he was appointed to succeed him in the royal gardens at Kew and Richmond. He was much esteemed by George III and the royal family, and kept up a confidential correspondence with the Duke of Kent until the time of his death. On the accession of George IV Mr. Aiton was charged with the arrangement of the garden at the Pavilion at Brighton, as well as with many extensive and important alterations at Windsor. Many changes having taken place in the establishments of the royal gardens, he retired shortly after the accession of William IV to the charge of the Kew Botanic Garden and Pleasure Grounds, a post which he voluntarily resigned in 1841, still, however, living at Kew, but passing much of his time with his brother at Kensington; and it was at Kensington that he died on 9 Oct. 1849, being buried at Kew. In 1810–13 Mr. Aiton published a second and much-enlarged edition of his father's 'Hortus Kewensis,' in five volumes. In this he received a continuance of the help given to his father by Sir Joseph Banks and Dryander, while the latter volumes owe their scientific value to Robert Brown, who succeeded Dryander as curator of the Banksian herbarium. A useful epitome of this work, in one volume, was published in 1814. Owing, however, to the impossibility of keeping pace with the very rapid increase in the number of species brought into cultivation, neither of these works attained anything like the sale of the original edition. Mr. Aiton was one of the founders and an active fellow of the Royal Horticultural Society. To its 'Transactions' he contributed a paper on the cultivation of the cucumber, for which a silver medal was awarded him in 1817. A lithographed portrait by L. Poyot is in existence.

[Proceedings of Linnean Society, ii. 82–3; Postscript to 2nd ed. of Hortus Kewensis, v. 531–2.] J. B.

AKENSIDE, MARK (1721–1770), poet and physician, was born at Newcastle-on-Tyne on 9 Nov. 1721. His father was a respectable butcher, named also Mark Akenside, and his mother's maiden name had been Mary Lumsden. On both sides he descended from Northumbrian presbyterians of the lower middle class. He was baptised on 30 Nov. by the Rev. Benjamin Bennet, a dissenting divine of some note, who ministered in the new meeting-house at Newcastle. He was the second son of his parents, who had been married for nearly twelve years. When Akenside was seven years old, he was playing in his father's shop, when the butcher's cleaver fell on his foot, and so wounded him that he halted for the rest of his life. He was educated first at the free school of his native town, and then at a private academy, also in Newcastle, kept by a dissenting minister of the name of Wilson. In his sixteenth year (23 April 1737) he sent up a poem, without any introduction, to the leading periodical of the day, the 'Gentleman's Magazine.' It was entitled 'The Virtuoso,' and was written in imitation of Spenser, in the Spenserian measure. The piece consists of only ten stanzas, but they show a remarkable skill in versification, and appear to have preceded the longer and better known pieces by Shenstone, Thomson, and Gilbert Ridley, which soon afterwards made the Spenserian stanza fashionable. Akenside was singularly precocious as a poet. After this first success he continued, while yet a youth, to be a frequent contributor to the 'Gentleman's Magazine,' and in 1738, at the age of seventeen, he began the poem by which he is best remembered, 'The Pleasures of Imagination.' It was during a visit to Morpeth that, as he says, within hearing of 'the mossy falls of

solitary Wensbeck's limpid stream,' the plan of this great work originally occurred to him. A poem called 'A British Philippic,' with which Akenside favoured the tory patriotism of the readers of the August number of the 'Gentleman's Magazine' in the same year, was called for so eagerly that it was separately published in the form of a folio pamphlet, and this was Akenside's first independent publication. It appears that the young man was regarded with some pride by the dissenters of Newcastle, and that he was sent, at their expense, in 1739, to Edinburgh, to study for the ministry. After spending one winter, however, in theology, he abandoned it, and became a medical student. On taking this step he had the rectitude to repay to the dissenters of Newcastle what they had expended on him; it is not explained by what means he obtained the money needful to do this. It seems that with this change in his life he lost all personal interest in religious inquiry. He was elected a member of the Medical Society of Edinburgh 30 Dec. 1740, at the very early age of nineteen, his mind showing the same brilliant readiness in science that it had shown in literature. His eloquence at the meetings of the society was the subject of remark, and the young man began to aspire to a parliamentary career. His mind, however, was rapid and precocious rather than original, and neither in rhetoric, nor even in medicine, did he fulfil the promise of his boyhood. In 1740 he privately printed a pamphlet of verse, containing an ode, 'On the Winter Solstice,' and an elegy entitled 'Love.' In 1741 he returned to Newcastle, and is believed to have practised there for two years as a surgeon; more busy, however, during the early part of that time, in the composition of his great didactic poem. At twenty-one this butcher's son was already a person of much consideration, with a history behind him. When he came up to London, towards the close of 1743, with the finished manuscript of the 'Pleasures of Imagination,' he found the literary world prepared to welcome him. He offered his poem to Dodsley, with an intimation that the price was 120*l*. Before accepting such terms Dodsley showed the manuscript to Pope, who encouraged him to secure the poem, 'since,' he added, 'this is no everyday writer.' It was published by Dodsley in January 1744, and was received with great applause, though Gray slighted it, and Warburton attacked it. A cheap edition followed within four months, and announced for the first time the author's name, the credit of the piece having been claimed by an impostor of the name of Rolt. Leaving in the press a Parthian arrow in prose, destined for the breast of Warburton, Akenside left England early in April 1744, to proceed to Leyden, where he was presently joined by two Edinburgh friends, with whom he made the tour of Holland. Returning to Leyden, he buried himself among medical books, and struck up a close acquaintance with the eccentric and learned botanist, Gronovius. With his customary rapidity and power of concentration, Akenside completed his necessary studies in Holland within a month, and on 16 May 1744 took his degree of doctor of physic at Leyden. At the same time he published in Leyden, in the form of a quarto pamphlet, a medical dissertation, in which he contested the authority of the famous Antony van Leeuwenhoek with considerable spirit and plausibility. He immediately returned to England, and in June of the same year took a physician's practice at Northampton. Here he formed the friendship of Dr. Philip Doddridge; but in all other respects, social and financial, found his prospects so very inauspicious, that in the winter of 1745 he returned to London. His stay at Northampton, however, was fertile in a literary respect, for he published two of his more remarkable works while he was there, his 'Epistle to Curio' in November 1744, and his 'Odes on several Subjects' in March 1745. Under the pseudonym of 'Curio,' the former of these works was a very spirited attack on William Pulteney for his recantation of liberal politics; the other volume was a collection of ten somewhat stiff and frigid lyrics, in the school of Gray and Collins, remarkable for the exact finish of their metrical structure. By this time, at the age of only twenty-four, Akenside had achieved a wide reputation as a poet, and had already written the one other work which was to sustain that reputation. The faults of his intellect and his character now began to reveal themselves. He became mentally fossilised by pedantry and conceit, and he gave way to a native tendency to arrogance, which grew to be a great disadvantage to him. From Christmas 1745 to the winter of 1747, Akenside was practising as a physician at North End, Hampstead, but without much success. An old friend of his, however, Jeremiah Dyson, who had a great affection for Akenside, lifted him out of all embarrassment with a generosity that was almost unexampled. He fitted up for the poet a handsome house in Bloomsbury Square, allowed him 300*l*. a year and a chariot, and busied himself to gain him so considerable a practice that Akenside was not merely well to do, but 'lived incomparably well.' This prosperity was fatal to his poetical genius. In 1746 he had written

his beautiful 'Hymn to the Naiads,' perhaps the most elegant of his writings, and certainly the latest that was of any transcendent merit. In January of the same year he had become editor of Dodsley's magazine, the 'Museum,' to which he contributed a large number of essays in prose; and after the expiration of this work, although he occasionally published a pamphlet in prose or verse, he gave himself almost entirely to his profession. He steadily rose to eminence as a physician. In January 1753, he was admitted by mandamus to a doctor's degree at Cambridge, and was in the same year elected a Fellow of the Royal Society; in April 1754, he was admitted a Fellow of the College of Physicians, and in September of the following year was elected fourth censor of the college, and delivered the Gulstonian Lectures. These were printed in the 'Philosophical Transactions of the Royal Society for 1757.' In 1756 he read the Croonian Lectures before the same college, taking as his subject the eccentrically inappropriate one of the 'Revival of Learning.' In 1757 he had the want of discretion to sit down to remodel the charming poem of his youth, 'The Pleasures of Imagination,' which he would have done better to leave alone. In March 1758 he published an 'Ode to the Country Gentlemen of England,' and in the same year contributed a large number of new pieces, including the 'Hymn to the Naiads,' to the sixth volume of Dodsley's popular 'Miscellany.' The 'Call to Aristippus' is another pamphlet in verse, published in 1758. In January 1759, Akenside was appointed assistant physician, and, in March of the same year, principal physician, to Christ's Hospital. It is sad to be obliged to record that even in those lax days Akenside shocked his contemporaries by his brutal roughness and cruelty to the poor. His learning and sagacity were only just sufficient, on more than one occasion, to preserve him from dismissal upon this ground. In 1761 he was appointed one of the physicians to the queen, and scandalised the whigs, of which party he had hitherto always been a strenuous supporter, by promptly becoming a tory. He had moved into a house in Craven Street, but in 1760 he took one in Burlington Street, and there he resided until his death. The last years of his life were marked by no other incidents than the publication of an occasional ode or dissertation. His practice had become very large and fashionable, when he was seized by a putrid fever, under which, after a very short illness, he sank on June 23, 1770, at the age of forty-eight years and six months. He is said to have expired in the bed in which Milton died, a bed which a friend had given to Akenside nine years before. He was buried on 28 June in the church of St. James's.

Akenside's principal contribution to English literature, 'The Pleasures of Imagination,' is a didactic poem of two thousand lines of blank verse, divided into three books. The first book deals with the origin of those intellectual qualities which combine to form imagination, the enjoyment which is caused by the exercise of these in perception and invention, and the different degrees of beauty which are evolved by them in the conduct of life and the study of nature. In the second book, imagination is distinguished from philosophy, the accidental pleasures which enhance the former are enumerated, and the action of the passions upon imagination is described in an allegorical vision. The third and final book discourses on the pleasure of observing the manners of mankind, inquiries into the origin of vice, and describes the action of the mind when engaged in producing works of the imagination. The poem concludes with an account of the advantages accruing from a well-formed imagination.

In the posthumous form, the poem is revised and slightly amplified, while a fragment of a fourth book is added.

The following are the publications of Akenside which have not been enumerated above: 1. 'An Epistle to the Rev. Mr. Warburton,' 1744. 2. 'Dissertatio de Ortu et Incremento Fœtus Humani,' Leyden, 1744. 3. 'Ode to the Earl of Huntingdon,' 1748. 4. 'The Remonstrance of Shakespeare,' 1749. 5. 'De Dysenteria Commentarius,' 1764. 6. 'Ode to the late Thomas Edwards,' 1766.

Of collected editions of Akenside's poems the first was published by Dyson, his executor, in one quarto volume in 1772; the best is that edited by the Rev. Alexander Dyce in 1834. It has been usual to print the 'Pleasures of Imagination' in both forms, giving the original text of 1744 and the posthumous revision of 1772.

A contemporary has left this portrait of the poet-physician: 'One leg of Dr. Akenside was considerably shorter than the other, which was in some measure remedied by the aid of a false heel. He had a pale strumous countenance, but was always very neat and elegant in his dress. He wore a large white wig, and carried a long sword. He would order the servants (at Christ's Hospital), on his visiting days, to precede him with brooms to clear the way, and prevent the patients from too nearly approaching him.'

[Life in Johnson's Lives of the Poets; Life prefixed to the Works by Mrs. Barbauld in 1808; Life, Writings, and Genius of Akenside, by Chas.

Bucke, 1832, an informal and gossipy work, in which much information was for the first time collected; Life of Akenside, prefixed to the poetical works by the Rev. Alexander Dyce in 1834. This last is the best authority extant on the biography of Akenside, and is still reprinted with the Aldine edition of the poet.] E. W. G.

AKERMAN, JOHN YONGE (1806–1873), numismatist and antiquary, was born in London on 12 June 1806. In early life he became secretary to William Cobbett; in 1838 to the Greenwich Railway Company; and subsequently to Lord Albert Conyngham (afterwards Lord Londesborough). In Jan. 1834, Akerman was elected a fellow of the Society of Antiquaries. In the autumn of 1848 he became joint secretary with Sir Henry Ellis; and five years later, sole secretary of that society, and he held that post until 1860, when he was compelled by the failure of his health to resign it and the editorship of the 'Archæologia.' Akerman, though interested in the study of antiquities generally, took more delight in the special branch of numismatics. In 1836, at a time when there was no English periodical of the kind, he had the boldness to start, chiefly at his own expense, a publication called the 'Numismatic Journal,' two volumes of which appeared under his editorship. He helped to form the Numismatic Society of London, which held its first regular meeting on 22 Dec. 1836; Akerman was secretary from this date until 1860, and editor of the society's journal, first published in 1838 as the 'Numismatic Chronicle.' After 1860, Akerman resided constantly at Abingdon, where he died 18 Nov. 1873.

His contributions to numismatic and antiquarian literature consist largely of papers published in the 'Numismatic Journal' and 'Chronicle,' and in the pages of the 'Archæologia.' A long list of them may be found in the 'Proceedings of the Numismatic Society for 1874,' published in the 'Numismatic Chronicle,' vol. xiv. new series, pp. 16 ff., from which the following may be selected: 'Numismatic Manual,' London, 8vo, 1832 (and London, 8vo, 1840); 'Introduction to the Study of Ancient and Modern Coins,' London, 16mo, 1848; 'Descriptive Catalogue of Rare and Unedited Roman Coins,' 2 vols. 8vo, London, 1834; 'Coins of the Romans relating to Britain,' 8vo, London, 1836 (enlarged edition in 1842, and again in 1844); 'Ancient Coins of Cities and Princes,' 8vo, London, 1846; 'Numismatic Illustrations of the New Testament,' 8vo, London, 1846; 'Archæological Index for Celtic, Romano-British and Anglo-Saxon Remains,' 8vo, London, 1847; 'Glossary of Provincial Words and Phrases in Use in Wiltshire,' 16mo, London, 1842; 'Spring Tide, or the Angler and his Friends,' London, 1850; 'Wiltshire Tales,' 12mo, London, 1853. In recognition of Akerman's published works and papers, especially of the series on the coins of the Romans relating to Britain, the gold medal of the French Institute was awarded to him, and he was also created an honorary member of several learned societies, among which were the Royal Academy of St. Petersburg and the Istituto di Corrispondenza Archeologica of Rome. Though Akerman's contributions to numismatics are in great part obsolete, he did good work in his day, especially in popularising the study of coins in England; and the Numismatic Society and its journal continue to prosper.

[Proceedings of the Numismatic Society of London for 1874, published in the Numismatic Chronicle, vol. xiv. (new series), pp. 13–19.] W. W.

ALABASTER, WILLIAM (1567–1640), Latin poet and divine, was born at Hadleigh, Suffolk, in 1567; a date that we are able to fix from the superscription to his engraved portrait in one of his later books, 'Ecce Sponsus venit' (1633). He was a 'nephew by marriage' (according to Fuller) of Dr. John Still, bishop of Bath and Wells, the well-known author of 'Gammer Gurton's Needle.' From a tract of John Racster (*William Alabaster's Seven Motives removed and confuted*, 1598) we learn that Alabaster was educated at Westminster School. From Westminster he proceeded to Trinity College, Cambridge; was elected to a fellowship, took the degree of M.A., and on 11 July 1592 was incorporated of the university of Oxford. The first mention of him by any of his contemporaries occurs in Spenser's 'Colin Clout's come Home againe.' Although this poem was not published until 1595, the dedication is dated '27 Dec. 1591.' Additions were certainly introduced into the poem after 1591, but there is no need to follow Malone and Todd in supposing that the date of the dedication should be 1594. In 'Colin Clout' Spenser gives the most enthusiastic praise to an epic poem in Latin hexameters which Alabaster began, but never completed, in praise of Queen Elizabeth. The first book (which is probably all that was written) of this epic is preserved in manuscript in the library of Emmanuel College, Cambridge: the full title is 'Elisæis, Apotheosis Poetica sive de florentissimo imperio et rebus gestis augustissimæ et invictissimæ principis Elizabethæ, D. G. Angliæ, Franciæ, et Hiberniæ Reginæ.' Before 1592 Alabaster must have written

his Latin tragedy 'Roxana,' which was acted in the hall of Trinity College, Cambridge. A surreptitious edition of this play was published in 1632, and in the same year it was issued by the author in a more correct form, 'a plagiarii unguibus vindicata, aucta et agnita ab authore,' with a dedication to Sir Ralph Freeman. There exist manuscript copies of it in MS. Lambeth 838, and MS. Bibl. Publ. Cantab. Ff. ii. 9. The tragedy is a stiff and lifeless piece of work, written on the model of Seneca: at our universities Seneca died hard. Fuller is loud in his praises of Alabaster—'a most rare poet as any our age or nation hath produced;' and Anthony à Wood, still more enthusiastic, calls him 'the rarest poet that any one age or nation produced.' In the next century 'Roxana' again came into notice by a remark of Dr. Johnson in his 'Life of Milton,' that 'if we produced anything worthy of notice before the elegies of Milton it was perhaps Alabaster's "Roxana."' A copy of the tragedy (preserved in the British Museum) has the following manuscript note in a seventeenth-century hand: 'Haud multum abest hæc tragœdia a pura versione tragœdiæ Italicæ Ludovici Groti Cæci Hadriensis cui titulus "Dalida."' Hallam, on comparing Alabaster's play with the 'Dalida' of Groto, discovered that 'the story, the characters, the incidents, almost every successive scene, many thoughts, descriptions, and images, are taken from this original' (*Literature of Europe*, ed. 1854, iii. 54).

In June 1596 Alabaster, as chaplain to the Earl of Essex, accompanied the expedition against Cadiz. While in Spain he was induced by the arguments of a Jesuit priest to become a convert to Romanism. On his return to England he seems to have published a pamphlet giving 'Seven Motives' for his conversion. There is no copy of this pamphlet in the British Museum, the Bodleian, or the Cambridge University library. It was no doubt rigidly suppressed; but two answers to it have come down, one by John Racster (reference to which has been made above), and the other entitled 'An Answere to William Alablaster his Motives. By Roger Fenton, Preacher of Grayes Inne,' 1599. From these tracts it appears that Alabaster suffered imprisonment in the Tower for his change of opinions. As the dedication of Fenton's pamphlet bears date '24 Nov. 1599,' and as Alabaster was already in the Tower when Racster expostulated with him in 1598, the imprisonment must have lasted several months. There is no evidence to show the time and circumstances of his release or escape, but we find him abroad in 1607, when he published at Antwerp a strange treatise on cabalistic divinity, under the title of 'Apparatus in Revelationem Jesu Christi.' By order of the papal authorities the book was placed on the 'Index Librorum Prohibitorum' early in 1610. For the biographical facts relating to this part of his career Alabaster himself is our authority. In the preface to his 'Ecce Sponsus venit,' 1633 (a mystical disquisition concerning the end of the world), he tells us that he was induced, at the solicitation of some Jesuits, to go to Rome; that on his arrival he was thrown into the prison of the Inquisition, whence he was released on the condition that he should keep himself within the city for five years; that having with great danger made his escape he returned to England and became reconverted to protestantism. Afterwards he took the degree of D.D., was made a prebendary of St. Paul's Cathedral, and received the living of Tharfield in Hertfordshire. Pursuing his recondite studies in cabalistic divinity, he published in 1621 'Commentarius de Bestia Apocalyptica,' and in 1633 'Spiraculum Tubarum, seu Fons Spiritualium Expositionum' (*Bodl. Catal.*). His last work, published in 1637, is his 'Lexicon Pentaglotton, Hebraicum, Chaldaicum, Syriacum, Talmudico-Rabbinicon et Arabicum,' fol. Alabaster died early in April 1640. Herrick, in 'Hesperides,' has some verses in praise of his mystical writings.

Mr. J. P. Collier (*Engl. Dram. Liter.* ii. 340–41, 1879) printed two sonnets of Alabaster's from a manuscript volume in his possession; and two others were printed by Malone from a manuscript, once Archbishop Sancroft's, in the Bodleian Library. MS. Ashmole 38, art. 87, contains an unpublished tract of Alabaster's, entitled 'In duos Reginaldos inter se de religione certantes.' Cottonian MS. Jul. Cæs. v. fol. 23 has some Latin elegiacs in praise of Camden, signed Gulielmus Alliba[ster]. There is a scanty notice of our author in Lansdowne MS. 984.

[Fuller's Worthies; Bayle's Dictionnaire Critique; Wood's Athenæ, ed. Bliss, i. 613, iv. 280; Collier's Hist. of Engl. Dram. Lit. ii. 340–41 (1879); Malone's Shakespeare.]

A. H. B.

ALAIN DE LILLE, OR DE L'ISLE, *Latinè*, Alanus ab Insulis, de Insulis, or Insulensis (1114-1203), was one of the most illustrious scholars of his age, and for his attainments in theology, philosophy, history, poetry, and natural science, acquired the designation of 'Doctor universalis.' His nationality has not

been ascertained with unquestioned accuracy. He is variously claimed as a German by the Germans, and by the French as a Frenchman (Dempster's *Historia Ecclesiastica Gentis Scotorum*, lib. i.); as a native of Spain, of Sicily, and of Lille, otherwise Ryssel, in Flanders; and as an Englishman, 'natione Anglicus' (*Cottonian MSS.*, Titus D. xx. p. 138). Dempster himself describes Alain as a Scot, 'in Mona insula natus,' and quotes in confirmation an epitaph which he assumes to refer to him at the convent of St. James without the walls of Würzburg:—

Scotia quem genuit, Germania condit Alanum.

Dempster also inserts the name of 'Alanus ab Insulis, aut Anticlaudianus' in his 'Scotorum Scriptorum Nomenclatura,' and refers his death to the year 1300, for which there seems no authority. Alanus de Insulis has been identified with Alanus de Insulis—more properly called Alain de Flandre, or Alanus Flandrensis—who began his career as a disciple of St. Bernard at Clairvaux, became successively abbot of Larivour, in Champagne, A.D. 1140, and bishop of Auxerre in or about 1152. He quitted his see, probably in 1167, and retired either to his former abbey of Larivour or to Clairvaux, where he died, as is frequently affirmed, in the year 1181 or 1182, but really, on autographic evidence presented by the authors of 'Gallia Christiana,' not earlier than 1185. Casimir Oudin has an elaborate dissertation to prove that the bishop of Auxerre and the 'Doctor universalis' were one and the same person (*Commentarius de Scriptoribus Ecclesiasticis*); but M. Louis Ellies-Dupin is careful to distinguish the two Alains whom Oudin would confound (*Table Universelle des Auteurs Ecclésiastiques*); and the arguments of the latter are greatly, if not conclusively, invalidated by the later researches of the Abbé Lebeuf and of Dom Brial in the 'Histoire Littéraire de la France.' Whether the 'Doctor universalis' was of British birth or not—and his own statement, supposing him, as is on the whole most reasonable, to have been the author of the 'Commentary on the Prophecies of Merlin,' that he was born at Lille, where he was living as a little boy, *puerulus*, in 1128, is against Dempster's assumption—it is probable that he passed a considerable portion of his life in England, in various parts of which the Cistercians had early established themselves, beginning with Waverley, in Surrey, in 1128. It is thus that the interest is explained which Alain manifested in the fortunes of this country, his considerable acquaintance with whose history is illustrated by his work on Merlin just referred to, 'Prophetia Anglicana Merlini Ambrosii Britanni; unà cum Septem Libris Explanationum,' in which Alain foretells all kinds of disaster to England. The list of Alain's works is extensive, even of those whose genuineness has stood the test of rigorous criticism; and they vary as exegetical, rhetorical, doctrinal, hortatory, homiletical, polemical, scientific, moral, and disciplinary. Many of them, having been otherwise issued singly or in different groupings, were brought together in one volume, and published with the title of 'Alani Magni de Insulis Opera moralia, parænetica, et polemica, edita a Carolo de Visch,' fol. Antwerpiæ, 1653. They are of value and importance in an ascending scale, as they are theological, controversial, or poetical. The most considerable is an heroic poem in nine books, entitled 'Anticlaudianus,' frequently used as a *sobriquet* of the author, or, more at length, 'Cyclopædia Anticlaudiani: seu, de Officio Viri Boni,' which, since its first publication, 8vo, Basiliæ, 1536, has gone through numerous editions. The work is a complimentary imitation of Claudian's satire upon Rufinus, the minister of Theodosius the Great. Claudian had imagined a monster of iniquity commissioned by the Furies to desolate the earth; the author of 'Anticlaudianus,' on the other hand, supposes a hero formed by the Virtues to be the vehicle of blessings to mankind.

In the dearth of biographical particulars, it is natural that fables should cluster about the name of a man of the character and the epoch of Alain. A pleasantly dramatic story, for instance, is told of his anti-heretical achievements, *incognito*, at the Lateran council, held in 1180 or—an alternative which involves the necessity of a posthumous attendance—in 1215. A statement of Henry of Ghent (Henricus Gandavensis), whose death took place less than a century after that of Alain, renders it probable that the latter was rector of the ecclesiastical school at Paris; although the assertion is not corroborated by other writers of or near his own time. Having been rebuked by a child on the bank of the Seine for daring to meditate an exposition of the mystery of the Trinity, in substantially the same way as St. Augustine is said to have been by the seaside, Alain is recorded to have quitted the university in remorse, and to have retired to the abbey of Citeaux. For this tradition, however, may be substituted a more natural explanation of his retirement, on which he entered in order to exchange, in the decline of life, 'the literary bustle and rivalry of the schools for the religious seclusion of the con-

vent' (*Biog. Dict. Soc. D. U. K.*). He died in 1203 in the abbey of Citeaux, where an epitaph, which is asserted to refer to Alain de Lille, speaks of him as one

Qui duo, qui septem, qui totum scibile scivit.

[Dempster's Scotorum Scriptorum Nomenclatura, 1620, and Historia Ecclesiastica Gentis Scotorum, 1627; MS. Cotton. Titus, D. xx. f. 138; Ellies-Dupin's Table Universelle des Auteurs Ecclésiastiques, 1698–1711; Oudin's Commentarius de Scriptoribus Ecclesiæ Antiquis, 1722; Moreri's Grand Dictionnaire Historique, 1740; Tanner's Bibliotheca Britannico-Hibernica, 1748; Historica Relatio de Vita et Morte Alani Magni de Insulis, Doctoris Universalis, in Migne's Patrologiæ Cursus completus, vol. ccx. 1855; Albert Dupuis' Alain de Lille, Etudes de Philosophie Scholastique, 1859; Brunet's Manuel du Libraire, vol. i. 1860; Histoire Littéraire de la France, vol. xiv.]

A. H. G.

ALAN of Beccles (*d.* 1240) was official secretary to Bishops Pandulf and Thomas de Blundeville of Norwich between the years 1218 and 1236. He became archdeacon of Sudbury in 1225. After this he was at Paris, as he is mentioned as one of the English of note who left the university of Paris in 1229 on the dispersion of the students in consequence of the riots between them and the citizens. In 1239 he was appointed one of the arbitrators between Bishop Grosseteste and his chapter on the question of visitation. In 1240 he is mentioned as giving way to the demands of the legate Otho for money, in spite of his previous firmness, as Otho succeeded by dividing his opponents. He died suddenly in 1240, and Matthew Paris, while acknowledging his eminence in literature, regards his death as a judgment for the injuries his conduct had caused to St. Albans.

[Le Neve, Fasti; Matt. Paris, Chron. Maj., Rolls Ser., iii. 168, 528, iv. 43, 262, and Hist. Anglor., Rolls Ser., ii. 432, Gesta Abbatum, Rolls Ser., i. 330; Epistolæ R. Grosseteste, Rolls Ser., 259].

H. R. L.

ALAN of Lynn (*fl.* 1424?), a Carmelite monk, author of 'Elucidationes Aristotelis,' 'De Quadruplici Sensu Scripturæ,' &c., studied theology at Cambridge, and was buried among the Carmelites at Lynn. A list of his works is given by Tanner, 'Biblioth. Britannico-Hib.' p. 17, Fabricius, 'Bibl. med. et infim. Latin.' i. 37.

[Leland, De Scriptoribus, 347, 434.]

H. R. L.

ALAN of Tewkesbury, a writer of the twelfth century, was, according to the express statement of Gervase of Canterbury, an Englishman by descent, 'natione Anglus' (*Chronica*, ed. Stubbs, Rolls Ser., i. 335). He appears to have passed some years of his life as a canon of Benevento in Italy, at that time a possession of the Holy See and a great ecclesiastical centre. It is probable that during his residence there he became deeply interested in the struggle which Becket was carrying on with Henry II, and he may have received, directly or indirectly, from Alexander III himself, the information and documents which enabled him subsequently to become the biographer of the archbishop. On his return to England in 1174, he entered the monastery of Christ Church, Canterbury, and after a five years' novitiate, in August 1179, was elected prior, in succession to Herlewin (Gervase, i. 293). According to Gervase, his appointment was almost forced upon Archbishop Richard by the other monks, from their conviction of Alan's high qualities. In the exercise of his authority as prior, he seems to have sought to assert on a smaller scale the prerogatives for which Alexander III was at the same time contending with the emperor in Italy. About the year 1184, he visited the court of Henry for the purpose of conferring with that monarch respecting the proposed election of Odo, a former prior of Christchurch, to the archbishopric—the election being at that time vested in the monks at Canterbury. On this and on other occasions he appears as a strenuous supporter of the monks and of Rome against the crown and the episcopal party. He also incurred Henry's displeasure by procuring from Rome authority to collect Peter's pence throughout the realm—a proceeding which drew from Henry the angry comment 'that the prior of Christchurch wanted to be a second pope in England' (Gervase, i. 313). In the memorable contest respecting the election of Archbishop Baldwin, Alan took a foremost part, and his sympathy with the monastic cause seems to have completely prevailed over that which Baldwin might have claimed on the ground of their common English descent. Alan subsequently sought to upset the election, and Henry himself repaired to Canterbury in order to arbitrate in the matter. At an interview in the consistory, Alan swooned away under the influence of his excitement, whereupon Henry in his alarm declared Baldwin's election irregular and void. Baldwin himself also refused to accept the dignity unless his election were sanctioned by the convent, and Alan, satisfied with this recognition of the privileges of the body over which he presided, then gave way and recognised Baldwin's election as valid. According to Gervase, Baldwin subsequently revenged himself on Alan for his obstructive

proceedings by procuring his removal, some two years later, to the abbacy of Tewkesbury, which office he held until his death in the year 1202 (*Annales Tewkes.*, in *Annales Monast.*, Rolls Ser., i. 53, 56).

The 'Life of Becket,' the only printed work which can with any certainty be attributed to Alan, was professedly written as a kind of supplement to the life by John of Salisbury, and was designed as a kind of introduction to the collection of Becket's epistles which Alan had formed and arranged. It is printed in the second volume of the collection entitled 'Materials for the History of Thomas Becket,' edited for the Rolls series by the Rev. J. C. Robertson. Other writings of Alan are preserved in manuscript in the library of Corpus Christi College, Cambridge.

The foregoing outline having been written on the assumption that Alan of Tewkesbury was a different person alike from Alan of the Isles (or Alan of Lille) [see ALAIN DE LILLE], known as the 'Doctor universalis,' and from Alan, bishop of Auxerre, it will be desirable to indicate the sources from which these conclusions are derived. The facts which establish (in opposition to Oudin) the distinct individualities of Alan of the Isles, and of Alan, bishop of Auxerre, are given by Dom Brial, 'Hist. Litt. de la France' (ed. 1824), xvi. 396–425; and also by Dupuis, 'Alain de Lille,' pp. 52–56. But Dom Brial, it is to be noted, considers Alan of Tewkesbury and the 'doctor universalis' to have been the same person. In contravention of such a view it may be observed that none of the writers nearest to the times in which Alan lived, such as Otho of St. Blasius, Alberic of the abbey of Trois Fontaines, and Henry of Ghent, when speaking of the 'doctor universalis' refer to the fact of his having filled any important post in England, or speak of any relations existing between him and Thomas of Canterbury. On the other hand, Henry of Ghent expressly states that the 'doctor universalis' was head of a school for the clergy ('ecclesiasticæ scholæ') at Paris (*De Scriptt. Eccles.*, in Fabricius, *Biblioth. Eccles.* part ii. 121)—a statement repeated by Trithemius (*ibid.* part iii. cap. 527), but one which it is difficult to reconcile with the known facts in the life of Alan of Tewkesbury. None of the writings attributed to the latter, again, bear the title of 'doctor universalis.'

[Chronica of Gervase of Canterbury; Annales Tewkesburienses; Preface to Materials for the History of Thomas Becket, ed. Robertson, Rolls Ser., vol. ii.; Alain de Lille, par Albert Dupuis (1859).] J. B. M.

ALAN OF WALSINGHAM (*d.* 1364?), a celebrated architect, is first heard of in 1314 as a junior monk at Ely, distinguished by his skill in goldsmith's work, and for his acquaintance with the principles of mechanics. He afterwards turned his attention to the study of architecture, and in 1321, when subprior of his convent, designed and began to build the beautiful St. Mary's Chapel (now Trinity Church) attached to the cathedral. At the same time he was engaged in the erection of Prior Cranden's chapel, the new sacristy, and many minor works.

In December 1321, he was elected sacristan, with sole charge of the fabric of the cathedral.

In February 1322, the great central tower of the cathedral fell, and carried with it the choir and other attached portions of the structure. Instead of rebuilding the four piers which carried the square Norman tower—a weak point in cathedral construction from that day to this—Alan advanced the supports, to the extent of one bay, into each arm of the cross; and by so doing he not only distributed the weight upon eight piers instead of four, but obtained a magnificent central octagonal hall, which he roofed with a dome surmounted by a lofty lantern.

The result was not only supremely beautiful, but in every sense original. It is almost certain that Alan never travelled beyond the limits of his convent, and that he was not acquainted, except perhaps from hearsay, with the domed churches of the East, whose principles of construction, moreover, differ essentially from those employed by Alan. His work remains to this day unique amongst the cathedrals of Europe. He subsequently rebuilt the bays of the choir which had been ruined by the fall of the great tower, and these are admittedly amongst the most beautiful examples of 'Decorated' or 'Second Pointed' English Gothic.

In 1341 Alan was elected prior of his convent, and in 1344 to the bishopric of Ely, rendered vacant by the death of Simon de Montacute; and it would appear from the epitaph given in Dugdale that at this date Alan, as might have been supposed, ceased to hold the office of sacristan. He was then bishop-elect, and the works connected with the fabric of the cathedral had been conducted to a successful termination, leaving for his successor only the decorations and fittings.

His election to the vacant throne was, however, set aside by the pope in favour of Thomas L'Isle, a Dominican friar, who was at Avignon with the pope at the time.

A similar honour was destined for Alan in

1361; but the choice of the convent was again overruled, and Simon Langham, afterwards archbishop of Canterbury and cardinal, was consecrated bishop of Ely in his stead.

The possessions of the convent were said to have increased under his wise and capable administration. The date of his death is somewhat uncertain, but it is believed to have taken place in or about the year 1364.

[Dugdale's Monasticon, ed. 1817, i. 468; Thos. Walsingham, Hist. Anglicana, Rolls Ser., ii. 104; Wharton's Anglia Sacra, i. 684; MS. Cotton, Tit. A. 1.] E. I. B.

ALAN, WILLIAM. [See ALLEN, WILLIAM, cardinal.]

ALAND, SIR JOHN FORTESCUE, first BARON FORTESCUE of Credan (1670–1746), justice of the common pleas, was the second son of Edmund Fortescue, a descendant of Sir John Fortescue, chief justice in the reign of Henry VI. His father took the name of Aland on his marriage with Sarah, daughter of Henry Aland, of Waterford. He was called to the bar at the Inner Temple in 1712, and became reader to that society in 1716. On the accession of George I he became solicitor-general to the Prince of Wales, and subsequently (December 1715) solicitor-general to the king. In January 1717 he was raised to the bench as a baron of the exchequer, and in 1718 appointed a justice of the king's bench. On the accession of George II he was superseded, but in January 1728 was appointed a justice of the common pleas. He held this office till June 1746, when he resigned. It is said that he had four years before petitioned for leave to retire with a pension, and had requested that a seat in the House of Commons might be obtained for him. This request, if it was ever made, was of course refused; but on his resignation in 1746 he received an Irish peerage. He died a few months afterwards, 19 Dec. 1746. He married first a daughter of Lord Chief-Justice Pratt, and secondly a daughter of Sir William Dormer, a justice of the king's bench. He was a fellow of the Royal Society and a D.C.L. of Oxford, though he was probably not educated there (see LORD CLERMONT, *Hist. of the Family of Fortescue*, ii. 73). He was the author of 'Reports on Select Cases in all the Courts of Westminster Hall,' published after his death in 1748. He also issued a good edition of his ancestor Sir John Fortescue's work, 'The Difference between an Absolute and Limited Monarchy' (London, 1714), with an excellent introduction containing some sensible remarks on the importance of studying the earliest specimens of English law, and of understanding the 'Saxon' language. Lord Fortescue's appearance was very peculiar, and his nose was specially remarkable. There is a well-known story told of him to the effect that a counsel practising before him, being reproached with handling his case in a lame manner, replied: 'Have patience with me, and I will make it as plain as the nose on your lordship's face.' Lord Fortescue has been sometimes confused (as in CHALMERS's *Biograph. Dict.*) with his kinsman William Fortescue, master of the rolls, the friend of Pope.

[Lord Clermont's History of the Family of Fortescue, 1869, ii. 67; Foss's Judges of England, viii. 98; Park's Edition of Walpole's Catalogue of Royal and Noble Authors, v. 290; Chalmers's Biographical Dictionary.] S. J. L.

ALANE, ALEXANDER. [See ALESIUS, ALEXANDER.]

ALASCO, JOHN. [See LASKI, JOHN.]

ALBANY, LOUISA, COUNTESS OF (1753–1824), wife of Prince Charles Edward, commonly called the Young Pretender, and the connecting link of half a century of celebrities, was born in 1753. Her parentage was illustrious. Gustavus Adolphus, prince of Stolberg-Gedern, her father, came of an ancient and distinguished family which had been lately raised to princely rank, whilst her mother was a daughter of the house of Horn, and consequently connected with the Montmorencys of France, the Bruces of Scotland, the Colonnas of Italy, and the Medinas of Spain. The pecuniary circumstances of her family were, however, in an inverse ratio to their splendour of descent, and on the death of Prince Stolberg, who held a commission in the Austrian service, at the battle of Leuthen, she and her mother became pensioners of the Empress Maria Theresa. Through the imperial protection Louisa was appointed at the age of seventeen a canoness of Mons, then the wealthiest and most distinguished chapter in the Austrian Netherlands, and exclusively reserved for such high-bred dames as could prove the requisite number of quarterings. Her connection with the order was soon terminated. Three years after her admission, tempted by the empty prospect of a crown, she quitted the convent to link her fate with that of the Young Pretender, then an exile and dependent upon the bounty of the Vatican. The marriage took place secretly at Paris on 28 March 1772, by proxy, the mother of the bride hurrying on the ceremony for fear that Maria Theresa might oppose the proceedings. Hastening to Ancona the princess was joined by her

husband, and the marriage service was again gone through. The day chosen was ominous —it was 17 April, which fell on a Good Friday. In after life the Countess of Albany, when commenting upon the unhappiness of her union with the prince, was wont to say that it was only what could be expected 'from a marriage solemnised on the lamentation day of Christendom.' The alliance was in every sense most miserable. The woman had sold herself for a crown which it was evident would never be worn, and on every public occasion the rank and privileges she claimed were denied her. In the land of his adoption the husband was simply styled Count of Albany, and it was forbidden by the Roman authorities to accord him any higher title. The qualities he had displayed as the central figure of the rebellion of 1745 had long been extinct, and he who had once been the popular and cherished 'Prince Charlie' was now an exhausted sensualist of fifty-two, an habitual sot, and a brutal and degraded companion. After a wretched union of some eight years, the countess resolved upon following the lax examples of Tuscan morality with which she was surrounded. Her marriage with the prince had resulted in no issue, and she was bent upon severing the tie which bound her to a man now altogether vile. After accepting for a brief period the shelter of a convent, she eloped with Vittorio Alfieri, the poet, to whom she had long been attached, and openly lived with him as his mistress. Upon the death of Prince Charles no change was made in the relations between the guilty couple. Whether the countess declined to abdicate her empty pretensions to royalty, or Alfieri preferred remaining the lover of a queen, certain it is that the alliance was never consecrated by marriage. The illicit union was, however, socially recognised. In every capital visited by the Countess of Albany and Alfieri they were always received in the best society. At Paris the countess assumed a royal state, had a throne in her *salon* and the royal arms on her plate. On the outbreak of the French revolution she crossed over to England, was warmly welcomed by the London world, and in spite of her ambiguous position was presented at court. She was announced as Princess of Stolberg. 'She was well dressed,' says Horace Walpole, 'and not at all embarrassed. The king talked to her a good deal, but about her passage, the sea, and general topics; the queen in the same way, but less. Then she stood between the Dukes of Gloucester and Clarence, and had a good deal of conversation with the former, who perhaps may have met her in Italy. Not a word between her and the princesses; nor did I hear of the prince, but he was there and probably spoke to her. The queen looked at her earnestly.' After wandering aimlessly about the continent for some time, the countess settled upon Florence as her permanent home. Alfieri died in 1803, leaving everything to his mistress, and confiding to her the printing of his literary remains and the guardianship of his fame. 'I am now alone in the world,' she moans. 'I have lost all—consolation, support, society, all, all!' Yet within a few months of this lament the bereaved woman had installed a young French artist, named Fabre, as the poet's successor. On her death she bequeathed all she possessed—the books, manuscripts, statues, paintings, and curiosities of all sorts that had been collected by the Young Pretender and by Alfieri—to Fabre. With the exception of the manuscripts of Alfieri, which were presented by the artist to Florence, Fabre made over to his native city of Montpelier the whole of the treasures he had inherited. Such is the foundation of the Musée Fabre, now one of the chief objects of attraction in the capital of the department of the Hérault.

[Von Reumont's Die Gräfin von Albany; Hayward's Biographical and Critical Essays, vol. ii.; Ewald's Life of Prince Charles Stuart; Revue des Deux Mondes, 15 Jan. 1861.] A. C. E.

ALBANY, DUKE OF (1853–1884). [See LEOPOLD.]

ALBANY, DUKES OF. [See STEWART.]

ALBEMARLE, DUKES OF. [See MONCK.]

ALBEMARLE, EARLS OF. [See KEPPEL.]

ALBERT FRANCIS CHARLES AUGUSTUS EMMANUEL, PRINCE CONSORT OF ENGLAND (1819–1861), was the second of the two sons of Ernest, duke of Saxe-Coburg-Gotha, and of his wife Louise, daughter of Augustus, duke of Saxe-Gotha-Altenburg. He was born at the Rosenau, a summer residence of his father's near Coburg, 26 Aug. 1819, rather less than a year after his brother Ernest, now duke of Saxe-Coburg-Gotha. They were the only children of the marriage, which terminated in 1824 by a separation, followed in 1826 by a divorce. Although thus early deprived of his mother's care, the prince always retained a vivid recollection of her sweet and fascinating manners and her great beauty. She died at St. Wendel, in Switzerland, in 1831, at the age of thirty-two, after a long and painful illness, never having seen her sons after her separation from their father.

The mother's place in watching over the childhood and youth of the young princes was admirably filled by their grandmothers on both father's and mother's side. Albert was a beautiful child, and as winning by his intelligence and playful humour as he was handsome. In 1820 his uncle, Prince Leopold, when on a visit to Coburg, saw him for the first time. The boy formed an extraordinary attachment to him, was 'never happy except when near him.' His uncle shared the feeling, and thus began an intimacy which deepened into a lifelong affection on both sides.

The grandmothers were both remarkable women, accomplished, gifted with strong sense and warm hearts. They vied with each other who should show most attention to the two boys, but were careful not to spoil them. In their earliest years they were most under the eye of their maternal grandmother, and, their riotous spirits having become rather oppressive to the good old lady, they were placed, while at the respective ages of four and five, under the guardianship of a Mr. Florschütz as their tutor. The maternal grandmother dreaded evil from the care of children so young being entrusted to a man. But though he was still so young that he liked to be carried up and down stairs, the Prince Albert hailed the change with delight, having from infancy shown a great dislike to being in the charge of women. The young princes could not have been better placed. Mr. Florschütz was a thoroughly competent tutor. He loved the boys, and they loved and respected him. Albert was his favourite. 'Every grace,' are his own words, 'had been showered by nature on this charming boy. Every eye rested on him with delight, and he won the hearts of all.' From the first his love for acquiring knowledge was remarkable. He learned quickly and retained what he learned. Though far from strong, he carried the same ardour into his sports as into his studies, and in both established a superiority over his companions. To excel in all he undertook was his aim. Sweetness was combined in his character with force then as in his more mature years. His great earnestness and purity of disposition, together with a cheerful joyous spirit, and a keen sense of the ludicrous, became more marked as he grew up from boyhood into youth, as well as a great consideration for the feelings of others, by no means usual at that age. His education covered a range of subjects well fitted to prepare him for the practical business of life. The study of history, geography, mathematics, philosophy, religion, Latin, and the modern European languages was relieved by practice in music and drawing, for both of which the prince showed a decided talent. He was an eager and exact observer of natural objects, for which the country round Coburg presented a rich field, and together with his brother he formed a collection of birds, butterflies, stones, and shells, which subsequently formed the nucleus of the 'Albert-Ernest Museum,' now deposited in the Festung at Coburg. In his boyish rambles he acquired the habit of accurate observation, and delight in the sights and sounds of a country life, for which in after years he was distinguished. 'Nothing,' we are told, 'could exceed the intense enjoyment with which a fine or commanding view inspired the young prince.' So it was with him to the last. No feature of a fine landscape, no fluctuation of a fine sky escaped his notice. And as he saw outward objects in their just proportion and relations, so in dealing with the facts and phenomena of history, of politics, or social life, the same keenness of insight and the same precision of estimate were apparent. When old enough to join in the field sports which in his native country are the prescriptive pastime of his class, he proved to be an excellent shot; but, as in after life, he cared for the pursuit of game chiefly for the exercise and the open-air life as a tonic and the recreation of a few hours. As he often said in later life, he could never understand people 'making a business of shooting and going out for the whole day.' To him the mixture of active exercise with the severe studies to which he gave himself in youth, with the definite purpose, as he wrote (1830) to his father, of making himself 'a good and useful man,' proved of great value. The delicate child grew up a strong, active, thoroughly healthy youth.

The young princes remained at home till 1832, when they made a short visit to their uncle, now King Leopold, at Brussels. In 1835 they visited the court of Mecklenburg-Schwerin, and afterwards that of Berlin, and produced at both places a most favourable impression. They then made a tour to Dresden, Prague, Vienna, Pesth, and Ofen, and returned to Coburg, where Prince Albert resumed his studies with fresh enthusiasm.

Meanwhile the development of the prince's character was being watched by anxious and observant eyes. The idea that his brother or himself would be a fitting mate for the young Princess Victoria of England had been from the first entertained in the family. The Dowager Duchess of Coburg had settled in her own mind that both by mental and moral qualities Prince Albert would prove well fitted to enable her grandchild to bear 'the

dangerous grandeur of royalty,' and on the duchess's death in November 1831 her views were adopted by her son King Leopold.

In 1836 it became a certainty that the Princess Victoria would succeed to the throne at no very distant date. Of the several aspirants for her hand, King Leopold, who, since the death of the Duke of Kent, had fulfilled the duties of a father to the young princess, thought that none was so qualified to make her happy as her cousin Albert. But in a matter of such grave importance he would not trust his own judgment. He therefore called to his assistance his old and tried friend, Baron Christian Friedrich von Stockmar, on whose penetrating judgment of men and things, as well as fearless independence, the king knew by long experience that he might place implicit trust. Stockmar, after seeing Leopold fairly established as king of the Belgians, had retired to his native town of Coburg. Stockmar knew and loved the young princess. He had hoped to see the Princess Charlotte filling the throne by the side of his master and friend Prince Leopold, and to aid them in making monarchy in England a model of what a monarchy might be. That hope was extinguished by the untimely death of the princess in 1817. But now it seemed as though it might be revived by the union of the cousins, if the high qualities required to satisfy Stockmar's austere judgment should be found in the young Prince Albert. Writing to King Leopold in the beginning of 1836, Stockmar speaks of the prince 'as a fine young fellow, well grown, with agreeable and valuable qualities,' with an English look, prepossessing in person, and with 'a kindly, simple, yet dignified demeanour.' As to mind he has heard much to the prince's credit; but he must observe him longer before he can form a judgment upon his capacity and the probable development of his character. 'He is said to be circumspect, discreet, and even now cautious. But all this is not enough. He ought to have not merely great ability, but a right ambition and great force of will as well. To pursue for a lifetime a political career so arduous demands more than energy and inclination; it demands also that earnest frame of mind which is ready of its own accord to sacrifice mere pleasure to real usefulness.'

Within the next few months Stockmar had the opportunity of observing the prince closely, and he satisfied himself that his mind and character were such that time and training were alone wanted to develop in him the qualities which Stockmar demanded as essential for the high vocation for which the prince's uncle designed him. But in the selection of her future consort he stipulated that the Princess Victoria must be left wholly unfettered, and, before any claim for her hand was preferred, an impression in the prince's favour must first have been produced. The cousins must meet, and neither must be aware of the object of their meeting, 'so as to leave them completely at their ease.'

In May 1836 the Duke of Coburg came to England with his two sons, and remained there for about four weeks. The secret was kept, but the desired impression was produced. Finding this to be the case, King Leopold, almost simultaneously with the prince leaving England, made his niece aware of what his wishes were. The Princess Victoria's answer showed that these were in accordance with her own. The prince was, however, still kept in the dark, but a plan for his education was laid out, with a view to the possibility of his becoming the prince consort of the Queen of England. Brussels was selected by Baron Stockmar as the place most favourable for the requisite personal training and political study. The prince would there be under the eye and influence of his uncle, who was working out the problem of constitutional government in a country where it had been previously unknown. To Brussels accordingly the prince and his brother went in 1836, and here they remained for ten months, closely occupied with the study of history and European languages. To these the Prince Albert added the higher mathematics and the application of the law of probabilities to social and natural phenomena. His guide in these was M. Quetelet, the eminent statist and mathematician, to whose instructions the prince always acknowledged himself to be deeply indebted.

From Brussels the princes went in April 1837 to Bonn, where they continued to prosecute their studies for the next eighteen months. 'Amongst all the young men of the university,' writes his friend Prince William of Löwenstein, 'Albert was distinguished by his knowledge, his diligence, and his amiable bearing in society. He liked above all things to discuss questions of public law and metaphysics, and constantly, during our many weeks, juridical principles or philosophical doctrines were thoroughly discussed.' At the same time the prince excelled in all manly exercises. In a fencing match he carried off the prize from about thirty competitors. To music he was passionately devoted, and had already shown considerable skill as a composer. He entered with eagerness, again to quote the same friend, 'into every study in which he engaged, whether belonging to science or art. He spared no

exertion, either of mind or body; on the contrary, he rather sought difficulties in order to overcome them. The result was such an harmonious development of his powers and faculties as is very seldom arrived at.'

Soon after the prince had settled in Bonn the death of William IV (20 June 1837) opened the succession to the throne to the Princess Victoria, then only eighteen. To this event the prince could not be indifferent, and he heard with great satisfaction of the 'astonishing self-possession' shown by the young queen in the difficult and trying position to which she had been so suddenly called. 'Now,' he writes to her (26 June), 'you are queen of the mightiest land of Europe, in your hand lies the happiness of millions. May Heaven assist you and strengthen you with its strength in that high but difficult task! I hope that your reign may be long, happy, and glorious, and that your efforts may be rewarded by the thankfulness and love of your subjects.'

The autumn vacation of 1837 was spent by the two young princes in a walking tour through Switzerland and the north of Italy. On their return to Bonn the prince applied himself to his studies with renewed energy. By this time he must have been well aware of the possible great, but most responsible, future before him, and he set himself strenuously to prepare for its duties. The subject was not, however, broached to him by his uncle, King Leopold, till the beginning of 1838, during a visit of the prince to Brussels. In a letter from the king to Baron Stockmar, recounting what had passed, he says: 'If I am not very much mistaken, Albert possesses all the qualities required to fit him for the position which he will occupy in England. His understanding is sound, his apprehension clear and rapid, and his heart in the right place. He has great powers of observation and possesses singular prudence, and there is nothing about him that can be called cold or morose.' He also already displayed that 'remarkable power of self-control' which, often tested in his later life, never failed him under the most trying circumstances.

On leaving the university of Bonn it was arranged that the prince should make a tour in Italy, accompanied by Baron Stockmar. Up to this time the prince had known very little of Stockmar, and he was therefore a little surprised at being thus sought out by a comparative stranger. But Stockmar had been more than once through Italy with King Leopold, and this appeared the natural explanation. Florence, Rome, and Naples were visited in succession, and in each the prince left no object of interest unnoticed. He was naturally much courted in society, but showed a marked disinclination to its dissipations, grudging the time it abstracted from his graver studies, or from intercourse with the distinguished men of the country. From Naples he turned back towards Coburg, taking Rome, Tivoli, Viterbo, Sienna, Leghorn, Lucca, Genoa, and Milan on the way. The prince felt that this tour had been of great service to him in extending his range of observation and increasing his power of forming right judgments. He had found Stockmar's society to be 'most precious and valuable,' while, on the other hand, he had established a hold upon that austere but invaluable mentor's heart, which grew closer and dearer with every future year.

In a memorandum by Baron Stockmar of the estimate formed by him of the prince's character during the Italian tour he notes that 'his constitution cannot be called strong, but that with proper dietetic management it might easily gain strength and stability.' He adds that 'great exertion is repugnant to him, and his tendency is to spare himself both morally and physically,' a tendency of which the prince most effectually cured himself within a very short period. More remarkable was his other peculiarity, which was no less signally overcome, that the prince showed 'not the slightest interest in politics. Even while the most important events are in progress, and their issues undecided, he does not care to look into a newspaper;' and this at the time was no doubt true of the man who, as the years advanced, allowed no incident of domestic or foreign politics to escape his notice, and concentrated the whole force of his mind upon their changing phases and possible eventualities. Stockmar's lessons on these points sank deeply into the prince's mind, and on his return to Coburg he set himself the task of making himself master of English history and language.

But the progress of events had now made it desirable that the Princess Victoria's marriage should not be much longer delayed. She was herself by no means inclined to hurry it on; but the prince having, by his uncle's desire, come to England with his brother (10 Oct. 1839), his presence quickly produced a very altered feeling. 'Albert's beauty,' said the queen, in writing her first impressions to King Leopold, 'is most striking, and he is most amiable and unaffected—in short, fascinating.' On 14 Oct. the queen made Lord Melbourne aware that the conquest of her heart was complete, much to the satisfaction of her prime minister. Not less was the delight of King Leopold on hearing from the queen that the wish he had

cherished for years was about to be realised: 'I had,' he writes to her (24 Oct. 1839), 'when I learned your decision, almost the feeling of old Simeon: "Now lettest Thou thy servant depart in peace!" Your choice has been for some years my conviction of what might and would be best for your happiness.'

On the prince's side it was no less clear that his heart was deeply engaged. 'Victoria,' he wrote (16 Oct.) to Baron Stockmar, 'is so good and kind to me, that I am often puzzled to believe that I should be the object of so much affection. I know the interest you take in my happiness, and therefore pour out my heart to you.' Stockmar heard the news with pleasure, but accompanied his congratulations with earnest counsels as to the future conduct of the prince. They accorded with the principles which the prince had thought out for himself. 'An individuality,' he wrote in reply, 'a character which shall win the respect, the love, and the confidence of the queen and of the nation, must be the keystone of my position.' He foresaw the many difficulties which must inevitably surround his position. But, as he wrote to his stepmother, 'life has its thorns in every position, and the consciousness of having used one's powers and endeavours for an object so great as that of promoting the welfare of so many will surely be sufficient to support me.' Prophetic words, because they were spoken from the settled conviction which never afterwards wavered or slept. Not less prophetic were the words of Stockmar (15 Dec.): 'If the prince really possess the love of the queen and the respect of the nation, I will answer for it that after every storm he will come safely into port.'

Meanwhile the prince was the happiest of lovers; his joy was tempered by the humility which enters into all noble love. 'What am I,' he writes to the queen (21 Nov.), 'that such happiness should be mine? For excess of happiness it is for me to know that I am so dear to you.' Not all the splendour of the alliance could reconcile the grandmother at Gotha to losing the idol of her affection. 'I cannot rejoice,' she wrote to the prince's father. To his brother it was no less hard to part with him. 'I love and esteem him more than any one on earth,' he wrote to the queen (19 Dec.). 'Guided by his own clear sense,' he added, 'Albert always walked calmly and steadily in the right path. In the greatest difficulties that may meet you in your eventful life, you may repose the most entire confidence in him. And then only will you feel how great a treasure you possess in him.'

The prince left Gotha on 28 Jan. 1839, followed by the earnest good wishes, but also by the regrets, of his countrymen of all classes. He reached Dover on 6 Feb., and was met with the heartiest welcome, which attended him all along the route till he reached Buckingham Palace on the 8th. The announcement of the marriage had given general satisfaction. Some absurd doubts as to the prince's protestant convictions had in the meantime been raised, only to be swept away, and a movement had been made in the House of Commons to reduce his annuity from 50,000*l.*, the sum proposed by Lord Melbourne, to 21,000*l.* This motion had been negatived, but another, moved by Colonel Sibthorp and supported by Sir Robert Peel and his friends, was carried, reducing it to 30,000*l.* This seemed for the moment not to augur well for the prince's popularity; but if any feeling of this kind rested in his mind, it vanished before the cordiality with which he was hailed by the crowds who turned out to give him welcome from the moment he set his foot on the English shore.

His demeanour at the marriage in the chapel of St. James's Palace (16 Feb.) deepened the favourable impression which his appearance had produced—young and handsome as he was, and bearing himself with a quiet grace and dignity quite exceptional. The morning had been wet and dark, but before the sovereign and her husband left Buckingham Palace the sun had broken out with peculiar brilliancy, so that they were well seen by the thousands who lined the roads from the one palace to the other. 'There cannot exist a dearer, purer, nobler being in the world than the prince,' were the queen's words in writing to Baron Stockmar the next day. Of this faith he was to prove himself eminently worthy.

A man of a character so marked and a disposition so resolute was sure to find it no easy matter to obtain the independence and power with which alone he could be satisfied. There were naturally in the royal household some who were reluctant to surrender the control which had hitherto been in their hands; there were others who scarcely concealed their disappointment that the queen had selected her husband from abroad. All was happiness between the queen and himself, but so early as the following May the prince wrote to his friend, Prince von Löwenstein: 'The difficulty in filling my place with the proper dignity is that I am only the husband, and not the master in the house.' Such a state of things could not last long, when the queen herself was determined that in all matters, save those of state, the paramount authority was to be conceded to the husband

whom she had vowed to obey as well as to love. Her example was enough to quell resistance; and the prince's own tact, forbearance, and superior grasp of mind were not long in removing every obstacle to his legitimate authority.

His position with regard to public affairs was more delicate and difficult. Being what he was, it was impossible he should not engage in the study of politics domestic and foreign, so as to be in a position to assist the queen in forming just conclusions in regard to all matters affecting the welfare of her kingdom, as well as upon those which affected her family and home. So late as October 1838 Baron Stockmar had been struck with the prince's indifference to politics. This indifference was no longer possible, and he at once devoted himself to the study of them with as much conscientious zeal as if he had himself been the head of the state. At the same time he fully appreciated the just jealousy with which any active intervention in affairs of state would be regarded, and he laid it down as a rule never to expose himself to the charge of interference with the machinery of the state, or of encroachment on the functions or privileges of the sovereign. The principles on which he acted were thus expressed by himself ten years later, in a letter to the Duke of Wellington: 'to sink his own individual existence in that of his wife—to aim at no power by himself or for himself—to shun all ostentation—to assume no separate responsibility before the public—to make his position entirely a part of hers—to fill up every gap which, as a woman, she would naturally leave in the exercise of her regal functions—continually and anxiously to watch every part of the public business, in order to be able to advise and assist her at any moment in any of the multifarious and difficult questions brought before her, political, social, or personal'—to place all his time and powers at her command 'as the natural head of her family, superintendent of her household, manager of her private affairs, her sole confidential adviser in politics, and only assistant in her communications with the officers of the government, her private secretary, and permanent minister.'

To fit himself for accomplishing all this was the work of time, and the prince had to feel his way cautiously, and to inspire confidence in his ability and tact, no less than in his freedom from personal ambition. In Stockmar's fearless independence and great knowledge of the working of the English constitution, as well as of the forces at work throughout all the continental states, he knew that he should find the best support. To him, therefore, he appealed 'to sacrifice his time to him for the first year of his life in England.' Stockmar loved the prince and queen so well; he felt so strongly of what supreme importance to England the right action of the prince might be, that he yielded to this request; and not only for this first year, but for many years afterwards, he was always ready to give to the prince the benefit of his great political sagacity and wide experience. As Stockmar, according to Lord Palmerston, was 'one of the best political heads he had ever met with,' and as, according to Bunsen, he was 'honoured as one of the first' statesmen of Europe, the gain to the prince was very great, and it was prized by him as inestimable. It was the condition of Stockmar's friendship that he should speak his mind freely. To none was candour, combined with clear insight, so precious as to the sovereign and her husband. The condition was therefore frankly accepted, and never infringed, for Stockmar's noble sincerity made him more and more dear to both as the years—years of great anxiety and political disturbance—advanced. His first lesson was to inculcate the necessity of entire neutrality as between the rival parties in the state. The queen, much under the influence of Lord Melbourne, her first minister, had previously to her marriage shown too marked a leaning towards the party of which he was the leader. Its fall was obviously not far off. The prince, who shared Stockmar's views as to the necessity for the crown maintaining absolute neutrality between whig and tory, had no difficulty in persuading the queen to hold out the olive branch to the party whose advent to power could not be much longer delayed.

The impression produced by the prince on those who came into contact with him in those early days was generally favourable. 'The prince is liked,' wrote the watchful Stockmar (14 Feb.), and a few days later: 'Those who are not carried away by party feelings like him greatly.' His love of art, and his knowledge and skill in music, gave him occupation for his leisure hours, and led to his being called on to take a prominent part in the encouragement of both arts. In March he became one of the directors of the Ancient Concerts, and in arranging the programmes of these concerts, as well as those of the Philharmonic Society down to 1860, he did much to raise the standard of public taste in music. He took an active interest in all that was being done in painting and sculpture; he also let it be seen that he shared the public interest in the questions of the day. One of the most urgent of these

was the abolition of the slave trade, and he presided at a meeting called to promote it, where he made the first of the compact and suggestive speeches for which he afterwards became distinguished. He never spoke in public without careful preparation, his view being that, as his utterances would be regarded as practically those of the sovereign, no word should be left to the chance of the moment.

By this time the opposition had in a great measure died down which had at first sprung up against the prince in the tory ranks. When, therefore, the queen being *enceinte*, a regency bill, to provide against the casualty of her death, became necessary, the bill appointing the prince as regent (introduced 13 July 1840) passed through both houses, the Duke of Sussex alone dissenting. This, Lord Melbourne told the queen, was entirely due to the prince's own character. 'Three months ago they would not have done it for him.'

Having thus seen public acknowledgment made of the status of the prince, whom he had come to 'love as a son,' Stockmar retired to his quiet home at Coburg, addressing to him before he left (4 Aug.) the admonition, 'Never lose self-possession or patience; but, above all, at no time, and in no way, fail in princely worth and nobleness.' The words were but the voice of the prince's own resolution, as his whole after life proved.

During the summer he went through a course of reading on the laws and constitution of England with Mr. Selwyn, author of the standard work on Nisi Prius, and at the same time read with the queen Hallam's 'Constitutional History of England.' Acting on Lord Melbourne's advice, the queen communicated all foreign despatches to him. The Eastern question, on which England seemed likely to come into collision with France, was then pressing, and it was a good introduction to the study of foreign politics, of which the prince ultimately became thorough master. His Mentor, Stockmar, with whom he kept up a close correspondence, heard of this with pleasure, and urged him to study the despatches thoroughly, as 'besides the great knowledge thus conveyed they would beget in him a taste for general politics, which, he added, was quite indispensable for the duties of his vocation.'

In November Stockmar came back to London on the urgent solicitation of the prince, who wished to have him near on the first accouchement of the queen, Stockmar being a skilled physician as well as a politician of the highest order. The Princess Charlotte had died with her hand in his twenty-four years before, when, had his warnings to her physicians been taken, her life might have been saved. All went happily now at the birth (21 Nov.) of the princess royal, for the wise old physician's injunctions against excitement of every kind were rigidly enforced by the prince.

Stockmar remained in England till May 1841, assisting the prince with his counsels, and watching the development of his character with loving but sternly critical eyes. 'Your royal highness's conduct,' he wrote (7 May 1841), 'should always be regulated by conviction, based upon a clear perception of what is true.' He must be on his guard against whatever was false or mistaken in sentiment, and 'never be satisfied with mere talk where action is alone appropriate.' This was the task the prince must set before him, hard as it was; 'it was worthy of him, within his power to achieve, and, unless achieved, it was idle for him to hope for any genuine triumph as a man or as a prince.'

When the letter containing these words reached the prince, the Melbourne administration was tottering to its fall. This event had been for some time apparent to the queen and prince, and he used his influence to prepare the way with the queen for a change which could not be contemplated by her majesty without some degree of pain, attached as she was to Lord Melbourne and his friends. Party spirit ran high. The tories thought that on a former occasion they had not been fairly treated by Lord Melbourne's party, and it was important that they should have no room for complaint should the turn of events place Sir Robert Peel in power. A debate on a vote of no confidence, which left the ministry in a minority of ninety-one (28 Aug. 1841), brought about this result. In Lord Melbourne the queen lost not only a first minister, but also a very dear friend, and to her the separation was necessarily most painful. At this moment the kindness and tact of the prince smoothed every difficulty. It was a source of great satisfaction, both to Lord Melbourne and the queen, that in resigning his position he was able to assure her majesty that he had 'formed the highest opinion of the prince's judgment, temper, and discretion;' that his 'advice and assistance would be of inestimable advantage' to the queen, and that she could not 'do better than have recourse to it, whenever it was needed, and rely on it with confidence.'

The change of ministry was effected with satisfaction on all sides. Sir R. Peel used afterwards to say that, on first coming into official contact with the prince, he felt no slight embarrassment, remembering that the

curtailment of the prince's income was in a great measure due to the support he had given to Colonel Sibthorp's motion the previous year. But the prince at once removed this feeling by the way he met him. Peel quickly formed a very high idea of the prince's powers, and in 1841 told Mr. Pemberton, afterwards Lord Kingsdown, that he would 'find him one of the most extraordinary young men he had ever met with.' This Lord Kingsdown records he found to be more than verified: 'His aptitude for business was wonderful; the dullest and most intricate matters did not escape or weary his attention; his judgment was very good,' and his temper admirable.

Peel placed the prince at the head of the royal commission appointed (October 1841) to inquire whether advantage might not be taken of the rebuilding of the houses of parliament to promote and encourage the fine arts in the United Kingdom. The commission included men of the first distinction in politics, art, and literature; and this was regarded by the prince himself as his real initiation into public life, by bringing him into intimate relations with so many leading public men. The secretary of the commission was Sir Charles Eastlake, who was surprised at the wide and accurate practical knowledge as well as the highly cultivated taste of the prince.

On 9 Nov. 1841 the Prince of Wales was born. King Frederick William of Prussia, who was one of his sponsors, came to England to attend the christening on 25 Jan., and during his stay the foundation was laid of a friendship with the queen and prince, which was cemented by the confidential correspondence of future years.

The prince very early impressed Sir Robert Peel and Lord Aberdeen, as he had impressed Lord Melbourne, with the idea that his capacity and strong practical judgment would make his assistance to the queen in her political duties of the utmost value. This assistance her majesty showed that she thoroughly appreciated, and they saw with pleasure that the prince was determined to use the influence which he had gained with extreme modesty and within strictly constitutional limits. To secure his services to the state seemed to the ministry so important, that even at this early period (1842) his appointment as commander-in-chief, in the event of the Duke of Wellington's death, was privately contemplated by them. On the project being mooted by them to Baron Stockmar he decidedly set his face against it, for much the same reasons as were advanced by the prince when the acceptance of the office was pressed upon him by the duke himself in 1850. Stockmar seems to have known the English people better than their rulers did, and to have understood with what jealousy the appointment of a prince of foreign blood, of whom as yet they knew so little, to such an office would have been regarded.

The prince himself knew well that time and accumulated evidence of what he was were needed to win for him the confidence of the nation. Among his first objects was to establish order, economy, and integrity in the royal household, where, under the loose administration of former sovereigns, these qualities had been too much neglected. At the same time he set himself, in concert with the queen, to raise the character of the court. It was not enough that his life was pure and blameless. He took care to make it impossible for gossiping malignity to throw a semblance of suspicion upon it. He never stirred abroad unless in company with an equerry. He paid no visits in general society. All his leisure was given to visits to the studios of artists, to museums of science or art, to institutions for good and benevolent purposes, or to rides to parts of London where either improvements were in progress or were chiefly needed, especially such as might ameliorate the condition or minister to the pleasure of the labouring classes. The life of unintermitting study and toil which was henceforth to be his was already entered upon, and in the palace, as well as in the outer world, the presence of a strong master hand was steadily making itself felt.

His study of politics was unremitting, and, availing himself of the rare advantage of having at command all the information which is accessible to the sovereign, his judgment upon men and things very early placed him on an equality with the most experienced observers and statesmen of his time. In April 1843 Baron Stockmar writes of him: 'He is rapidly showing what is in him. He is full of practical talent, which enables him at a glance to seize the essential points of a question, like the vulture that pounces on his prey and hurries off with it to his nest.' This practical talent was ever at work, whatever the subject. Speaking, for example, of the education of the poor, he writes thus to warn the Duchess of Saxe-Coburg of the danger of giving an education not in accordance with the circumstances and probable future of the child, and tells her not to forget 'that education is the preparation for the future life, and that, if it be not consistent with the pupil's prospects, he may have to pay for the pleasure which his education gives you with the happiness of his whole life, as nothing is more certain to insure an unhappy future than disappointed expectations.'

In this year (1843–4) the prince was mainly

instrumental in obtaining an amendment of the Articles of War which had for its object to put an end to duelling. Public attention had been painfully called to the subject by the death of Colonel Fawcett in a duel with his brother-in-law, Lieutenant Munro, who had been compelled to challenge Colonel Fawcett under circumstances of gross provocation, which, according to the prevailing code of honour, left him no alternative. The intimate relations of the two men gave prominence to the hatefulness of a system by which a man who had been insulted must, at the peril of being branded as a coward, expose himself to be shot, and, if the issue proved fatal to his adversary, be punished as a criminal. Feeling that the reform must begin in the army in order to be effectual, the prince opened a correspondence with the Duke of Wellington, which ended in the amendment above mentioned, declaring it to be 'suitable to the character of honourable men to apologise and offer redress for wrong or insult committed, and equally so for the party aggrieved to accept frankly and cordially explanation and apologies for the same.' This proved to be the death-blow to 'affairs of honour.'

In the end of August of this year (1843) the prince accompanied the queen on a visit to King Louis-Philippe at the Château d'Eu. The reception of the English royal family by the French was most cordial, and even enthusiastic. A six days' tour in Belgium followed in September. The country put itself into holiday array to welcome the royal visitors, and the people were everywhere warm in their demonstrations of satisfaction at this visit to their king, while the queen was delighted to be once again under the roof of one who had ever been a father to her, and to whom she owed it that she was so happily mated.

In October the queen and prince visited Cambridge, where the prince received the degree of LL.D. from the university of which he was not long afterwards to be the chancellor. 'The enthusiasm of the students,' the prince writes to Stockmar (30 Oct.), 'was tremendous, and I cannot remember that we were ever received anywhere so well as upon the road to Cambridge (to which 2,000 horsemen accompanied us), and in Cambridge itself.' In the same letter the prince mentions with satisfaction that he has netted a good return from the sale by auction of his farm stock, a subject in which he took the greatest interest, having established a model farm at Windsor in 1840 for the purpose of breeding stock and introducing agricultural improvements. To the last nothing that tended to make farming more efficient and more economical escaped his notice.

During a visit of the queen to Sir Robert Peel at Drayton Manor in November, the prince went to Birmingham to inspect some of its chief manufactories. Birmingham was at this time the stronghold of chartism, and some of the ministry sought to prevent him from going there, being alarmed lest his presence might provoke some unpleasant demonstration. But the prince overruled their scruples, and the result showed that he had rightly understood the temper of the people. He was received by crowds that thronged the streets to excess with admirable good humour and the warmest demonstrations of loyalty. 'The people,' he wrote (17 Dec.), 'regarded the visit as a great proof of confidence, and did all they could to give assurance of their loyalty.' The prince visited five of the principal manufactories, the town hall, and King Edward VI's school, where he was much pleased to find that, although it was strictly a church of England foundation, there were 400 dissenters among the boys, and that the system pursued there worked most harmoniously. From Drayton Manor the royal party went first to Chatsworth and then to Belvoir Castle. At the latter place the prince carried off the honours of the hunting-field to the amazement of most, who were not prepared to find him so bold and skilful a rider. This sport was one, however, in which, in compliance with her majesty's wish, he rarely indulged, and in a few years he gave it up altogether.

On 29 Feb. 1844 Prince Albert's father died at Gotha. To his father the prince was devotedly attached, and his grief was consequently very great. With his death the prince felt that a great and important chapter of his life was closed, and that thenceforth he must put behind him the cherished associations with his old home. 'From that world, he wrote to Stockmar, 'I am forcibly torn away, and my whole thoughts are diverted to my life here and my own separate family. For these I will live wholly from this time forth, and be to it the father whose loss I mourn for myself.'

In June of this year the Russian emperor Nicholas visited the queen. His visit was unexpected, and was probably made with the view of ascertaining whether England could be detached from the French alliance in the event of his making any move upon Turkey. He professed not 'to covet an inch of Turkish soil for himself,' while asserting that he would not allow anybody else to have one. The prince was not to be hoodwinked as to the real aims of Russian policy in the East. He spoke out to the emperor firmly and frankly on the

same lines as Sir R. Peel and Lord Aberdeen, letting it be seen that England would not look calmly on at any attempt to interfere with Turkey, or at any movement which might close the free passage across Egypt of English commerce or English mails. As to France it would be the policy of England to continue to cultivate a close and friendly alliance with that kingdom. By his political sagacity and his courage the prince produced a deep impression on the emperor, who said of him to Sir R. Peel 'that he wished any prince in Germany had as much ability and sense.'

A visit of the Prince of Prussia (now Emperor of Germany) to the queen in August of this year resulted in the establishment of a very cordial and intimate relation between Prince Albert and himself, which was cemented by four subsequent visits of the Prince of Prussia to England, and by the marriage, in 1858, of his son to the Princess Royal of England.

In October King Louis-Philippe paid a return visit to her majesty at Windsor Castle. The visit was of political importance, as it smoothed down the jealous and angry feelings which had been roused by the recent high-handed conduct of the French in the island of Tahiti. While the prince made the strength of his character and his remarkable abilities felt with Louis-Philippe and the other royal personages with whom he had recently been brought into contact, he was gradually increasing in popularity at home. This was shown whenever he appeared in public with the queen, who, in writing to King Leopold (28 Oct. 1844) of her opening of the Royal Exchange, said: 'My beloved Albert was most enthusiastically received by the people. . . . The papers say "No sovereign was ever more loved than I am" (I am bold enough to say), and this because of our happy domestic home and the good example it presents.' Soon afterwards the prince wrote to Baron Stockmar: 'You always said that if monarchy was to rise in popularity it could only be by the sovereign leading an exemplary life and keeping quite aloof from and above party. Melbourne called this "nonsense." Now Victoria is praised by Lord Spencer, the liberal, for giving her constitutional support to the tories.'

In 1845 the queen and prince were able to gratify a long-cherished desire to possess a place of their own, 'quiet and retired, and free from all Woods and Forests and other charming departments, which really are the plague of one's life,' by purchasing the estate of Osborne in the Isle of Wight. The prince's genius for landscape gardening and for agricultural improvement was exercised with the best results in laying out the grounds, and generally in improving the estate. It was his pride that he made his farming pay, and he lived to see, in the growth of his plantations, how well his plans for beautifying the property had been devised. What Scott said of Abbotsford the prince might have said of Osborne: 'My heart clings to the place I have created. There is scarce a tree in it that does not owe its existence to me.' Here his passionate love for the country found scope for its gratification. The woods and shrubberies were a favourite haunt of the nightingale. Of all birds he loved its song the most, and the queen notes in her journal that he would listen for it 'in the happy peaceful walks he used to take with her in the woods, and whistle to them in their own long peculiar note, which they invariably answered.' One of the attractions of Osborne for the prince was its proximity to Portsmouth, which gave him the ready means of watching the condition of the fleet, a subject to him of the most vital interest. In this year much progress in strengthening it had been made, and on 18 July he writes with great satisfaction to Stockmar: 'Since the war no such fleet has been assembled on the English coast; and it has this additional interest, that every possible new invention and discovery in the naval department will be tried.'

Watching the current of home politics with keen and anxious eyes, the prince saw that, although Peel was able to carry his measures with very large majorities, his hold over his party was by this time slipping from his grasp. To the prospect of the confusion likely to ensue upon the breaking up of the conservative party the prince looked forward with no small apprehension, as, to use his own words, 'the opposition had as many different opinions and principles as heads.' For the moment, however, the country seemed, at the close of the parliamentary session, to Sir R. Peel, to be both prosperous and happy, and Ireland tranquillised by the measures which he had carried through. The queen and prince, therefore, felt themselves free to carry out a cherished project of paying a visit to Germany, in which the prince might show the queen the scenes where his youth had been passed. Three weeks of August were devoted to this object. After spending some days on the Rhine, during which Bonn was visited, while the prince's old friends and masters were introduced to the queen, Coburg was reached on the 19th. 'How happy, how joyful,' the queen writes in her journal next day, 'we

were, on awaking, to feel ourselves here, at the dear Rosenau, my Albert's birthplace, the place he most loves! He was so happy to be here with me. It is like a beautiful dream.' On 2 Sept. they left Gotha on their return. Here the prince saw for the last time his grandmother, the Dowager Duchess of Gotha, whose motherlike affection for him he had requited with all a son's love. 'When at last,' writes the queen, 'we were obliged to leave, she clasped him in her arms, and kissed him again and again, saying "Gott segne Dich, mein Engel!" (God bless you, my angel!) in such a plaintive voice.' She died on 7 Feb. 1848.

The return to England was made by way of Antwerp, where the King and Queen of the Belgians met the royal visitors. In fulfilment of an old promise Tréport was taken on the way back to England. Here a very cordial reception was given to the queen and prince by King Louis-Philippe. It was during this visit that the king, in conversation with the queen, the prince, and Lord Aberdeen, volunteered the declaration, subsequently violated, that he entertained no designs which could have the effect of placing any of his sons upon the Spanish throne.

Meanwhile the state of affairs in England had become critical. A wet season had blighted the prospects of the farmers, while the potato disease made famine imminent in Ireland. Peel, convinced that free trade in corn was inevitable, but that it was unmeet he should initiate the change, resigned; but, on the failure of Lord John Russell to form a ministry, consented to remain in office, and to face the hostility of the party which had originally placed him there. The prince could not but admire Peel's courage in adopting this resolution. So important was the crisis that he went to the House of Commons (29 Jan. 1846) to hear the debate upon Peel's financial statement. Such, however, was the heated state of men's minds, that this innocent wish to hear a great debate was construed by the party led by Lord George Bentinck into a manœuvre of the minister to give the semblance of royal sanction to his measures. The prince felt that he must never again expose himself to the risk of similar misconstruction, and was thus deprived of the satisfaction of being present at any of the debates of either house. During this stormy session and the ministerial crisis which ensued on the fall of Peel's ministry at the end of June, the queen writes, the prince's 'use to me and to the country by his firmness and sagacity is beyond all belief.' He had by this time made himself fully master of the political situation at home and abroad, and his judgment and sagacity were daily making themselves more and more felt by the statesmen whose position at the head of affairs brought them into more immediate contact with him. Politics had now indeed become his favourite study. In the painful controversy which arose on the subject of the Spanish marriages in the autumn of 1846, and especially in the correspondence to which it led between the royal family of France and Queen Victoria, his advice was of the greatest service to her majesty. He foresaw, what was proved by the event, that Louis-Philippe's conduct in the affair would give a shock not only to his reputation throughout Europe, but to the stability of his government in the troublous epoch of revolutionary change which seemed to the prince to be fast approaching. The days of despotic and aristocratic supremacy, he felt, had gone by, and changes were inevitable, which should make rulers feel that their people did not live for them, but that they must live for their people.

In February 1847 the prince was elected chancellor of Cambridge University after a keen contest in competition with Lord Powis. The ceremony of installation took place at Cambridge on 5 July in the presence of the queen. 'Never,' writes the prince to Stockmar, 'have I seen people in such good humour. There was a great gathering of bishops, scholars, royal personages, nobles, and political men, and all seemed well pleased. My Latin, too, proved a success.' The prince was much gratified by this event, as one among many significant indications that, while he was gaining by degrees the confidence of the country, the queen was growing in popularity and establishing a firmer hold upon the loyalty of her people.

This was no unimportant gain, for the times were rapidly becoming more and more critical for crowned heads in Europe. Portugal, Spain, Germany, Austria, Italy, were all penetrated by a revolutionary spirit. Wherever the prince was free to use his influence abroad to induce such changes in the prevailing systems as might avert the dangers of resistance to legitimate reforms, he did not fail to express his opinions, and these were already coming to be recognised throughout the Continent as those of a sagacious statesman. But the lessons he inculcated were only to be learned under a sterner pressure. By the end of 1847 the cry for independence had been raised throughout the north of Italy. Sicily was in full revolt, Naples had extorted a liberal constitution from its sovereign, Tuscany and Sardinia had done the same, and on 24 Feb. 1848 a revolution in Paris drove Louis-Philippe and his family into exile. England

had its own troubles from bad harvests and great commercial and financial depression. 'Here,' the prince writes to Stockmar (27 Feb.), 'they refuse to pay the income tax, and attack the ministry; Victoria will be confined in a few days'—Princess Louise was born 18 March following—'our poor good grandmama is taken from this world. I am not cast down, still I have need of friends and of counsel.' Now the fruits of his past years of political study and reflection were apparent in the calm courage with which the prince met the startling events that were crowded into the next few months, and in which he was sustained by a similar spirit in the queen. 'My only thoughts and talk,' she writes to King Leopold (4 April) 'were politics; but I was never calmer and quieter, or less nervous. Great events make me calm; it is only trifles that irritate my nerves.'

While Italy, Austria, and Germany were convulsed with revolutionary outbreaks which followed on the example of France, England and Belgium remained unshaken. A threatened movement of the chartists on 19 April, in such numbers as to create anxiety, evoked a spirit amid the general population which showed how deeply attached the country was to its constitution. 'We,' the prince wrote next day, 'had our revolution yesterday, and it ended in smoke. How mightily will this tell over the world!' Ireland alone was dangerous. The Russell ministry had been compelled to adopt even more severe measures of coercion than those which their party had displaced Sir Robert Peel for attempting. England continued to suffer greatly from stagnation of trade and general financial depression, but the prince never lost heart. 'Albert,' the queen writes to King Leopold (2 May 1848), 'is my constant pride and admiration, and his cheerfulness and courage are my great comfort and satisfaction.'

On 18 May the prince presided at a meeting of the Society for improving the Condition of the Working Classes, and made the first of his many expressions of the sympathy and interest which he felt 'for that class of our community which has most of the toil and least of the enjoyments of this world.' His speech attracted great notice. Its main idea was, that while the rich were bound to help, yet that 'any real improvement must be the result of the exertion of the working people themselves.' The favourable impression thus produced was deepened by the appearance of the prince at a meeting of the Royal Agricultural Society at York in July, when he surprised those who knew most about agriculture and the machinery employed in it by showing that he was thorough master of the knowledge which their whole lives had been spent in acquiring. At this meeting, writes the queen to Stockmar, 'he made another most successful speech, and he is himself quite astonished at being such an excellent speaker, as he says it is the last thing he ever dreamt he should have success in. He possesses one other great quality, which is "tact;" he never says a word too much or too little.'

The close of the session (5 Sept.), which had been unusually protracted, set the queen and prince free to go, for the first time, to Balmoral, a property in Aberdeenshire which the queen had recently acquired on the recommendation of Sir James Clark, the court physician, because of its fine air, dry climate, and beautiful situation. Even in this secluded retreat the prince was absorbed in the tidings of fresh disturbances which reached him from all parts of Europe, as well as from India, where the war against the Sikhs was causing the English government great anxiety. He was much engaged, too, in maturing, in communication with many of the most distinguished and influential members of the Cambridge University, a plan for giving a wider scope to the course of study there, which was successfully carried through in the course of this autumn. 'The nation,' the 'Times' wrote, 'owed a debt of gratitude to the prince consort for having been the first to suggest, and the most determined to carry out, the alteration in the Cambridge system.' The example thus set was soon afterwards followed by Oxford.

While the countries of the Continent were still agitated by revolutionary movements, and by the reaction, due less to conviction than to overbearing military force, which followed upon the violence by which these had been marked, trade and manufacture in England had been gradually recovering, wages were rising, and the popular discontent of which the chartists had taken advantage was dying out. Ireland, too, had regained a temporary tranquillity. Sedition had for the time been crushed, and the people were doing their best to retrieve their losses from the ruined harvests and agitation of the last four years. The queen seized the opportunity to visit the country (August 1849), and her presence evoked an exuberant display of loyalty natural to the demonstrative temperament of the Celtic race. The prince was everywhere received with enthusiasm. He showed, as usual, the keenest interest in all local institutions, especially those for the improvement of agriculture. The peculiar aptitude of the country in soil and climate for the rearing of cattle was urged strongly by him as a certain source of future prosperity. His counsels were

appreciated and acted upon with the best results; so also his suggestions for the improvement of the system of education at the Queen's Colleges were elaborated with great care, and were gratefully acknowledged.

In this year (1849) the prince projected the idea of the great International Exhibition, which was ultimately carried out in 1851, and which up to that time engaged much of his attention, and called into play all the resources of his intelligence and tact. The strain upon his strength caused by his ceaseless activity and the incessant demands upon his time in every movement of public interest were now beginning to tell upon a constitution never very strong, and we find the queen writing to Stockmar (25 Jan. 1850) that 'the prince's sleep is again as bad as ever, and he looks very ill of an evening.' Change of air, and of life and scene, was urged by his doctor, but of this the prince would not hear. The tasks which he had set himself must be carried through, especially that of organising the Great Exhibition. Of this Lord Granville writes (8 March): 'The whole thing would fall to pieces if he left it to itself.' The scheme encountered great opposition, and chiefly from those who feared, not without cause, that the sight which it would present of what had given to England's manufactures pre-eminence throughout the world would stimulate a competition among other nations, which might in the end tell formidably upon the prosperity of the kingdom. But the prince had so much faith in the energy and resources of the British race, that he did not fear their being able to hold their own in the future as in the past, and, in any case, he deemed it to be 'England's mission, duty, and interest, to put herself at the head of the diffusion of civilisation and the attainment of liberty.' His views were developed in a speech at the Mansion House (21 March 1850) which raised him higher than before in the public estimation. 'People,' the queen writes to King Leopold (26 March), 'are much struck by his great power and energy, by the great self-denial and constant wish to work for others, which are so striking in his character. But this is the happiest life.'

The death of Sir Robert Peel (2 July 1850) was deeply felt by the prince, who had long admired his sagacity and courage, and whom, in the first impulse of his grief, he writes of to the Duchess of Kent as 'the best of men, our truest friend, the strongest bulwark of the throne, the greatest statesman of his time.' Sorrow at his loss brought on a fresh attack of sleeplessness, which, in the state of tension to which his mind was wrought by his anxiety about the Great Exhibition and other matters, caused the queen considerable uneasiness. Not the least of these was the necessity which had arisen for putting a check upon Lord Palmerston's habit of sending away official despatches on foreign affairs without their having previously been submitted for the queen's consideration, by which she had on several occasions found herself committed to a policy on which she had had no opportunity of expressing an opinion. The now historical memorandum by the queen (12 Aug. 1850), defining what her majesty would in future expect on this point, led Lord Palmerston to request an interview with the prince. In this he had his first experience of the prince's clearness of view, firmness, and tact, which he learned in after years to look up to with such genuine admiration, that he regarded the prince's early death as the greatest calamity which could have befallen the nation.

The demands of the Exhibition year upon the prince were such as to try the severest constitution. His influence had become by this time so great in all questions of social interest, that his presence at great public meetings to advocate the advancement of art, science, and philanthropy, was eagerly sought. Of the impression he produced, the best and truest record is found in the words of the queen, writing to Stockmar (17 Aug.): 'He has such large views of everything, and such extreme lucidity in working all these views out. His greatness is wonderfully combined with abnegation of self, with humility, with great courage, with such kindness, too, and goodness, and such a love for his fellow-creatures. And then there is such a desire to do everything without shining himself. But he does shine, and every word which falls from his lips is listened to with attention.' The success which everywhere attended the prince's efforts helped to carry him through them. His reward for all his toils was the inward conviction that he had done, and was doing, work which would bear good fruits for the country of his adoption and for mankind.

When the Duke of Wellington pressed the prince personally in 1850 to accept the office of commander-in-chief, he probably did so because he recognised in him the foresight, the mastery of details, the power of organisation, and the force of character which are essential for such a post. Added to these was a clear perception of the necessity that England should always be in a position to keep what she had won, and to hold her own against insult or aggression. How this was to be done was a subject which occupied much of the prince's thoughts; and the seizure

of the sovereignty of France by Louis Napoleon's *coup d'état* of 2 Dec. 1851, and the hazard of a French invasion, made this a matter of urgent anxiety. From this time onwards he made himself intimately acquainted with every detail both of the naval and military resources of the kingdom, and used every effort to have them put upon a satisfactory footing. Earnestly as he loved and had wrought for peace, the condition of Europe was such that he knew well it could not settle down into a state of enduring tranquillity until after many questions had been settled by the arbitrament of the sword. When a rupture might take place, or how it might affect England, it was impossible to foresee, but safety could lie only in the consciousness that it was well prepared. On the death of the great duke (14 Dec.) he made the measures for insuring this safety his peculiar care, and his counsels were eagerly sought by Lord Hardinge, the duke's successor, from the consciousness that no one had stored up such exact information as the prince, or was more skilful in suggesting how defects might be remedied or existing resources turned to the best account.

Apprehension of danger on the side of France soon died out before the evident anxiety of its new emperor to cultivate the friendship of England. This was so obviously his interest, and the assurance of internal peace was of such vital moment to France at this moment, that credit was given, if not to his good will, at least to his necessities. But already an uneasy feeling was abroad as to the hostile intentions of Russia towards Turkey, to which England could not be indifferent. The country, therefore, was well pleased when a government combining apparently all the elements of strength was formed under Lord Aberdeen, and it saw with satisfaction the efforts which were made to put both the forces upon a more satisfactory footing. On the prince's suggestion a camp for the training of troops to the incidents of life in the field was formed at Chobham Common. He also pressed on the government the idea of a permanent camp of instruction, which ultimately led to the establishment of the camp at Aldershot. The prince paid frequent visits during 1853 to the camp at Chobham, and watched the training of the troops for the work of actual warfare, in which its preparatory discipline was soon afterwards to be tested. The spectacle also (11 Aug. 1853) of a review at Spithead of 'the finest fleet, perhaps, which England ever fitted out, forty ships of war of all kinds, all moved by steam except three,' gave him intense satisfaction. 'I speak of it,' he writes to Stockmar (16 Aug.), 'because last autumn we were bewailing our defenceless state, and because I must rejoice to see that achieved which I had struggled so long and hard to effect.' The feeling was natural, as he saw that England was at this time drifting into war with Russia. He had never been deceived, as Lord Aberdeen had been, into trusting Russia's protestations. 'We must deal with our enemies as honourable men,' he writes to Stockmar (27 Sept.), 'and deal honourably towards them; but that is no reason why we should think they are so in fact; this is what Aberdeen does, and maintains that it is right to do.' The prince was alive to the danger of not letting the Emperor Nicholas see betimes that his designs of aggrandisement were seen through, and, if persisted in, would bring England into the field. The vacillating policy of Lord Aberdeen pained him; but so little was the prince's character then understood that the most bitter attacks were made against him as sympathising with the schemes of Russian ambition, and as an evil influence working behind the throne to thwart the policy of her majesty's government. So far were these carried that it was for a time currently believed that he had been impeached for treason and committed to the Tower. These calumnies had the good effect of forcing from ministers, both past and present, on the meeting of parliament (31 Jan. 1854), the fullest vindication of the way in which the prince had used his position as the nearest friend and private secretary of the queen, not only within strictly constitutional limits, but also to the great advantage of the nation. From this time that position was rightly understood, and successive governments eagerly availed themselves of his information, experience, and sagacity on questions of great national importance.

Throughout the Crimean war and in the arrangement of the terms of peace these were found to be of the greatest value. By none were they more frankly recognised than by Lord Palmerston, who had been at one time by no means predisposed to regard the prince with favour. 'Till my present position,' he said to a friend some time after he had become premier in 1855, 'gave me so many opportunies of seeing his royal highness, I had no idea of his possessing such eminent qualities as he has, and how fortunate it has been for the country that the queen married such a prince.' In the remaining years of the prince's life Lord Palmerston found increasing reasons for the opinion thus expressed. They were years of great anxiety, in consequence of the state

of affairs upon the Continent, the restless and vague ambition of the Emperor of the French, the struggles of Italy, ultimately triumphant, for independence, and the growing antagonism between Prussia and Austria in their struggle for supremacy in Germany. On the prince the government could at all times rely for valuable information, which was not always to be obtained through the ordinary official channels, and for the conclusions of a calm and penetrating judgment unswayed by political or party bias.

Nor was his influence less available in every movement for promoting the interests of art and science, for developing the education and improving the material welfare of the people. His speeches at meetings for promoting these objects were eagerly studied, and carried into the people's homes ideas which have since borne the best fruits. He always lifted his subject to a high level, and his life was felt to be impregnated by a noble sense of duty and a determination to do always what was right. So he won by degrees a hold upon the hearts of the English people much stronger than he was himself aware of.

His toil was unremitting. Rising at seven every morning, the day was never long enough for what he had to do. Imperceptibly the strain was undermining his health; but to the last he preserved his natural vivacity and cheerfulness. 'At breakfast and luncheon,' the queen writes (1862), 'and also at our family dinners, he sat at the top of the table, and kept us all enlivened by his interesting conversation, by his charming anecdotes, and droll stories without end of his childhood, of people at Coburg, of our good people in Scotland, which he would repeat with a wonderful power of mimicry, and at which he would himself laugh most heartily. Then he would at other times entertain us with his talk about the most interesting and important topics of the present and former days, on which it was ever a pleasure to hear him speak.'

In the strongest man there is only a limited power of endurance. If he puts the work of eighty years into forty years, there can be but one result. So it was with the prince. While yet young in years he had done the work of a long life. During the three or four last years of his life signs were not wanting, in recurring attacks of illness, that he was using up his physical resources too rapidly. He had doubtless an inward feeling that this was so, and that the end might not be far off. Shortly before his last illness he said to the queen, 'I do not cling to life. I set no store by it. If I knew that those I love were well cared for, I should be quite ready to die to-morrow.' Very significant were the words which followed: 'I am sure if I had a severe illness I should give up at once, I would not struggle for life.' His old friend Stockmar had said many years before that any severe fever would kill him. The prediction proved true. Early in November 1861 the prince showed signs of serious indisposition. Persistent sleeplessness was one of the worst symptoms. With his usual energy he struggled on at his multifarious pursuits. The last of his political acts was one which will always be remembered to his honour, for it was probably instrumental in preventing a war with America, which threatened to arise out of the unwarrantable seizure of Messrs. Mason and Slidell, the confederate envoys, on the English steamer Trent. The draft of the despatch to be sent to the American government on the subject was submitted to the queen for consideration on the night of 30 Nov. Its terms seemed to the prince likely to cause perilous irritation. Ill as he was, he was up by seven next morning and wrote the draft of a memorandum for the queen, pointing out his objections, and brought it to her, telling her he could scarcely hold his pen while writing it. His suggestions were adopted by Lord John Russell, and the disaster of a war was averted.

From this time onward the prince grew steadily worse. Typhoid fever was developed, and by the night of 14 Dec. 1861 his strength had run down, and calmly and gently his noble spirit was released from its burden of 'world-wearied flesh.' The event, wholly unexpected by the nation, filled it with profound sorrow. Much as it had seen in the prince to admire, it had yet to learn how much it owed to him of which it knew nothing, how deep and loyal had been his devotion to his adopted country, how pregnant for good had been his example to his family and to those on whom rest the responsibilities of governing the state, of which he had for many years been the silent stay. As this has from time to time been brought to light, the country has not been slow to acknowledge its debt of gratitude, and to assign to him a foremost place among its most honoured worthies.

[For fuller details see Sir Theodore Martin's Life of the Prince Consort.] T. M.

ALBERTAZZI, EMMA (1813–1847), vocalist, was the daughter of Francis Howson, a music teacher in London. She was first trained as a pianiste, and, in 1827, placed as an articled pupil in the house of Signor Costa, where she met a fellow pupil, Signor Alber-

tazzi, whom she married in November 1829. She appeared first as a concert singer in England, then went to Italy, and, after a further course of training under Professor Celli, was engaged in 1832 for leading contralto parts at La Scala, in Milan. She sang next at Madrid, Paris, and London, where she made her operatic *début* in 'La Cenerentola,' 19 April 1837. In the following year she sang with great success in an English version of 'La Gazza Ladra,' produced at Drury Lane; but her voice, prematurely developed, soon after began to fail, and she ultimately fell into consumption, of which she died at St. John's Wood, 27 Sept. 1847. She left five children utterly destitute, for whom a subscription was raised. Her personal gifts were marred on the stage by total dramatic inefficiency, and her voice, a contralto of unusual compass, heard to greatest advantage in the florid music of Rossini, was ineffective in oratorio.

[The Musical World, 1837, p. 103; the Annual Register, 1847. The article in Fétis' Dictionary, closely followed in Grove's, differs materially from the authorities quoted as to the facts of her life.] E. M. C.

ALBERTI, GEORGE WILLIAM (1723–1758), essayist, was born at Osterode am Harz in 1723, and studied philosophy and theology under Heumann and Oporin at Göttingen, where he graduated in 1745. He spent some years in England, where, besides the connection between Hanover and England, he may have had ancestral ties. (There was a George Alberti of Wadham College, M.A., 1631.) He became minister of Tundern in Hanover, and died there on 3 Sept. 1758. He published: 1. 'Diss. de Pseudothaumaturgis Pharaonis,' 1744. 2. 'De Imputabilitate Somni' (graduation thesis), 1745. 3. 'Some Thoughts on the Essay on Natural Religion as opposed to Divine Revelation, said to be written by the celebrated Dryden, which is pretended to be the most formidable piece that has ever yet appeared against Revelation. Reprinted and answered by Alethophilus Gottingensis,' London, 1747 (this is dedicated to the Princess Augusta, with the initials G. W. A. M. A.; the piece to which it replies is certainly not by Dryden, though of his date; it is perhaps worth remarking, in correction of l'Abbé Glaire and others, that it has nothing whatever to do with Hume; it was first printed at the end of 'A Summary Account of the Deists Religion: in a letter to . . . the late Dr. Thomas Sydenham,' 1745; the editor says 'he is credibly informed by a gentleman of great learning and integrity' that it was Dryden's work; it was replied to also in 'An Essay on Atheism and Deism,' 1749). 4. 'Aufr. Nachricht von der Rel. . . . der Quäker,' Hanover, 1750. 5. 'Briefe betreffend den allerneuesten Zustand der Rel. und der Wissenschaften in Gross-Britannien,' Hanover, 1752–4.

[Allgem. Deutsche Biographie; Leland's Deistical Writers; tracts in Brit. Mus., catalogued under Deism; the pseudo-Dryden tract, with Alberti's reply, is reprinted in Saintsbury's new edition of Dryden.] A. G.

ALBIN, ELEAZAR (*fl.* 1713–1759), naturalist and water-colour painter, tells us himself (vide preface to *Natural History of Insects*) that he was a teacher of water-colour drawing by profession, and that he was first attracted to the study of natural history by observing the beautiful colours of flowers and insects. He calls attention at the same time to the length of his family and the relative shortness of his subscribers' list.

Füssli discovers in a catalogue under Albin the three names, Eleazar, Elizabeth, and Fortin, and speculates upon the relationship of the first and the two last. Elizabeth Albin was his daughter. In his preface to vol. i. of the 'Natural History of Birds' he explains that he has taught his daughter to 'draw and paint after the life,' and the illustrations are stated upon the title-page to have been 'carefully coloured by his daughter and himself.' Many of the plates are signed 'Elizabeth Albin.' Of Fortin there is no mention. For the better accomplishment of his designs on the lower creation he solicits presents of curious birds, which should be sent to him at his house in the comfortable vicinage of the 'Dog and Duck.' In vol. ii. of the same work he reviews his labour with pardonable complaisance, and gravely announces a new publication, 'An History of an hundred and eighty different Spiders in their proper Colours.' This appeared in 1736. It was made the basis of a more comprehensive work by Mr. T. Martin in 1793, who says of Albin: 'His information in general is loose, miscellaneous, and unmethodical, though sometimes it is amusing and often instructive; but he principally excels in the fidelity and correctness with which his subjects are delineated, both as to their size and distinctive marks.' Albin is interesting as having anticipated by so long a period the still less systematic publications of Bewick, and as having been, at so early a date as 1720, a teacher of water-colour painting. The dates of his birth and death are not known. His bibliography is a little complicated. A list of his publications is subjoined:—

1. 'A Natural History of English Insects, with 100 coloured plates, 4to, London, 1720; 2nd edition, with observations by W. Derham, 4to, 1724; 3rd edition, in Latin, 1731; 4th edition, 1749. 2. 'A Natural History of Birds, with (306) copper-plates curiously engraved from the life and exactly coloured by the author, &c.,' 3 vols. 4to, London, 1731, 1734, 1738; 2nd edition, 1738–1740; a translation of this book, entitled 'Histoire naturelle des oiseaux, augmentée de notes et de remarques par W. Derham, trad. de l'anglais,' was published at the Hague, 1750. 3. 'A Natural History of Spiders and other Curious Insects,' plates and portrait of the author, 4to, 1736. 4. 'A Natural History of English Songbirds,' &c., with coloured plates, 8vo, 1737; later editions, 1747, 1759, and 1779; an Edinburgh edition, 1776. 5. 'The History of Esculent Fish,' with plates drawn and engraved by Eleazar Albin; with an essay on the breeding of fish and the construction of fishponds, by Roger North. This work was not published till 1794. Plates, 4to.

[Nagler, Künstler-Lexicon, 2nd edit.; Redgrave's Dictionary of Painters; Biog. Dict. of Useful Knowledge Society, 1842; Füssli, Supplement to Künstler-Lexicon, 1824; Nouvelle Biographie Générale; Brit. Mus. General Catalogue.] E. R.

ALBIN, HENRY (1624–1696), ejected minister, was born at Batcombe, Somersetshire, famous still in association with Richard Bernard and Richard Alleine, on 20 June 1624. He was educated at the grammar school of Glastonbury, and afterwards proceeded to the university of Oxford, though no mention is made of him by Anthony à Wood. He was ordained as clergyman of the parish of West Cammel, but in 1660 was ejected for nonconformity. Appointed later to Donyatt, also in Somersetshire, the Act of Uniformity found him again ready to be ejected and to share the witness and the sufferings of the two thousand. On his second ejection he retired to his native place, where he lived unobtrusively till his death. He held, as all the nonconformist ministers did, that his orders were of divine sanction, and could not be annulled by any bishop or other dignitary unless for proved fault. Accordingly he went about as an evangelist and preacher. His most successful ministry was in the 'church in the house' of separate families. But he also frequently attended as a worshipper at the parish church. For many years of his life he was occupied with preaching, as a kind of chaplain, in the house of Thomas Moore, Esq., of Spargrove—a fine example of the ancient stately puritan gentleman. In 1687 he became 'stated preacher' at Frome Selwood, Shepton Mallet, Bruton, and Wincanton in rotation. He died on 25 Sept. 1696. His funeral sermon was preached by William Hopkins, who held the same opinions as himself. 'He was a judicious man, and of good learning; eminent for his piety, and very diligent in his work. He was a great redeemer of time, a hard student, and remarkable for prudence. He had a large acquaintance, and was of a very friendly temper. He taught by his life as well as his doctrine, and lived and died a great example of strict and close walking with God, and of a heavenly convention. He had a majestic countenance, but was clothed with humility.' Such is the well-balanced eulogy of the 'Nonconformists' Memorial.' He published little, if anything, besides two sermons—the one entitled 'A Practical Discourse on loving the World,' from 1 John ii. 15, and the other, published posthumously, 'The Dying Pastor's Last Farewell to his Friends in Frome Selwood' (1697).

[Palmer's Nonconf. Mem. iii. 189–90.] A. B. G.

ALBINI (BRITO), WILLIAM DE (*d.* 1155–6), justiciar, was son and heir of Robert de Todeni, lord of Belvoir, and is supposed to have been named de Aubigny (Albini) from his place of birth, and to have been distinguished by the addition *Brito* from his namesake, the *Pincerna*, who belonged to a different family. He assisted in the victory of Tenchebray in 1106 (MATT. PARIS), and became high in favour with Henry I. In 1130 (not, as Dugdale states, under Stephen) he appears as an itinerant justice, and on Henry's death he espoused the cause of his daughter. Stephen forfeited his lands, but subsequently restored them, and he lived to see the accession of Henry II. Foss wrongly states that he died in 1135.

[Dugdale's Baronage (1675), i. 112; Foss's Judges (1848), i. 96; Nichols's Leicestershire, ii. 26; Notes and Queries, 3rd series, v. 505.] J. H. R.

ALBINI (PINCERNA), WILLIAM DE, EARL OF ARUNDEL (*d.* 1176), was son of William de Albini *Pincerna* (the Butler), lord of Buckenham, Norfolk, by Maud, daughter of Roger le Bigod [see BIGOD, ROGER LE]. He is said to have been surnamed 'with the strong hand,' a sobriquet that may have suggested the story of the Lion (DUGDALE) invented to account for his family arms. Between 1135 and 1139 (*Chron. Norm.*) he married Adeliza, widow of Henry I [see ADELIZA

of Louvain], and became, in right of her life interest, lord of the castle and honour of Arundel. With her he received Matilda on her landing 30 Sept. 1139 (Gervase, Rolls Ser. i. 110), but was ever after faithful to Stephen, from whom, probably, he received his earldom, which would seem to have been that of the county of Sussex, though also described as of 'Chichester,' from its capital, and of 'Arundel,' from the earl's residence (*First Report on the Dignity of a Peer* [1829]; Tierney's *Arundel*, i. 101 et seq.; Madox's *Baronage*, p. 23; Nicolas's *Synopsis* [ed. Courthope], pp. 28, 464; *Journ. Brit. Arch. Ass.* xxiii. 25–27). On Henry landing in 1153 and facing Stephen at Wallingford, he was foremost in proposing and arranging a truce (Gervase, i. 154, ii. 76), and he was subsequently one of the witnesses to the final composition between them (Rymer, *Fœdera*, i. 25). On the accession of Henry II (1154) he was confirmed in his earldom of Sussex, and was given in fee the honour of Arundel, which he had previously only held for his wife's life. In November 1164 he was despatched with other magnates on an embassy to Louis VII and to the pope (Gervase, i. 190, 193) with reference to Becket's appeal, and in 1167 was selected by the king (R. Diceto) to escort his daughter into Germany on her marriage with Henry of Saxony (1168). Upon the revolt of Prince Henry he declared for the king, and served under him in the French campaign of August 1173. The Earl of Leicester having landed in Suffolk with his Flemings, 29 Sept. 1173, Arundel, with the Earls of Cornwall and Gloucester, marched against the invading forces, and, joining the justiciar and constable near Bury St. Edmund's, assisted in the defeat of Leicester (17 Oct.). The earl died at Waverley 12 Oct. 1176 (*Ann. Wav.*).

[Dugdale's Baronage (1675), i. 119; Vincent's Discovery of Brooke's Errors (1621), pp. 20, 537–9; Tierney's Arundel, i. 169; Dallaway's Rape of Arundel (new ed.), p. 117; Harleian MSS. 4840; two MSS. in College of Arms, Vincent No. 450, and Sheldon No. 3 ('Comites Arundel').] J. H. R.

ALBINI, WILLIAM de, Earl of Arundel (*d.* 1221), and grandson of the preceding, also styled Earl of Sussex, was son of William, the second earl, whom he succeeded in 1196. He was a favourite of King John; he witnessed John's concession of the kingdom to the pope (15 May 1213), and, accompanying him to Runnymede (15 June 1215), became one of the sureties for his faithful observance of the charter; but on John's abandonment of Winchester to Louis (14 June 1216) he went over to the winning side. After the royalist victory at Lincoln he returned to his allegiance (14 July 1217), and shortly after acted as justiciar. In 1218 he set sail for the East, took part in the siege of Damietta (1219), and died in Italy on his way home, his son doing homage for his lands, 12 April 1221.

[Vincent's Discovery of Brooke's Errors (1621), p. 22; Dugdale's Baronage of England (1675), i. 120; Dallaway's Rape of Arundel (new ed.), p. 118; Tierney's Arundel (1834), i. 181–5; Foss's Judges (1848), ii. 203; Lansdowne MSS. 203, fol. 16, which contains a drawing of his seal.] J. H. R.

ALBINI, or AUBENEY, WILLIAM de (*d.* 1236), baronial leader, was grandson of the preceding, and son of William de Albini 'Meschin,' whom he succeeded in 1167–8. He was sheriff of Rutland and other counties under Richard, and served as an itinerant justice in 1199, and on several occasions in John's reign. In the conflict between the crown and the baronage, he joined the moderate or middle section, who remained in attendance on the king till the eve of the Charter, but went over to the extreme party on their obtaining possession of London (24 May 1215). Accompanying them to Runnymede (15 June), he was elected one of the twenty-five barons of the Charter (Matt. Paris), but then withdrew to his castle of Belvoir, and, though included by name in the excommunication of the barons, refused to attend the Hounslow tournament (6 July). Prevailed upon, in the autumn, to return, he was placed in charge of Rochester, but was compelled after a gallant defence (11 Oct. to 30 Nov.) to surrender it to John, who instantly committed him to prison, and was narrowly dissuaded from hanging him (Gervase, Rolls Ser. ii. 110). In the following year (1216) he regained his liberty and estates by a fine of 6,000 marks, and, embracing the royal cause at the accession of Henry, was entrusted with a command at the battle of Lincoln (19 May 1217), and was subsequently high in favour. In 1219 and 1225 he again acted as an itinerant justice, and died in May 1236.

[Dugdale's Baronage (1675), i. 113; Foss's Judges (1848), ii. 204.] J. H. R.

ALBINUS (*d.* 732), abbot of the monastery of St. Peter's, Canterbury, better known as the monastery of St. Augustine. He assisted Bede in the compilation of his 'Historia Ecclesiastica,' and what we know concerning him is chiefly derived from the dedicatory epistle at the beginning of that

work. Albinus was a pupil of Archbishop Theodore and his coadjutor Adrian, abbot of St. Peter's. Through the instructions of the latter he became not only versed in the Scriptures, but likewise a master of Greek and Latin (*Chron. G. Thorne*). On the death of Adrian, Albinus succeeded to the abbacy, being the first native Englishman who filled that post. Bede in his epistle says that he was indebted to Albinus for all the facts contained in his history relating to the Kentish church between the first conversion of the English and the time at which he was writing. Much of this information was collected by the presbyter Nothelm, who, at the instigation of Albinus, undertook a journey to Rome and searched the archives there. Nothelm was the medium of communication between Bede and Albinus, for it does not appear that the two ever met. Albinus died in 732, and was buried beside his master Adrian.

[Bedæ Historia Ecclesiastica, Prologus; Chron. Guliel. Thorne (ap. Twysden), c. iii. § 6. See also Mabillon, Vetera Analecta, ed. nova, 1723, p. 398, for a letter from Bede to Albinus, the only one known.] C. F. K.

ALBIS, or ALBIUS. [See White, Thomas.]

ALCHFRITH (*fl.* 655) was the son of Oswiu, king of the Northumbrians, and Eanflæd, daughter of Eadwine. When, by the overthrow of Oswini of Deira, Oswiu became king of all Northumbria, he made Alchfrith under-king of the Deirans. Alchfrith married Cyneburh, daughter of Penda, the heathen king of the Mercians. When Peada, the brother of Cyneburh, sought Alchflæd, the sister of Alchfrith, in marriage, Alchfrith brought him to accept christianity, which was the condition of his being allowed to win his bride. In spite of his connection with the royal house of Northumbria, Penda made another fierce incursion into that kingdom. Alchfrith joined his father and met the invaders, in 655, near the river Winwæd. The Mercian host greatly outnumbered the small army of the Northumbrian kings, but it was utterly routed and Penda was slain in the battle. Alchfrith took a prominent part in the struggle between the Celtic and Roman churches. His mother Eanflæd, on the defeat and death of her father, was taken for refuge to Kent, the kingdom of her mother's brother. There she was brought up in the practices of the Roman church. She still adhered to these practices after her return to Northumbria and her marriage to Oswiu, who followed the teaching of the Irish missionaries. Alchfrith at first favoured the Celtic teachers, and at his bidding Eata, the abbot of Melrose, founded the monastery of Ripon, where for a while Cuthbert dwelt. The influence, however, of his mother Eanflæd was strong. She had already sent Wilfrith, who was discontented with Lindisfarne, to the court of Kent. Benedict Biscop had already left Northumbria for Rome, and Alchfrith made a vow that he also would make the same pilgrimage. This vow was not fulfilled, but when Wilfrith came back from his visit to Gaul, Alchfrith took him for his teacher and definitely joined the Roman party. He gave Wilfrith the monastery of Ripon, and the new abbot drove Cuthbert and his fellows away. The cause of the dispossessed monks was taken up by Colman, bishop of Lindisfarne. Alchfrith sent for Agilberct, the Frankish bishop of the West Saxons, to help the Roman party, and caused him to ordain his friend Wilfrith priest in the monastery of Ripon. Alchfrith was present at the synod held at Whitby in 664, where Colman and his Irish brethren were defeated by the defection of Oswiu to the Roman party. In the course of the same year Alchfrith, by the advice of his father, sent Wilfrith to Agilberct, who was then bishop of Paris, for episcopal ordination. Alchfrith made war against his father, and probably took refuge in Mercia. The date of his death is not known.

[Bæda, Hist. Eccles. lib. iii. cap. 21, 25, 28, lib. v. cap. 20, Vit. Abb. 317; Florence of Worcester; Eddius, in Historians of York, ed. Raine, R.S. i.; J. R. Green, Making of England, c. vii.] W. H.

ALCHIN, WILLIAM TURNER (1790–1865), antiquary, was born at St. Mary-at-Hill, Billingsgate, in 1790. For some years he practised as a solicitor at Winchester, and during the latter part of his residence there he was engaged in the compilation of indexes to the ecclesiastical registers, &c. of that city and of Salisbury. These indexes have been of the utmost importance to genealogists and antiquaries. Upon the retirement of Mr. Herbert from the Guildhall Library, London, Mr. Alchin was appointed to the office, and continued to hold it until his death, which occurred at Chelsea, 3 Feb. 1865. His valuable indexes to the ancient records of the Corporation, and his calendar of the wills enrolled in the Court of Hustings of London, attest his untiring industry.

[Information from Mr. W. H. Overall, F.S.A.; City Press, Feb. 11, 1865; Illustrated London News, xliv. 191.] T. C.

ALCHMUND (*d.* 781) was consecrated bishop of Hexham in 767. He died in 781, and was buried near his more famous predecessor, Acca, outside the walls of the church of his see. A curious legend is told at some length by Simeon of Durham concerning the translation of the body of Alchmund to a tomb within the church which took place about 1030. Alchmund was held to be a saint, and is said to have appeared to assure men of his right to the honour of translation.

[Simeon of Durham, Twysden, Decem Script. 108.] W. H.

ALCOCK, JOHN (1430–1500), successively bishop of Rochester, Worcester, and Ely, was born at Beverley, the son of William Alcock, sometime a burgess of Kingston-upon-Hull. The grammar school attached to the collegiate church in Beverley was in high repute at that time, and here Alcock received his education. From Beverley he passed to Cambridge, where he commenced LL.D. in or before 1461, was subsequently presented to the rectory of St. Margaret's, Fish Street, London, and to the deanery of St. Stephen's, Westminster. In 1462 he was made master of the rolls, and in 1468 prebendary of St. Paul's, London, and of Salisbury. In the years 1470 and 1471 he appears as filling the office of privy councillor, and in the latter year that of one of the commission appointed to treat with James III of Scotland. To the experience gained in this latter capacity we may probably attribute his appointment in 1484 as one of the commissioners delegated by Richard III to treat with the ambassadors from Scotland (*Letters and Papers*, ed. Gairdner, i. 66), and again by Henry VII, in 1486, to arrange a treaty between the two countries for a space of three years (*Materials*, &c., ed. Campbell, i. 480). In 1472 he was consecrated bishop of Rochester, and in 1476 was translated to the see of Worcester. During the intervening period he also held for a short time (April to September 1474) the lord chancellorship of the realm conjointly with Rotheram, bishop of Lincoln, to whom he had probably been known at Cambridge. Of this joint tenure of the office no other instance is on record. In 1476 he also became lord president of Wales, having been the first appointed to that post. He was also tutor to the young King Edward V, but was removed from the post by the protector Gloucester. During the latter's usurpation he seems, however, to have been free from molestation. On the accession of Henry VII he received numerous proofs of the royal confidence and esteem. He performed the baptismal ceremony for the young Prince Arthur; was made comptroller of the royal works and buildings, an office for which he was especially fitted by his skill as an architect; he was again appointed lord chancellor (*Materials*, &c., ed. Campbell, i. 110, 251), and was translated to the see of Ely; a royal writ (November 1486), granting to the prior and convent of Ely certain rights in the election of their own coroners, expressly declares that the favour is conceded partly 'out of affection' to John, bishop of Ely. In the same year he was appointed one of the commissioners of the royal mines (*ibid.* i. 316). He died at Wisbeach Castle on 1 Oct. 1500, and was interred in the splendid chapel which he had erected for himself at the north-east end of Ely Cathedral. He is the supposed author of an English metrical comment on the Seven Penitential Psalms (*MS. Harl.* 1704). His published writings are: 1. 'Spousage of a Virgin to Christ,' 1486. 2. 'Hill of Perfection,' 1497, 1499, 1501. 3. 'Sermons upon the Eighth Chapter of Luke,' &c. 4. 'Gallicantus Johannis Alcock episcopi Eliensis ad fratres suos curatos in sinodo apud Barnwell,' 1498. 5. 'Abbey of the Holy Ghost,' 149 -1531. 6. 'Castle of Labour,' translated from the French, 1536.

Alcock takes rank with those eminent ecclesiastics before the Reformation, such as Rotheram, Fisher, and Colet, who aimed at the renovation and reform of the church, and set a high example to others by their own virtues and self-denial. Bale speaks of him as one who, 'having devoted himself from childhood to learning and piety, made such a proficiency in virtue that no one in England had a greater reputation for sanctity.' His life, according to this writer, was spent in vigils, studies, abstinence, and in subduing the temptations of the flesh (*De Scriptt. Brit.*, cent. viii. c. 57). He was eminently distinguished by his munificence and hospitality; and his chapel at Ely Cathedral, the episcopal palace in the same city, and Great St. Mary's, at Cambridge, alike bear witness to his skill and taste as an architectural restorer. At Little Malvern he rebuilt the church and restored the convent. He founded a free grammar school at Hull, and erected the collegiate church at Westbury. He was also a generous benefactor to the university of Cambridge, where he not only endowed Peterhouse (of which by virtue of his office he was visitor), but founded Jesus College on the decayed nunnery of St. Rhadegund. Though Alcock was distinguished as a canonist, it is notable that no provision for the study of the canon law was made in connection with the new society; and as the statutes

of the college were drawn up in professed harmony with his views, it may be inferred that he recognised, in common with other discerning minds, the evils resulting from the undue prominence at that time given to the study.

[Cooper's Athenæ Cantabrigienses, vol. i.; Letters and Papers illustrative of the Reign of Richard III and Henry VII, ed. Gairdner; and Materials for a History of the Reign of Henry VII, ed. Campbell, both in Rolls Ser.; Bentham's History of Ely; Fuller's Worthies; Biographia Brit.; Documents relating to the Univ. and Coll. of Cambridge; Mullinger's Hist. of the University of Cambridge, vol. i.] J. B. M.

ALCOCK, or **ALLCOCK**, JOHN (1715–1806), doctor of music, who himself wrote his name variously as 'Alcock' and 'Allcock,' was born near St. Paul's Cathedral on 11 April 1715. He was educated in the cathedral choir under Charles King, and at fourteen was a pupil of the blind organist, John Stanley. He was appointed organist of St. Andrew's, Plymouth, in 1737, and was married in the following year. In January 1742 he became organist of St. Lawrence's, Reading, where he remained until 1749, when he was appointed organist, vicar choral, and master of the choristers at Lichfield Cathedral. In 1755 he took the degree of Mus. Bac. at Oxford, and that of Mus. Doc. in 1761 or 1765. He resigned the posts of organist and master of the choristers at Lichfield in 1760, and in the following year became organist at Sutton Coldfield parish church, an appointment that he held until 1786. Alcock was also (from 16 May 1766 to 25 March 1790) organist of the parish church of Tamworth. In 1770, 1771, and 1772, he won the Catch Club prizes for glees and canons. His wife, by whom he had a son and three daughters, died in 1793. He died at the Close, Lichfield, in February 1806, and was buried in the cathedral. Dr. Alcock's compositions include songs, solos for the flute, harpsichord, and organ; services, anthems, glees, canons, and a setting of Psalm li. in Latin. He was a thoroughly sound musician, and throughout the course of his long life preserved the traditions of the old English school of church composers, free from the inanities in which some of his contemporaries indulged. His son, JOHN ALCOCK, jun. (1740?–1791), born about 1740, was organist of St. Mary Magdalen's, Newark-on-Trent, from 1758 to 1768. In 1766 he took the degree of Mus. Bac. at Oxford, and was organist of the parish church of Walsall from 1773 until his death, which took place 30 March 1791. Between 1770 and 1780 he published several songs, anthems, lessons for the harpsichord, and sonatas for strings. He is often confounded with William Alcock, a contemporary organist at Newcastle.

[Grove's Dictionary, i. 51*a*; Gent. Mag. 1791 and 1806; Appendix to Bemrose's Choir Chant Book (1882), p. ii; Georgian Era (1834), iv. 516; Brit. Mus. Catalogue; Add. MSS. 29379, and 23624; Catalogue of Music School Collection, Oxford; information from Mr. Charles Edward Stephens.] W. B. S.

ALCOCK, NATHAN (1707–1779), physician, was born at Runcorn, Cheshire, September 1707. He was the second son of David and Mary Alcock, and was of the kin of the founder of Jesus College, Cambridge, Bishop Alcock. A dislike to his schoolmaster seems to have interrupted his classical education, and for a time he was idle and unsettled. He then formed a resolution to study, and promised, if his father would give him a small estate of 50*l.* a year, which he owned at Wirrel in Cheshire, to ask nothing further and to take to medicine. His father gave him the estate, and Alcock studied first at Edinburgh and then under Boerhaave at Leyden, where he not only learned his profession but how to teach it, and graduated M.D. 1737. From Leyden he came to Oxford, where one professor of the medical faculty gave no lectures, and another did not reside. Alcock gave lectures on anatomy and on chemistry, and this roused a storm of opposition against him. Public readers were appointed to supply the defect of the professors and to suppress the Leyden doctor. The readers were unable to compete with a man fresh from the class rooms of Albinus and Gobius, and master of the lucid method of exposition which was the ground of the fame of Boerhaave; and while Alcock's unauthorised lectures were crowded, no one went to hear his opponents. Other methods of opposition were tried; for example, it was suggested that his residence in Holland had probably made him unsound in theological opinions, and when it was proposed to give him a degree, the heads of houses refused their consent. His friends, among whom were Sir William Blackstone and Dr. Lowth, afterwards bishop of London, were strong in his support, and in 1741 he was granted the degree of M.A., and incorporated of Jesus College. He became M.D. 1749, was elected F.R.S., and in 1754 a fellow of the College of Physicians (MUNK, *College of Physicians*, ii. 189). His practice was extensive, and he purchased an estate near Runcorn. His happiness was disturbed by the death of a lady to whom he was, after a long engagement, about to be married, and he retired to his native

place (1759) because this and some fits of illness made him disinclined for the exertions of professional life. At Runcorn, however, his practice soon became as extensive as it had been at Oxford. He worked on for nearly twenty years, and died of apoplexy 8 Dec. 1779. He was six feet high, of dark complexion and athletic make. Many stories were current of his successful cures and ready answers. A letter of his shows him to have been a resolute whig in politics, and in the church a follower of Hoadly. His Leyden thesis was on pneumonia. He published no other work, but told his biographer that he had begun to arrange some cases and to write on air, and on the effects of climate.

[Some Memoirs of the Life of Dr. Nathan Alcock, London, 1780.] N. M.

ALCOCK, SIMON (*d.* 1459?), scholastic writer, was educated at Oxford, where he took the degrees of M.A. and D.D. Before 1422 he was presented to the living of West Tilbury in Essex, which he resigned in 1428 for that of Lamarsh in the same county. A prebend in Hereford Cathedral was apparently conferred on Alcock on 25 Aug. 1436; it seems probable that he subsequently became canon of Lincoln, and was buried in the cathedral there on 10 Aug. 1459. Alcock apparently maintained throughout his life his connection with Oxford, and he is still numbered among the benefactors of the libraries of Oriel and Magdalen Colleges. His works, which were never printed, include commentaries on Peter Lombard's 'Liber Sententiarum,' entitled 'Expositiones in Sententias Longobardi,' and many sermons. He was also the author of a 'Tractatus de modo dividendi thema pro materia sermonis dilatanda,' which is preserved among the Harleian MSS. (635, f. 1), and of a 'Libellus de arte dictaminis,' preserved among the MSS. of St. John's College, Oxford (clxxxiv. 4), the colophon of which states it to have been prepared as a lecture 'a magistro Symone Alkoke, doctore in theologia, anno Domini M° cccc° 27.' Another work in manuscript at St. John's College, Oxford, entitled 'Libellus de arte scribendi epistolas' (clxxxiv. 5), has also been ascribed to Alcock.

[Tanner's Bibliotheca Britannico-Hibernica, p. 24; Bale's Scriptorum Illustrium Majoris Britanniæ Catalogus (1559); Coxe's Catalogus Codicum MSS. in Collegiis Aulisque Oxoniensibus.] S. L. L.

ALCOCK, THOMAS (*d.* 1563), traveller, was an agent or servant of the Muscovy Company 1558–63. We learn from one of his letters, preserved by Hakluyt, that in 1558 he took his first journey overland from Moscow to Smolenskco in Russia, and thence through Poland towards Dansk (Danzig). He was, however, prevented from proceeding further than Tirwill (probably Turovli on the Dwina), where he was imprisoned in irons for thirty-six days, probably at the instigation of rival traders and ambassadors from Danzig, Lubeck, and Hamburg, who, moreover, prevailed upon the king of Poland to stop all traffic through his dominions of the English trading to Muscovy. We have no further evidence as to the termination of this journey; but in all probability Alcock was allowed to depart for England by way of warning, with the loss of all the money and goods entrusted to him by the company.

His second and last journey on behalf of the company was in 1563. Leaving Jeraslaue (Jaroslav), in Russia, he sailed down the Volga to Astracan; he then coasted the western shores of the Caspian Sea, and proceeded to Shammaki (Shamakha) in the Caucasus; from thence he travelled overland to Casbin (Kasbin), in Persia. Upon his return he was murdered at a place named Levvacta, not to be identified, being a day and a half's journey from Shamakha. It is probable that he met with his death at the hands of a nobleman of the king of Hyrcania's court, with whom he was too earnest in demanding his debts. Another account says that 'he was slaine by false knaves (robbers) in riding from the court without companie.' Alcock was the second Englishman to sail across the Caspian Sea into Persia, Anthony Jenkinson being the first to lead the way in 1561. The narrative of Alcock's last unfortunate voyage was written by his fellow traveller, Richard Chenie.

[Hakluyt, Voyages, 1599, fol., i. 303, 353, 378.] C. H. C.

ALCOCK, THOMAS (1709–1798), miscellaneous writer, a younger brother of Dr. Nathan Alcock [q.v.], was educated at Brasenose College, Oxford, where he graduated M.A. in 1741. He entered the church, and was presented to the vicarage of Runcorn, in Cheshire; but during his later years he resided chiefly at St. Budrock's, near Plymouth. Besides some sermons, one of which, entitled 'An Apology for Esau,' preached 21 May 1790, took an hour and a half in the delivery, he published 'Observations on the Defects of the Poor Laws,' 1752, and 'Remarks on two Bills for the better Maintenance of the Poor,' 1752; 'Observations on that part of the late Act of Parliament which lays an additional Duty on Cider,' 1763; 'The En-

demical Colic of Devonshire,' 1769. He wrote a memoir of his brother, Dr. Nathan Alcock, in 1780, and published his work, 'The Rise of Mahomet accounted for on Natural and Civil Principles,' in 1796.

[European Magazine, xxxiv. 214; Memoirs of Dr. Nathan Alcock, 1780.] S. J. L.

ALCOCK, THOMAS (1784–1833), surgeon, was born at Rothbury, Northumberland. After an apprenticeship to a surgeon in Newcastle, he became in 1805 resident medical officer at the Sunderland Dispensary. In 1806 or 1807 he moved to London and became a general practitioner. From 1825 he devoted himself to surgery alone. From 1813 to 1828 he was surgeon to St. James's Workhouse. A visit to Paris in 1823 led him to publish in 1827 an essay upon the use of the chlorides of soda and lime in cases of hospital gangrene, the practice having been extensively applied in France by M. Labarraque. A course of 'Lectures on Practical and Medical Surgery,' delivered to the students of the Borough Dispensary, appeared in the 'Lancet' in 1825–6, and were republished with additions in 1830. He contributed many papers to medical journals. He died in 1833.

[S.D.U.K. Dictionary, from a manuscript communication.]

ALCUIN, or **ALBINUS** (735–804), celebrated as a theologian, man of letters, and more especially as the coadjutor of Charlemagne in his great educational reforms, was born at York in the year 735. His English name was Ealhwine. He was educated at the cloister school in his native city, and under the archbishop Egbert, and Ethelbert, the master of the school, a man apparently of wide attainments, acquired a training as many-sided as was possible for the time and with more of a literary tendency than was then usual, except in the Northumbrian and Irish schools. Virgil, in particular, is said to have been the author most studied and most beloved, and the Virgilian influence is distinctly traceable in the Latin poems which form no small part of Alcuin's works. With his master, Ethelbert, Alcuin travelled, as was the custom then, to find something new of books or studies. On his return he began to assist in the conduct of the school, and an increasing share of the labour fell to him when Ethelbert in 767 was raised to the archbishopric of York. On Ethelbert's resignation in 778 the archbishopric fell to one of his former pupils, Eanbald, who was not consecrated till 780, and the conduct of the school and of the rich library connected with it to Alcuin, with the title 'Magister Scholarum.' Three years later Alcuin, on his return from Rome, whither he had gone to procure the pallium for Eanbald, met Charlemagne at Parma in 781. Of Charlemagne he is said to have had personal knowledge at an earlier date, though there is no decisive evidence of the fact, and on this occasion the great monarch, who was then planning his organised attempt at elevation of literary studies in his empire, pressed Alcuin to take up his residence at Aachen and lend him the aid of his ability and experience. Alcuin, obtaining the permission of his ecclesiastical superior, yielded to the request and settled on the continent under the protection of Charlemagne, where, with the exception of a two years' visit to England (790–792), he remained to the close of his life. He was sent to England in 790 to arrange a renewal of peace between Charlemagne, and Offa, king of Mercia.

For the first eight years of his long residence with Charlemagne, Alcuin, handsomely endowed by his patron with the abbeys of Ferrières, Troyes, and St. Martin at Tours, was occupied mainly with the education of the members of the royal family itself. The school of the palace was attended by the sons and other near relatives of the emperor, and not unfrequently by the emperor himself. Of the character of the instruction one can judge from the short treatises on grammar, logic, and other elementary disciplines which are extant in Alcuin's works. The matter was the scanty remnant of the older culture that survived in the writings of Augustine and Boethius, in the compendia of Isidore, Capella, Cassiodorus, and in the grammatical writings of Priscian and Donatus. The form was generally the familiar scholastic device of dialogue, in which the master and pupil converse or catechise one another. On the whole there is no originality in these works of Alcuin, but there is a certain freshness which is quite in keeping with his character as not merely a scholastic teacher but a cultivated man of letters, capable of taking a lively interest in general affairs and of advising his great master on topics not ordinarily included in school instruction.

After his return from the brief visit to England, Alcuin was involved in some of the numerous ecclesiastical disputes of the time, and in particular had to exert himself, with pen and personal influence, against a form of the Adoptian heresy which seems to have been troubling the church. He took an important part in the council of Frankfort, at which this heresy was condemned, and compiled a book, 'Liber Albini quem edidit con-

tra Hæresin Felicis,' to expose the errors of Felix, bishop of Urgel. In 796 he obtained permission from Charlemagne to withdraw from the stirring life of court and church, and settled at Tours, of which he had been created abbot. The school of Tours, once famous, had fallen into decline, but under Alcuin's stimulating influence it acquired more than its former place, and became the nursery of many other seminaries of like character. It was for France what the school of York had been in England. Even in his retirement at Tours, however, Alcuin did not cease to be the right hand of Charlemagne in all educational matters. He corresponded constantly with him, and was ready with advice or with the aid of his presence on all occasions when required. A few years before his death Alcuin seems to have resigned the conduct of the two abbeys held by him—St. Martin of Tours and that of Ferrières—but still continued his headship of the school at Tours. He died in 804.

Alcuin occupies a distinguished place in the literary history of the middle ages, not on account of his actual writings, but through his position as foremost man of letters in the restoration of teaching under Charlemagne. He was not a profound writer on any subject, nor have his Latin poems much artistic merit, but he was the best representative of a cultured life in a somewhat uncultured time, and his lively, active disposition seems to have harmonised exactly with the functions he was called on to discharge. M. Guizot, in a very admirable lecture (*Civ. en France*, leç. xxii.), calls Alcuin a theologian, but this does him injustice. Ecclesiastical and theological his interests were, but only because in the church alone was there any intellectual life, and on no point of theological controversy does Alcuin show the temper or training of the theologian by profession.

The writings of Alcuin may be arranged in two groups, prose and verse, and the prose writings may again be distributed into (1) elementary scholastic works, including those on philosophical and scientific subjects, (2) theological works, (3) historical works, (4) letters. To the first subdivision belong the compendia of grammar, rhetoric, and dialectics, with the cognate tracts on orthography and on virtues and the dialogue 'Disputatio Pippini cum Albino Scholastico' (Albinus was a name by which Alcuin was often known: he is also called Flaccus), also the essays 'De Saltu Lunæ,' 'De Bissexto,' and the better known work 'De Ratione Animæ,' which is founded on Augustine. To the second belong certain biblical commentaries or scripture interpretations, a treatise in three books 'De Fide Sanctæ et Individuæ Trinitatis,' and an essay on practical morals entitled 'De Virtutibus et Vitiis.' To the third belong four lives of saints, St. Martin, St. Vedast, St. Richarius, St. Willibrord; of these the last is the only one of interest, Willibrord, the missionary to Friesland, having been a Northumbrian and a relative of Alcuin's. The letters, 232 in number, fall into three groups, the first containing the letters to Charlemagne; the second, the letters to friends in England, mainly during the earlier part of his residence in France; the third, letters to Arnulf of Salzburg, his friend and pupil. A summary of the letters to Charlemagne is given by Guizot (as above); a brief account of the others will be found in Ebert (as below). They are all of high interest for the literary history of the period, and give a remarkable insight into the general condition of society. Of the poems the longest and most important is the 'Carmen de Pontificibus et Sanctis Ecclesiæ Eboracensis,' which is of great historical value, as giving a picture of the famous school and library at York. It was edited by Canon Raine in 1878 for his 'Histories of the Church of York,' in the Rolls Series. The 'Carmen' is in hexameter verse, but Alcuin practised himself in various poetical forms, lyric and elegiac, and in his epigrams, metrical epistles, and acrostics, attempts, not always with success, less common metres.

Alcuin's works were first collected by Duchesne in 1617; a better edition is that by Frobenius, 'B. Flacci Albini seu Alcuini Opera,' Ratisbon, 1777, fol., 2 vols. in 4. Froben's edition, with a commentary on Revelations, edited by Angelo Mai, is reprinted in Migne's 'Patrologiæ Cursus Completus,' vols c.–ci., 1851. Supplements to these will be found in Jaffé's 'Monumenta Alcuiniana,' Berlin, 1873, and in the 'Rhetores Latini Minores,' ed. Halm, 1863.

[Alcuin's life, founded upon information from his disciple Sigulf, was written by an anonymous author before 829, and is printed by Duchesne, Frobenius, and Migne; later works are: Lorentz's Alcuin's Leben, 1829 (Halle); and translation into English, 1837; Monnier's Alcuin et Charlemagne, 2nd edition, 1863; Werner's Alcuin und sein Jahrhundert, 1876; Guizot's lecture, as above referred to, is a good account; very careful notices in the Allgemeine Deutsche Biographie, sub voce, by Dümmler, in Ebert, Allgem. Gesch. d. Litt. des Mittelalters im Abendlande, 1880, ii. 12–36, and by the present Bishop of Chester in the Dict. Christian Biog. Original notices of Alcuin occur in Eginhard's Vita Caroli Magni, and in the Chronicle of the Monk of St. Gall, in Jaffé's Monumenta Carolina.] R. A.

ALDAM, THOMAS (*d.* 1660), quaker, lived at Warmsworth, near Doncaster. He was an early disciple of G. Fox. In 1652 he was imprisoned in York for speaking in a 'steeple-house,' and fined 40*l.* for keeping on his hat and saying 'thou' to the judge. He was released, after two years and a half imprisonment, upon application, it is said, to Cromwell. He travelled to various prisons where quakers were confined, and tried to obtain their release. He prophesied the downfall of the Protector for disregarding his petitions, and died April 1660.

[Tomkins's Piety Promoted, 2nd part; Tuke's Biographical Notices, ii. 59; Sewel's History of the Quakers; Smith's Catalogue of Friends' Books.]

ALDAY, JOHN (*fl.* 1570), was a translator of semi-philosophical and classical works in the reign of Queen Elizabeth, and is described by Tanner as a resident in London (*Bibliotheca Britannico-Hibernica*, p. 25). The book by which he is chiefly known is an English version of two French pamphlets, published in 1558, and it bears the title: 'Theatrum Mundi, the Theatre or rule of the worlde, wherein may be sene the running race and course of every mans life, as touching miserie and felicity, wherein be contained wonderful examples and learned deuises to the ouerthrowe of vice and exalting of vertue. Whereunto is added a learned and maruellous worke of the excellencie of mankinde. Written in the French and Latin tongues by Peter Boaystuau (i.e. Pierre Boaistuau, surnamed Launay), and translated into English by John Alday.' London, H. D. for Thomas Hacket, 16mo. The book was dedicated to Sir William Chester, alderman of London, and verses in its praise appear on the back of the title-page. It is undated, but, having been licensed towards the end of 1566 (Arber's *Transcript of the Stationers' Register*, i. 366), the translation was probably published early in the next year. The work contains several pieces of verse, and on their account Ritson numbered Alday among the English poets of the sixteenth century (*Bibliographia Poetica*, p. 114). The longest piece is entitled 'A complaint of the pore husbandmen in meter.' A second edition of the work appeared in 1574, printed by H. Bynneman for Thomas Hacket. From his address to the reader there, we gather that Alday claimed to be the first to use the word *theatre* in an English book, or to introduce into England the simile comparing human life to the stage. A third edition of the work was published in 1581, and there it was stated that John Alday had 'perused, corrected, and amended' the English rendering, 'the old translation being corrupted.' The latter part of the book—'Of the Excellencie of Mankinde'—is frequently referred to by Robert Burton in his 'Anatomy of Melancholie.' A new English translation of the whole work, by Francis Farrer, merchant, was published in 1663.

An English version of a French summary of Pliny's 'History,' which was licensed in July 1566 (Arber's *Stationers' Register*, i. 314), is also ascribed to Alday. Its full title runs: 'A summarie of the Antiquities and wonders of the worlde, abstracted out of the sixtene first bookes of the excellente Historiographer Plinie, wherein may be sene the wonderfull workes of God in his creatures, translated oute of French into English by I. A. Imprinted at London by Henry Denham for Thomas Hacket.' 8vo. A copy of this rare work is in the Grenville Library. A translation of another French treatise from Alday's pen was printed by Thomas East for William Ponsonby in 1579; it bears the title, 'Praise and Dispraise of Women: Gathered out of sundrye Authors, as well Sacred as Prophane, with plentee of wonderfull examples, whereoff some are rare and not heard off before, as by the principall notes in the Margent may appeare. Written in the French tongue, and brought into our vulgar by John Allday,' London, 1579, 8vo.

[Brydges' Censura Literaria, x. 1; Hazlitt's Collections (1876), p. 466; Grenville Library Cat. s. v. 'Boaistuau,' and 'Plinius;' Charles Knight in S. D. U. K. Biographical Dict.]

S. L. L.

ALDBOROUGH, Earl of. [See Stratford.]

ALDER, JOSHUA (1792–1867), zoologist, was born on Easter Eve, 1792, at Newcastle-on-Tyne, his parents being provision merchants. He was educated at Tanfield School, under a relative, the Rev. Joseph Simpson, but left it at fifteen to enter business with his mother on his father's death in November 1808. An early acquaintance with Thomas Bewick helped to call out a faculty of drawing; he was fond of sketching on the kitchen walls with a burnt stick, and of holding dramatic performances with puppets constructed by himself. Becoming a member of the Literary and Philosophical Society of Newcastle in 1815, and being stimulated in natural history studies by companionship with members of the Hancock family and Mr. W. Robertson, an excellent botanist, he gradually devoted himself almost exclusively to British conchology, to which he afterwards added British zoophytology. During forty years he made summer visits to the places

most favourable to his pursuits in the British Islands. His only sister, who survived him unmarried, always accompanied and assisted him. Thus he collected the large museum of British shells and zoophytes, which, with his library, was presented to the Natural History Society of Northumberland, Durham, and Newcastle-upon-Tyne, by Sir William Armstrong. The latter society, founded 1829, as well as the Tyneside Naturalists' Field Club, founded in 1846, owed very much to Alder. In conjunction with Mr. Albany Hancock, he published the great monograph 'On the British Nudibranchiate Mollusca,' 1845–55 (Ray Society). His various papers, all zoological, and over fifty in number, are published in the 'Trans. Nat. Hist. Soc. Northumberland,' vols. i. and ii.; 'Trans. Tyneside Nat. Field Club,' vols. i. iii. iv. v. vi.; 'Nat. Hist. Trans. Northumberland,' vol. i.; 'Magaz. Zool. Bot.' vol. ii.; 'Ann. Nat Hist.' from vol. vi. onwards: 'Trans. Zool. Soc.' vol. v.; 'Journ. Microsc. Soc.' vol. iv.; 'Brit. Assoc. Reports,' 1844. In 1840 Mr. Alder gave up business and devoted himself exclusively to science. The loss of all his property by the failure of a local bank in 1857 was irreparable; but by the aid of a Civil List pension of 70*l.*, supplemented by personal friends, Alder was enabled to continue his work till his death in 1867. His geniality and uprightness were as notable as his power of accurate and minute observation and his trustworthiness as a draughtsman. His soundness of judgment made him an acknowledged authority in the discrimination of species. Many of his papers were written in conjunction with Mr. Albany Hancock, but the larger number bore his own name.

[See Notice of Life, with List of Publications, by Dr. Embleton, in Nat. Hist. Trans. North. &c. vol. i. pp. 324–337.] G. T. B.

ALDERSEY, LAURENCE (*fl.* 1581–1586), traveller, made two journeys to the Levant, the accounts of which, 'set downe by himself,' are preserved to us in the pages of Hakluyt. Aldersey set out on his first journey on 1 April 1581, travelling overland through Holland and Germany to Venice, where he embarked on board a vessel bound for Cyprus. From thence he sailed in a small bark and landed at Joppa (Jaffa), finally reaching Jerusalem, the goal of his journey, 12 Aug. After a visit of ten days to the Holy City and its environs, he returned by the way he came, passing through Nuremberg and Antwerp, and finishing his journey to and from Jerusalem in the space of nine months and five days.

His second journey was made by sea. Embarking at Bristol in the ship Hercules, of London, 21 Feb. 1586, he sailed through the Straits and first touched at the Goletta of Tunis; from thence he sailed to Zante and to Patras in the Morea. At the latter place he and his company were received with honour by the cadi of the town, as they had on board the Hercules twenty Turks, 'redeemed by Sir Francis Drake in the West Indies, at which the cadi marvailed much at the Queenes Maiestie of England being a woman of such power and renown.' From thence he sailed to various islands in the Grecian Archipelago, and after a second visit to Cyprus he landed at Tripolis, in Syria, whence he took a small passage boat and finally reached Alexandria on 28 July. The only Englishman to receive him there was Thomas Rickman, master of the ship 'Tyger' of London, who worthily performed the duties of a guide to the place. After visiting all the objects of interest in or near Alexandria and Cairo during a visit of fourteen days, he made his way to Argiers (Algiers); leaving this place on 7 Jan., he landed at Dartmouth on 1 Feb., and seven days later 'came to London, with humble thanks to Almightie God for his safe arrival.' Considering the period at which they were written, Aldersey's observations on men and cities are exceedingly curious and interesting; as, for instance, those upon Cologne, Augsburg, Venice, and Alexandria. His remarks upon the Doge and the Jews of Venice are worthy of the attention of the student of Shakespeare. Aldersey describes himself as a merchant of London; he was in all probability a near relative of Thomas Aldersey, whose name is familiar to the student of the State papers of the period.

[Hakluyt's Voyages, Lond. 1598, fol., ii. 150, 282.] C. H. C.

ALDERSON, AMELIA. [See OPIE.]

ALDERSON, SIR EDWARD HALL (1787–1857), judge, was the son of Robert Alderson, for many years recorder of Norwich, Yarmouth, and Ipswich. His mother dying in 1791, he was sent to live with his maternal grandfather, Mr. Hurry, and went to school at Scarning, near Dereham. Thence he passed to the Charterhouse in 1804, and after being a pupil of Maltby, afterwards bishop of Durham, at Buckden, Huntingdonshire, entered Caius College, Cambridge, in 1805. He was Browne's medallist in 1807, and in 1809 took a degree, only once equalled (by Brundish, of Caius, in 1773), being senior wrangler, first Smith's prizeman, and first chancellor's medallist, the last honour being then the highest attainable by classical scholarship. He became a fellow of his college,

and immediately entered the Inner Temple, where he was a pupil of Chitty. He was called to the bar in 1811, and joined the northern circuit. From 1817 to 1822 he was reporter to the King's Bench (BARNEWALL and ALDERSON, *Reports of Cases in the Court of King's Bench from* 1817 *to* 1822) [see BARNEWALL, RICHARD VAUGHAN]. In 1823 he married Miss Georgina Drewe, of a family settled near Honiton, Devonshire. He had rapidly got into business, his most conspicuous performance as a barrister being his cross-examination of George Stephenson on the first railway case, that of the Manchester and Liverpool railway. In 1830 he was made a judge in the court of Common Pleas, never having taken silk. In 1834 he was transferred to the Exchequer, and was a baron of that court until his death. The remainder of his life was uneventful. He was a conservative, but never entered parliament, and took little part in politics. He was a strong churchman of moderate tendencies, and wrote three letters, printed with his life, to the Bishop of Exeter (Phillpotts), and to a friend who had thought of leaving the church of England upon occasion of the Gorham case, a step which he deprecates. He was a man of much religious feeling, a humane judge, with a desire to restrict capital punishment; and his literary taste was shown in some playful verses, and in his prolonged correspondence with his cousin, Mrs. Opie, till her death in 1853. His domestic life was happy, and he was the father of a large family. He died in January 1857.

[Selections from Charges and other detached papers, with introductory notice of his Life, by (his son) Charles Alderson, 1858.]

ALDERSON, SIR JAMES, M.D., F.R.S. (1794–1882), physician, was born in Hull, a younger son of Dr. John Alderson. He received his early education at the school of Dr. Lee, a dissenting minister in Hull. While still in his teens he went out to Portugal as clerk to a wine merchant, just before the conclusion of the Peninsular war. On his return to England he entered Pembroke College, Cambridge (1818), of which house he was afterwards made a fellow. He took his B.A. degree in 1822 as sixth wrangler; M.A. 1825, and the following year he was incorporated at Magdalen Hall, Oxford, as M.B. The degree of M.D., Oxford, followed in 1829. To the College of Physicians he was admitted inceptor candidate, 26 June 1826; candidate, 30 Sept. 1829; and fellow, 30 Sept. 1830. He settled for a short time in London, and was physician to the Carey Street Dispensary. On the death of his father he succeeded to a large and lucrative practice in Hull and the neighbouring parts of Lincolnshire and the East Riding of Yorkshire. He was also elected physician to the Hull Infirmary. He manifested a warm interest in promoting the educational movement in the town.

About 1850 he left Hull once more for London, and settled in Berkeley Square, London. On the foundation of St. Mary's Hospital, Paddington, in 1851, he was appointed senior physician, a post which he held until elected president of the College of Physicians in 1867, when the governors unanimously elected him consulting physician. He was treasurer of the college from 1854 to 1867, and took much interest in its administration, priding himself greatly on unearthing the original charter granted by King Henry VIII, which had long been lost. He held the office of president, to which his urbane manners and pleasing presence seemed to recommend him, on the retirement of Sir Thomas Watson, and retained the chair for four years in succession, retiring in 1870. He was the representative of the college at the General Council of Medical Education and Registration from 1864 to 1866. He was appointed physician extraordinary to the queen in 1874, having previously, in 1869, received the honour of knighthood. Sir James, who was a fellow of the Royal Society, contributed occasional papers to their 'Transactions,' and to the 'Transactions' of the Medico-Chirurgical Society; he delivered the Lumleian lectures in 1852 and 1853, and, what is unusual, was twice appointed to deliver the Harveian oration in 1854 and 1867. He was an omnivorous reader, and a shrewd observer of men and things, from whom the world of readers might reasonably have expected instruction and amusement. He opportunely met Bishop Wilberforce when the latter was seized by an illness in Italy, and the two travelled homeward together. Dr. Alderson had some entertaining reminiscences of the journey, which he was accustomed to relate with great zest.

He published in 1847 a work on 'Diseases of the Stomach and Alimentary Canal,' in which was embodied the result of his extensive experience in a most important class of diseases.

[Life of Bishop Wilberforce, ii. 121; Lancet, Sept. 1882; Proceedings of the Royal Society, No. 222, 1882.] R. H.

ALDERSON, JOHN, M.D. (1758–1829), physician, belonged to a family distinguished by its varied intellectual gifts. He was born at Lowestoft, the son of a dissenting minister, the Rev. J. Alderson, whose death (1760)

was hastened by the adverse termination of a lawsuit. Mr. Elisha Barlow, a merchant of Lowestoft, deploring the narrow means of his minister, who had a numerous family, bequeathed a good estate at Mutford for the augmentation of the stipend, on the condition that, whenever Mr. Alderson should withdraw from the church, the estate was to devolve on him and his heirs for ever. Thereupon the whole body of dissenters in the town, out of regard for their pastor, drew up an instrument by which they expelled him from the church in order that he might acquire the estate. They afterwards re-elected him to the pastoral office. Their good intentions were however defeated by the heirs-at-law, who disputed the legality of the bequest in the court of Chancery on the statute of mortmain, and gained their suit. Mr. Alderson was shortly after taken ill while preaching, and died on reaching his home. His son John, after receiving a regular medical training, began to practise in Hull, and soon became the chief physician of the town. In 1788 he published at Hull 'An Essay on the Nature and Origin of the Contagion of Fever,' and four years later, 'An Essay on the Rhus Toxicodendron, or Sumach, and its Efficacy in Paralysis,' which passed through three editions between 1794 and 1805. In 1795 he was elected physician to the Hull Infirmary, and in commemoration of his services there, and of the public spirit he had exhibited in founding and presiding over various literary and scientific institutions in the town, a statue of the doctor was, in 1833, erected by subscription on the lawn in front of the infirmary, at a cost of 300*l*. He died 16 Sept. 1829. Dr. Alderson was also the author of a work not altogether of a professional character, entitled 'An Essay on Apparitions accounted for independently of Preternatural Agency,' 8vo, London, 1823. In this work he has given some extremely curious cases of mental illusion which came under his own immediate observation. He published two editions of a treatise 'On the Improvement of Poor Soils' (1802 and 1807) and several editions of 'Orthographical Exercises.'

[Gillingwater's History of Lowestoft, pp. 366–7; Galton's English Men of Science, p. 41; Gent. Mag. Nov. 1830, p. 451; Biog. Dict. Soc. D.U.K.] R. H.

ALDFRITH, EALDFRITH, or **EAHFRITH** (*d.* 705), king of the Northumbrians, was an illegitimate son of Oswiu. During the reign of his brother Ecgfrith, he took refuge with the Irish of the western isles, and on the death of Ecgfrith in 685 at the battle of Nectansmere succeeded him as king. He was in some measure successful in restoring prosperity to his kingdom, which had suffered severely from the wars of the last reign. Aldfrith was taught in his exile by Irish monks, and was famed for his piety and learning in the Scriptures. On his return Bishop Aldhelm wrote him a letter of congratulation, in which he speaks of the report he had heard concerning the learning of Aldfrith. This learning was not confined to sacred things, for Aldhelm dedicated to him his treatise entitled 'Liber de Septenario et de Metris,' or 'Epistola ad Acircium.' Adamnan, abbot of Hii (Iona), came to his old pupil Aldfrith to procure the liberation of some Irish captives, stayed for some time at his court, and was there converted to the Roman usages. When Adamnan finished his book 'De Locis Sacris,' he presented it to Aldfrith. The king caused it to be copied for the use of his people, and richly rewarded the writer. Aldfrith took great delight in listening to a monk named Hæmgils, who used to tell him the experiences of one Drycthelm, who was said to have risen from the dead. He married Cuthburh, sister of Ine, king of the West Saxons, but after some years separated from her by mutual consent from religious motives. When Aldfrith came to the throne, Bishop Wilfrith was in exile. Archbishop Theodore, however, was now reconciled to Wilfrith, and by his advice the king recalled him. Aldfrith did not upset the new bishoprics which Theodore had created, and Wilfrith was confined to the bishopric of the Deirans, the see of York. His Celtic education made the king disapprove the system of church organisation upheld by the Roman party which was headed by Wilfrith. And he determined fully to carry out the reconstruction of the church in his kingdom by placing a bishop's see in Ripon. At the synod of Onestrefeld, 702, Wilfrith violently refused to consent to this arrangement, and went to Rome to lay his case before the pope. Although John VI upheld the bishop and commanded that he should be restored to his see, Aldfrith refused the mandate with some contempt, declaring that no such writing should make him change one word of what he and his witan had decreed. His sister Ælfleda, abbess of Whitby, who was on the side of Wilfrith, declared that Aldfrith, when on his deathbed, repented of his conduct towards the bishop. Aldfrith died in 705, and was buried at Driffield.

[Bæda, Hist. Eccles. lib. iv. v.; Eddius, in Hist. of the Church of York, ed. Raine, Rolls Ser.; Florence of Worcester; Will. of Malmesbury, Vitæ Pontif. lib. iii.; Haddan and Stubbs, Councils and Eccl. Documents, iii.] W. H.

ALDGYTH (*fl.* 1063), the daughter of Ælfgar, earl of Mercia, was a woman of great beauty. She married her father's ally, Gruffydd, the 'king over all Wales,' and is said to have borne him a son and a daughter. When, in 1063, the Welsh were conquered by Earl Harold, Gruffydd's own men conspired against him and slew him. An alliance with the great Mercian house, which had so long withstood the power of Godwine and his family, promised to forward the accomplishment of Harold's designs. He was already pledged to marry a daughter of William, the Norman duke. Another woman was the mother of his children. Nevertheless, Aldgyth was married, probably in 1064, to the conqueror of her former husband. She was in London at the time of the battle of Senlac. When her brothers, Eadwine and Morkere, heard of the death of Harold, they came thither, and sent their sister to Chester for shelter. She appears in Domesday as 'Aldgid uxor Grifin,' which may perhaps show that the Normans affected to consider that the pre-contract of Harold to a daughter of their duke had invalidated his marriage with Aldgyth. Some lands which she held in Warwickshire were of course forfeited after the Conquest. Nothing more is known of Aldgyth, save that she had a son by Harold, who was called after his father, and that it is probable that she was also the mother of another of his sons, named Ulf.

[William of Jumièges, lib. vii.; Orderic, ap. Duchesne, Hist. Norman. Scriptores, 492; Anglo-Saxon Chron. sub an. 1063; Florence of Worcester, sub an. 1066; Freeman, Norman Conquest, iii. 630, iv. 756.] W. H.

ALDHELM (640?–709), bishop of Sherborne, was the son of Kenten, who is said by Faricius to have been the brother of King Ine. William of Malmesbury, however, corrects Faricius for this statement, saying that Kenten was not the brother, but a near kinsman, of the king. By Kenten the name Centwine is evidently meant, and it is possible that Aldhelm may have been, as Mr. Freeman suggests (see below), the son of Centwine, king of the West Saxons (*d.* 685). In childhood Aldhelm was placed under the care of Maildulf, a learned Scot, who early in the century settled in the place which, as Malmesbury, still preserves his name, and from him Aldhelm first learned those studies for which he became famous. A higher education than could be had at Malmesbury was in store for him. When, in 668, Theodore was sent over to England by Pope Vitalian to be archbishop, the English were fast falling back into the rudeness of heathenism. With Theodore came Hadrian, an African, of a convent near Monte Cassino, and the coming of Theodore and Hadrian caused a sudden intellectual change in England. As soon as the new teachers were established at Canterbury, a vast number of scholars flocked to them; for they taught secular as well as sacred learning. Amongst these scholars was Aldhelm. On his return from Canterbury he gained his living by teaching, but, not content with what he had already learned, he seems to have visited Canterbury a second time for the sake of Hadrian's instruction, and to have stayed there until forced to leave by ill-health. When Maildulf was very old, he probably retired from the government of the society he had founded, and Leutherius, bishop of the West Saxons (670–676), committed it to Aldhelm. As abbot, Aldhelm was widely known as one of the most learned men of his time. Scholars of France and Scotland sought his advice. When learning was at its lowest ebb in the rest of Western Europe, it flourished in England; and a story told of Aldhelm incidentally shows that books commanded a better price here than on the Continent, and were largely imported. Bede (*Hist. Eccles.* lib. iv. cap. 2) knew pupils of Theodore and Hadrian, to whom Latin and Greek were as their mother-tongue; and this new spirit of learning extended to nunneries, for Aldhelm addressed his treatise, 'De Laude Virginitatis,' to the abbess of Barking and her nuns. Aldhelm was foremost in this intellectual movement. His Latin treatises are written in an intricate style, and are full of latinised Greek words. His letters and his Latin verses are more simply expressed. He was skilful in all kinds of music, in singing, and in improvisation. Finding the people unwilling to listen to preaching, he stood on a bridge where many came and went, and sang songs, and when a crowd had gathered round him, thinking him a professional minstrel, he would gradually bring sacred subjects into his song. William of Malmesbury tells us, on the authority of the lost 'Manual of Alfred,' that that king loved the English poems of Aldhelm. None of these English compositions are preserved. Faricius says that, besides having a thorough knowledge of Latin and Greek, he could read the Scriptures in Hebrew. He studied theology, Roman jurisprudence, the art of poetry and astronomy. Arithmetic, at that time chiefly used for ecclesiastical calculations, he found very hard. His observations on natural phenomena show how readily faith was placed in the fables of antiquity.

Aldhelm was no less great as a builder than as a scholar. He built a church dedicated to SS. Peter and Paul to be the head

church of his monastery. Some Latin verses record his feelings on its completion. These Dr. Giles, following Faricius, has wrongly attributed to his visit to Rome. He also built two other churches at Malmesbury. One of these, St. Mary's, succeeded St. Peter's as the chief church in the tenth century. In spite of the rage for pulling down and rebuilding which prevailed after the Conquest, St. Mary's remained perfect to the time of William of Malmesbury. As he wrote, it was giving place to another. He speaks of it as surpassing in beauty and in size all the churches which had been raised in old time in England. No expense was spared on it. The walls were of stone, the roof was of timber; and a legend is told about one of its beams which illustrates the active interest which the abbot took in the work. Aldhelm also built a church at Bruton, and another on his own estate near Wateham, of which the walls still stood in William's time. The church he raised for his see at Sherborne excited the admiration of William, though he saw the buildings of Bishop Roger. Aldhelm also built and ruled over monasteries at Frome and Bradford. One specimen of his building still remains. His little church of St. Lawrence at Bradford ('ecclesiola,' *Gest. Pont.* 346), which William saw, was built on the field of the victory of Cenwealh, his uncle, if indeed King Centwine was his father. After centuries of neglect it has been rescued from desecration, and is a witness of the elaborate workmanship of that form of primitive Romanesque architecture, which Aldhelm adopted (see FREEMAN, *Norman Conquest*, v. 611). In all his works Aldhelm found a helper in his kinsman, Ine. His influence over Ine was great, and it was by his advice that the king rebuilt the church of Glastonbury. Aldhelm visited Rome during the pontificate of Sergius (687–701). An idle legend is told by William of Malmesbury, of a miracle by which Aldhelm, who was held in honour by the pope, proved his chastity when accused by the people (ANASTAS. *Vita Sergii*, in Muratori, tom. iii.). He received at Rome the grant of privileges for his monasteries for which he came. On his return he was met by Ine and Æthelred of Mercia, with a large number of people in triumphal procession.

In 705 a synod of West Saxon bishops was held to consider how the church might be widened so as to include the Welsh, many of whom were within the boundaries of Ine's kingdom, and Aldhelm was deputed to be the mouthpiece of the synod. He accordingly wrote a letter to Gerent, prince of Domnonia or Dyfnaint (Devon and Cornwall), in which he treats of the chief points of difference between the churches, the date of Easter, and the shape of the tonsure. This letter is remarkable; for it treats the Welsh as men who are to be convinced by reason, and shows a very strong desire for union with them. Bede records (*H. E.* lib. v. c. 18) that this letter led many to conform to the catholic usage as regards Easter.

During the same year, Ine, in a synod of bishops, divided his kingdom into two bishoprics. The forest of Selwood was made the point of division, and to the west of the wood was formed a new diocese, over which Aldhelm was, against his will, made bishop. William of Malmesbury is mistaken when he describes the extent of Aldhelm's diocese (*Gest. Pont.*); for the Anglo-Saxon Chronicle, followed by Henry of Huntingdon, for want of a tribal name, calls it 'be Westanwuda.' It therefore took in part of Wiltshire, Somerset, and Dorset, and, as it appears that St. Boniface was born at Crediton, and entered monastic life at Exeter, the southern part of Devonshire must by this time have formed part of the West Saxon kingdom, and would be included in the new diocese. The success of the letter to Gerent no doubt marked Aldhelm out as the right man to rule over a diocese in which the Welsh must have been numerous. He fixed his see at Sherborne. When he became bishop, he wished to put abbots over his monasteries. The monks, however, begged that he would continue to rule over them as long as he lived, and he agreed to do so. He administered the affairs of his diocese diligently, making constant preaching expeditions, which he performed on foot. These expeditions are said to be commemorated in the name of the village of Bishopstrow (tree), the scene of a legend which William of Malmesbury tells of his ashen staff. As he was thus journeying he fell sick at Doulting, near Wells, and died (709) in the wooden church of that village. He was buried at Malmesbury. He was held as a saint, and William of Malmesbury (*Gest. Reg.* lib. ii. cap. 131) represents Æthelstan, in a moment of extreme danger, as calling on God and St. Aldhelm. His day is 25 May.

The extant works of Aldhelm are: 1. 'De Laude Virginitatis,' in prose, containing a number of instances of triumphant chastity, dedicated to Hildelitha, abbess of Barking. This work is commended by Bede. It became very popular, and was printed by James Faber at Deventer as early as 1512; by Canisius, in 'Antiquæ Lectiones,' v. 1608; in 'Bibliotheca Patrum,' var. edit.; and by Wharton, in 'Bædæ Opera,' 1693. 2. 'De Laudibus Virginum,' a poem on the same subject —'ad Maximam Abbatissam'—published by

Delrio at Maintz, 1601. 3. 'Epistola ad Acircium, or Liber de Septenario,' a treatise on verse-making for Acircius, or Aldfrid, King of Northumbria, published by Mai in Class. Auct. v. In this treatise are included the Ænigmata, also published separately by Delrio. These are riddles in Latin hexameters. They contain some curious illustrations of the everyday life of the time. 4. 'Epistola ad Geruntium de Synodo,' the letter to Gerent referred to above, in 'Ep. S. Bonifatii,' 1629 and var. edit. 5. A poem, 'De Aris S. Mariæ,' published by Mai in Class. Auct. 6. 'De Octo principibus Vitiis,' a poem, by Delrio. 7. A little treatise, 'De Pentateucho;' and some short letters and poems. The collected works of Aldhelm have been published by Migne in the 'Patrologia,' vol. lxxxix., and by Dr. Giles, in 'Patres Eccles. Angl.', 1844, Oxford. Lives of Aldhelm are said to have been written by Ecgwine, bishop of Worcester (693–719), who buried him; by Osmund, bishop of Sarum (1078–99); and by Eadmer, the historian; but these are not extant. We have a life by Faricius, a learned Italian physician, a monk of Malmesbury, and abbot of Abingdon (*d.* 1117), and another by William of Malmesbury in the 'Gesta Pontificum.' Capgrave has also compiled a life of Aldhelm in his 'Legenda Nova.'

[Faricius, in Patres Eccles. Angl. ed. Giles; William of Malmesbury, Gesta Pontiff. ed. Hamilton, Rolls Ser.; Bædæ H. E.; Haddan and Stubbs, Councils and Ecclesiastical Documents, vol. iii.; Freeman, King Ine, in Somerset Archæological Society's Journal, vol. xx.; Jones, Annals of the Early Episcopate, &c.; Wright, Biog. Brit. Literar.] W. H.

ALDHUN, or **EALDHUN** (*d.* 1018), bishop of Durham, a monk of noble family, was appointed to the Bernician see of Chester-le-Street, Durham, in 990. In order to escape the ravages of the Danes, Aldhun, accompanied by the whole body of his monks, left Chester in 995, and carried the body of St. Cuthberht to Ripon. This migration was, according to Simeon of Durham, the result of a divine warning. After the departure of Olaf to Norway England enjoyed a respite from invasion. Seeing that the danger was past, Aldhun with St. Cuthberht's body left Ripon after a stay of three or four months. He and his monks did not take the straight road back to Chester-le-Street, but went to Werdelau Hill to the east of the present city of Durham. There the carriage which bore the incorruptible body of the saint stuck fast. From this it was inferred that it was the will of St. Cuthberht to remain there. Unfortunately the place was uninhabitable. It was, however, revealed to one of the brethren that the body was to be taken to Durham. The choice, whether it was made by Aldhun or his patron, was a wise one, for the place was very strong. It cost no small pains to make it fit for the habitation of the bishop and his monks. Only one level spot was there in the neighbourhood where men could drive the plough. There Aldhun at once began to raise a large and stately church of stone. All the rest of the land was covered with trees. Uhtred, the Northumbrian earl, and all the people from the Coquet to the Tees, came to help the monks. The trees were grubbed up, dwellings were built, and in three years' time (998) the church was consecrated, and received the body of the saint. Thus it was that after 113 years Chester-le-Street ceased to be the see of the Bernician bishop; and thus Aldhun planted church and city on the height above the Wear in a place of strength which has in no small degree affected the history of the bishopric. Many and rich gifts were made to the church of Durham during the episcopate of Aldhun. Some lands, however, were alienated to the Northumbrian earls to help them in times of need. Aldhun had a daughter named Ecgfreda, whom he married to Uhtred, son of Waltheof, the earl of Bernician Northumbria. On her marriage the bishop granted to her husband six of the estates of his church, to be held by him so long as he lived with his wife. Uhtred gained great glory by a victory over the Scots, and was made earl of both the Northumbrian earldoms. He was now rich enough to resign the bishop's grant. He sent Ecgfreda back to her father, and restored the estates which he had received with her. Both he and Ecgfreda married again. Aldhun is described as religious, humble, and gracious in word and deed. In 1018 the whole strength of the Bernician earldom was destroyed at Carham by Malcolm, king of Scotland. Nearly all the thegns of the north fell in the battle. When Aldhun heard of the piteous slaughter of the people of his bishopric, he prayed that he might not survive them longer. He fell sick, and in a few days he died. One tower only of his new church remained unfinished at his death.

[Simeon of Durham, Hist. Dunelm. Eccl., De Ucthredo Comite, Hist. Regum.] W. H.

ALDIS, Sir CHARLES (1775?–1863), surgeon, born in 1775 or 1776 in Norfolk, was the son of Daniel Aldis, a medical practitioner. He came to London in 1794 and studied at Guy's and Bartholomew's Hospitals. In 1797 or 1798 he was made surgeon to the sick and wounded prisoners of

war at Norman Cross barracks, Huntingdonshire (where from 10,000 to 12,000 French and Dutch prisoners were then detained). In 1800 he moved to Hertford, where he introduced vaccination into three parishes in spite of opposition from the doctors, but in 1802 began to practise in London, and in 1803 became a member of the College of Surgeons. He was surgeon to the New Finsbury Dispensary, and founded a special hospital, called the Glandular Institution for the Cure of Cancer, in Clifford Street. Charles Aldis was known as an antiquary as well as a surgeon, and was knighted by the lord lieutenant of Ireland, though whether for any special services does not appear. He died on 28 March 1863.

He wrote: 'Observations on the Nature and Treatment of Glandular Diseases, especially those denominated Cancer,' pp. 116, London, 1820, 8vo, and subsequently; also papers in 'Defence of Vaccination,' &c.; an 'Essay on the too frequent Use of the Trephine;' on the 'British System of Education;' and many articles in periodicals.

[Callisen's Medic. Schriftsteller-Lexicon, Copenhagen, 1830, i. 89; Medical Circular, 1852, i. 28; Med. Circ. 1 April 1863; Lond. Med. Directory, 1863; Gent. Mag. (3rd series) xiv. 669; Memoirs of Sir Charles Aldis and Dr. Aldis, 1852.] J. F. P.

ALDIS, CHARLES JAMES BERRIDGE (1808–1872), physician, son of Sir Charles Aldis [see ALDIS, SIR CHARLES], was born in London on 16 Jan. 1808, and was educated at St. Paul's School and Trinity College, Cambridge, graduating B.A. in January 1831. He studied medicine at Addenbrooke's Hospital, Cambridge, and St. George's Hospital, London, and became M.D. Cambridge in 1837, and fellow of the Royal College of Physicians in 1838. He lectured on medicine first at his own house, afterwards at the Hunterian School of Medicine and at the Aldersgate Street School. He was successively physician to the London Dispensary, 1839; the Surrey Dispensary, 1843; the Farringdon Dispensary, 1844; the Western Dispensary, Westminster; and the St. Paul and St. Barnabas Dispensary, Pimlico, founded in 1848. A great part of Aldis's life was occupied in the arduous and unremunerated service of these institutions.

Aldis took great interest in the sanitary condition of great towns, and co-operated with eminent sanitary reformers in drawing attention to the subject. He gave evidence before the Health of Towns Commission, 1844, and by his numerous publications contributed to the improvements which have since been effected. When medical officers of health were appointed under the Metropolis Local Management Act in 1855, Aldis was elected to that office in the parish of St. George's, Hanover Square. He discharged the duties of this office till his death with singular energy and devotion, and set the example of how such work ought to be done. He became well known also for his zeal in carrying out the provisions of the Workshops' Regulation Act as applied to the limitation of hours of work in dressmakers' and similar establishments in London. This field of work he made specially his own, and to no one man is a larger share of credit due for the amelioration which has been effected of late years in the condition of the poor women employed in such businesses. Aldis also took an active part in the Social Science Association, the Association of Medical Officers of Health, and similar bodies, and was in all ways one of the most energetic of medical sanitary reformers. He was an active member of the council of the College of Physicians, and in 1859 was selected to deliver the Harveian oration (in Latin). He was a man of scholarship and culture. His practical wisdom is shown in a sensible lecture on the power of individuals to resist melancholy, and in other popular lectures.

Notwithstanding his unwearied industry and an integrity of character which won universal respect, it is understood that Aldis was far from prosperous. His life was spent in working and waiting for success which never came. In 1867 a testimonial of substantial value was presented to him by some well-known men interested in philanthropic and sanitary work. He died suddenly of heart disease on 26 July 1872.

He wrote: 1. 'An Introduction to Hospital Practice,' &c., 8vo, London, 1835 and 1837. 2. 'On the Poisonous Effects of Coal Gas' in 'Med. Chir. Trans.' xlv. 99 and 107. 3. 'On the Power of Individuals to prevent Melancholy in themselves,' 12mo, London, 1860. 4. 'Lecture on the Sanitary Condition of Large Towns and of Belgravia,' 12mo, London, 1857. 5. 'Oratio ex Harveii Instituto,' 4to, London, 1859. He also drew up numerous reports on the sanitary condition of London, and contributed papers to the medical journals.

[Medical Circular, 1852, i. 29; Med. Times and Gazette, 1872, ii. 134.] J. F. P.

ALDRED THE GLOSSATOR (10th cent.) was the writer of the glosses in the Northumbrian dialect which are inserted in the Latin manuscript of the Gospels, known as the 'Lindisfarne Gospels,' or 'Durham Book,' and

written about the year 700 in honour of St. Cuthberht (Brit. Mus., *Cotton MS.*, Nero D. iv.). In a note at the end of the manuscript Aldred calls himself the son of Alfred and Tilwin—'Alfredi natus Aldredus vocor; bonæ mulieris (i.e. Tilwin) filius eximius loquor.' It has been maintained that he wrote with his own hand only the glosses to St. John, and that the rest were penned by other scribes under his direction; but there is reason to believe that he wrote the whole of them himself.

It has been suggested (*Bibl. MS. Stowensis*, 1818–19, vol. ii. p. 180) that Aldred may have been the bishop of Durham (Chester-le-Street) of that name, 957–68. He has also been wrongly identified with Aldred the Provost, the writer of a few collects inserted at the end of a manuscript known as the 'Durham Ritual' (Durham Chapter Library, MS. A. iv. 19). The body of this manuscript contains glosses which, from a certain resemblance, have been erroneously thought to be in the same handwriting as those of the Lindisfarne Gospels. The writing of the above-mentioned collects is quite different. But when once it was assumed that the glosses in the two manuscripts were the work of one writer, it was only a step further to confuse the two Aldreds; and this, although the provost had no hand even in the glosses of the Ritual.

[T. Wright's Biographia Brit. Literaria, Anglo-Saxon Period, 1842, p. 426; Orig. Letters of Eminent Literary Men (Camden Society), 1843, p. 267; The Lindisfarne and Rushworth Gospels (Surtees Society), 1854–1865, vol. iv. proleg. p. xlvi; Facsimiles of the Palæographical Society, plates 240, 241.] E. M. T.

ALDRED (*d.* 1069), archbishop of York, first appears as a monk of Winchester. He succeeded Lyfing as abbot of Tavistock, and was therefore probably appointed in 1027. In 1044 he was made bishop of Worcester. He was an active, politic, self-seeking man, more given to secular than to ecclesiastical life, a traveller, an ambassador, even a soldier. He did not escape the frequent accusations of simony and lack of learning, and was certainly greedy of gain. At the same time he was magnificent and courageous. King Eadward was much under his influence, for he valued the bishop's power of pacifying quarrels and winning over enemies. In 1046 Aldred probably arranged a peace with Gruffydd of North Wales. The same year Gruffydd of South Wales and pirates from Ireland invaded Gloucestershire. Aldred led a force against them. He was betrayed by some Welsh in his army, was defeated, and forced to flee. In 1050 he went over to Flanders, and brought back with him Sweyn, the son of Godwine, who had taken refuge there after the murder of Beorn, and procured the restoration of his earldom. About this time he was sent to Rome 'on the king's errand,' which is said to have been to gain the papal absolution for the non-fulfilment of a vow of pilgrimage. When, in 1051, Godwine and his sons were outlawed by the witan, Aldred was sent to intercept Harold and Leofwine as they fled to Bristol, which was then in his diocese of Worcester, to take ship there; but he did not overtake them, and probably did not care to do so. In 1053 he had a chance which he did not neglect. The abbot of Winchcombe died, and Aldred took the abbey into his own hands. He was not able to hold it long, for the next year the king sent him on an embassy to the Emperor Henry III, and, as he could not leave the abbotship vacant, he gave up his profitable guardianship before he left. The object of his mission was to prevail on the emperor to persuade the king of Hungary to send Eadgar, the son of Eadmund Ironside, to England, for Eadward wished that he should succeed him. Aldred was received with great honour by the emperor, and stayed for a year with Archbishop Hermann at Cöln. There he saw the discipline and the splendour which that magnificent prelate had introduced into the German church, and did not fail to learn some lessons in these matters. His embassy was successful. In 1056 the vacant see of Hereford was committed to him, and he held it for four years, along with his own bishopric, and for about two years during the retirement of Hermann, he also took charge of the diocese of Ramsbury. He did not become bishop of these dioceses, but had charge of them, and received their revenues. In 1058 he finished rebuilding the monastic church of St. Peter at Gloucester and consecrated it. Then having brought this work to an end, he gave over the bishopric of Ramsbury to its former bishop, and went on pilgrimage. In doing this he was following a fashion which then obtained on the Continent. No English bishop, however, had as yet journeyed to Jerusalem. Thither Aldred went, 'with such worship as none other ever did before,' and offered at the Lord's tomb a gold chalice of wonderful work (*Anglo-Saxon Chronicle*, sub an. 1058).

On Christmas day, 1060, Aldred was elected archbishop of York. On his election he gave up the vacant bishopric of Hereford which he held, and another bishop was appointed. The bishopric of Worcester, however, he did not give up, but held it along with the see of York, as some of his prede-

cessors had done before him. The next year Aldred set out for Rome for the second time, for the purpose of receiving the pall. With him travelled Tostig and his wife, and Gyrth and a gallant company. At Rome they found Gisa of Wells and Walter of Hereford, who had come to seek consecration, and who were charged, in conjunction with Aldred, with some business for the king. The two bishops obtained their wish. Aldred was not so fortunate. In a synod which was then sitting he was accused of ignorance, of simony, of having accepted translation without papal license, and of holding the see of Worcester along with the archbishopric. For these offences Pope Nicolas, with the consent of the synod, not only refused him the pall, but degraded him from the episcopate (*Vita Edwardi*, p. 411, ed. Luard, in Rolls Series). Aldred and his party left the city. They were robbed by brigands, and returned to Rome unhurt but penniless. Tostig turned this mishap to the advantage of Aldred. He rated the pope well for the disorders of his land, and threatened to tell all that had happened when he reached home, and then, he said, the king will no longer pay St. Peter's tribute. Nicolas yielded. The pope gave Aldred the pall on the sole condition of his giving up Worcester. Aldred fulfilled the condition, but managed to keep back twelve manors from Wulfstan, the new bishop. As archbishop, Aldred did not forget the lessons he had learnt at Cöln. He found his church still suffering from the effects of the ravages of the Northmen, and its poverty is made the excuse for his unfair dealing with the see of Worcester. This poverty caused the canons of his church to become careless in ecclesiastical matters; they lived apart in their own houses, dressed like laymen, and neglected their duty. Aldred introduced the Lotharingian discipline, which Leofric and Gisa adopted at Exeter and Wells. Greedy as he was, he did not grudge spending money for the cause of the church. At York and Southwell he built a refectory, so that the canons might eat together, and no longer frequent the market in unseemly dress. He bade them wear clerical garments, be attentive to almsgiving, and keep the festivals of the departed. At Beverley he finished both a dormitory and a refectory, which had been begun by his predecessors, Ælfric and Kinsy; for the Lotharingian rule required canons to live wholly in common. At York a dormitory certainly existed in his time, for it was repaired by his successor Thomas. He is said to have added prebends to Southwell; it is more probable that he gave estates to the church which were afterwards made into separate prebends. At Beverley he rebuilt a large part of the church, and covered it with a ceiling gorgeous in gold and colours, and set up a pulpit enriched with the work of German goldsmiths. At his bidding Folcard, a monk of Canterbury, afterwards abbot of Thorney, wrote his 'Life of St. John of Beverley' (*Hist. of the Church of York*, ed. Raine, in Rolls Series; *Acta SS., May*, vol. ii.)

It is maintained, on the authority of Florence of Worcester, that Aldred crowned Harold. As it was held that Stigand was uncanonically appointed, the question as to whether he or Aldred performed the ceremony became of great importance, as bearing on Harold's kingly position. In the face of the assertion that the coronation was performed by Stigand—made by the writer of the 'De Inventione Crucis' (c. 30), by William of Poitiers (*Scriptores rerum gest. W. I.*, Giles, p. 121), and by Orderic (*Hist. Norman. Scriptores*, Duchesne, p. 492), and of the indirect witness of the Bayeux tapestry—it seems impossible to accept the statement of Florence, who, independently of his patriotic sympathy, had special reasons for magnifying Aldred; for the archbishop was the patron as well as the spoiler of the church of Worcester. (For the question argued at length in favour of Aldred as the officiating archbishop, see FREEMAN'S *Norman Conquest*, iii. 42, 616.)

After the battle of Hastings, Aldred joined with the Earls Eadwine and Morkere at London in upholding the rights of Eadgar. The cause was hopeless, and he and the rest of Eadgar's party submitted to the Conqueror at Berkhampstead. In consequence of the defect in Stigand's appointment, Aldred was chosen to crown William. He dictated to him the triple oath, that he would defend the church, rule his people justly, and set up good law. He also crowned Matilda in 1068. Aldred was a loyal subject to the Conqueror; he was often at his court, and helped to maintain the peace of the kingdom. He was no tool of Norman oppression, and his courageous spirit is shown by the story of his resentment of an encroachment of the Sheriff Urse on the church at Worcester, expressed in the words preserved by William of Malmesbury—

> Hightest thou Urse,
> Have thou God's curse.

The story of his appearing before the king, reminding him of his coronation oath, and changing his blessing into a curse, on the occasion of an act of injustice, told differently by William of Malmesbury and by T. Stubbs, and of the king's fear and peni-

tence, can scarcely be literally true. It must, however, have some foundation of fact, and at least serves to show the impression which Aldred made on men's minds. In 1069 he heard of the entrance of the Danish fleet into the Humber, and of the rising of the North. He prayed that he might not see the evils which were coming on his church and land. His prayer was heard. He died 11 Sept., and was buried in his cathedral church of St. Peter's.

[Anglo-Saxon Chronicle; Florence of Worcester; Simeon of Durham; Roger of Hoveden; William of Malmesbury, Gesta Pontif.; T. Stubbs, Actus Pontif. Ebor.; Freeman, Norman Conquest, vols. ii. iii. iv. passim; Fasti Eboracenses, Dixon ed. Raine; Stubbs, Reg. Sac. Anglic.]

W. H.

ALDRICH, HENRY (1647–1710), divine and scholar, was born at Westminster in 1647, and educated at Westminster School under Busby; he became student of Christ Church in 1662, B.A. 1666, and M.A. 1669. In February 1681–2 he became canon of Christ Church, and in the following March B.D. and D.D. In 1687 and 1688 he wrote two tracts against Obadiah Walker in defence of Anglican principles; and upon the flight of Massey, the Roman catholic dean of Christ Church under James II, the vacant deanery was bestowed upon Aldrich. He was installed 17 June 1689, and held the office with much distinction for the rest of his life. In the same year he was placed upon the abortive ecclesiastical commission, intended to consider the liturgy, with a view to the scruples of nonconformists. The high-church members, Sprat, Aldrich, and Jane, ceased, after a short time, to attend the meetings. He was active and popular in his college. He made a practice of entrusting one of the scholars with an edition of some classical work, which was issued as a new year's gift to every young man in the college. In 1693 he requested Charles Boyle to edit the 'Epistles of Phalaris,' which had been brought into notice by a passage in one of Temple's essays. The publication led to the controversy with Bentley, carried on by the Christ Church wits, though it does not appear what, if any, part was taken by Aldrich. He showed his interest in the studies of the place by issuing, in 1691, a small treatise on logic, called the 'Artis Logicæ Compendium,' originally composed for the use of a son of Lord Carlisle. The book makes no pretension to originality, but it remained the popular text-book until the present day. The fourth issue of Dean Mansel's edition appeared in 1862; a considerable part is omitted as obsolete, but full illustrations from other writers upon logic swell it to a considerable size. It does not appear to have been since republished. Aldrich also wrote a treatise on geometry, which was never printed, and added some notes to Gregory's Greek Testament (Oxford, 1703). He was also entrusted, together with Sprat, with the publication of Clarendon's 'Memoirs,' and was accused by Oldmixon—after his death—of interpolating and altering them. The accusation was resented by Atterbury, and appears to have been entirely groundless. He was better known as an accomplished and hospitable don. He displayed his skill in architecture by designing the Peckwater quadrangle, and, it is said, the chapel of Trinity College, Oxford, and the church of All Saints, in the High Street. He was eminently skilled in music, and adapted English words to the airs of many Italian composers. He collected a large musical library, which he left to his college. Many of his compositions are in the Ely, Tudway, and Christ Church MSS. He composed or adapted from the Italian about thirty anthems. His well-known catch, 'Hark, the bonny Christchurch bells,' first appeared in the 'Pleasant Musical Companion' (1726). In the same publication appeared his smoking catch, 'to be sung by four men smoking their pipes, not more difficult to sing than diverting to hear.' His passion for smoking is illustrated by a story of a student who betted that he would find him smoking at ten A.M., and who lost the bet because Aldrich was not smoking but filling his pipe. His love of conviviality is also proved by his Latin translation of the old English song,

> A soldier and a sailor,
> A tinker and a tailor, &c.;

and he is the author of a well-known epigram on the reasons for drinking:—

> Si bene quid memini, sunt causæ quinque bibendi:
> Hospitis adventus, præsens sitis atque futura,
> Aut vini bonitas, aut quælibet altera causa.

This 'polite, though not profound scholar, and jovial, hospitable gentleman,' as Macaulay calls him, died unmarried 14 Dec. 1710, and was buried, as he desired, without any memorial, in the cathedral by 'his thrifty nephew.'

[Wood's Athenæ; Biog. Brit.; Macaulay's Hist. iii. 470; Monk's Life of Bentley (1830), p. 49; Hawkins's History of Music (1853), 426, 450, 595, 765; Chamberlayne's Present State of Great Britain (1735), 277; Willis's Survey, iii. 443; Grove's Dictionary of Music; S.D.U.K. Dictionary; Rawlinson MS. fol. 16, 16.]

L. S.

ALDRICH, or ALDRIDGE, ROBERT (*d.* 1556), scholar and divine, was born at Burnham, in Buckinghamshire, towards the close of the fifteenth century. He was educated at Eton, whence he went to King's College, Cambridge, in 1507. It must have been at Cambridge that he first attracted the attention of Erasmus, who, in his 'Peregrinatio Religionis ergo,' describes him as 'juvenis blandæ cujusdam eloquentiæ.' He accompanied the great scholar, as his interpreter, in his celebrated visit to Walsingham, and at his instigation inquired of the canon, who showed the relics, how he could prove that it was really the Virgin's milk which they exhibited as such to the pilgrims. He took the degree of B.A. in 1511–12, and that of M.A. in 1515, in which latter year he was also elected schoolmaster of Eton. That appointment he held for about five years. In 1517 a special grace passed the university to enable him to take the degree of B.D. within two years; but he was not admitted within that period. In 1523 he was chosen one of the university preachers, and next year one of the proctors. An entry in the proctor's book for 1527, 'Magistro Aldryg pro tribus literis missis ad dominum Regem, 10*s.*,' testifies to the value set upon his skill in composition. He kept up a learned correspondence with Erasmus after he had left England, and took much trouble in collating manuscripts for him. On 18 July 1528 he was collated to the prebend of *Centum Solidorum* in Lincoln Cathedral, but exchanged it for that of *Decem Librarum* in January following. He was a member of the convocation which met in 1529. In the same year he retired to Oxford, where he was incorporated in the degree of B.D., which he had by this time already taken at Cambridge, and performing his exercise for the degree of doctor in that faculty, he was licensed to proceed in April, 1530.

On 3 Jan. 1531, he was presented by Henry VIII to the rectory of Cheriton in the diocese of Winchester, vacant by the death of Lupset. The same year he preached before the king on the third Sunday in Lent, and on 30 December following he was made by royal favour archdeacon of Colchester. As member of convocation he signed the two opinions pronounced by that body on 5 April 1533, in favour of Henry VIII's divorce (Pocock's *Records of the Reformation*, ii. 451). In June of the same year he was sent to France together with the Duke of Norfolk and others, just after Anne Boleyn's coronation; and a little later in the year he was joined in a commission, together with Bonner, to intimate to Pope Clement VII the king's appeal from his sentence to a general council (*Calendar*, Henry VIII, vol. vi. Nos. 661, 831, 1071). It seems to have been the king's intention to reward these services with the rectory of Sutton in Surrey; but the living was given to another (*ib.* No. 1594). Next year, on 3 May, he was appointed one of the canons of Windsor, and installed four days after. About the same time he was appointed registrar of the order of the Garter, and was sworn in at a chapter on 27 May. He it was who compiled the register or 'Black Book' of the Garter, published by Anstis. In 1535 he and other divines were sent to the refractory monks of Sion to persuade them, if possible, to accept the king's supremacy; but the effort proved abortive (Wright's *Suppression of the Monasteries*, 49). On 21 June, 1536, he was elected provost of Eton; and about the same time he was made almoner to Queen Jane Seymour. On 18 July, 1537, he was nominated to the see of Carlisle, which he held from that time till his death. In November of the same year he attended Jane Seymour's funeral at Windsor in the capacity of her almoner, as he also did that of King Henry VIII in 1547 in his capacity of provost of Eton. During these years he was much consulted on the great religious questions then in dispute. He signed the articles drawn up by convocation in 1536, and an opinion touching general councils in 1537. He was one of a committee of divines appointed in 1539 to promote uniformity of belief, and supported the Act of the Six Articles passed that year in parliament. In 1540 he signed, as a member of convocation, the casuistical opinion as to the invalidity of the king's marriage with Anne of Cleves (*State Papers*, Henry VIII, i. 633). When Edward VI came to the throne, though he was placed on the commission to examine and revise the offices of the church, he joined with a small minority in the Lords in protesting against the introduction of the new liturgy, and against several other changes. He seems to have had some difficulty in those days in maintaining the rights of his see; but being ordered by King Edward, in May 1551, to give Lord Clinton a sixty years' lease of his manor of Horncastle, he at length did so on 1 Nov. 1552, reserving a rent of 28*l.* a year to the bishopric. After Queen Mary's accession this arrangement was set aside, and the manor returned to the bishop; but in another case the see was permanently injured by a lease, which he was compelled to make to the Marquis of Worcester, of the rents of Carlisle House, since called Beaufort Buildings, in the Strand. He died at Horncastle on 5 March 1556, and was there buried.

His writings were chiefly on the theological questions of the day on which his answers were required, especially touching the Sacrament and the abuses of the Mass. But he wrote besides a book of epigrams. He also stirred up William Horman, vice-provost of Eton, to write a treatise called 'Antibossicon,' to which he himself prefixed a poetic epistle addressed to the author, the object of the treatise being to defend some learned men against the attacks of one Robert Whitynton. A fine Latin encomium, addressed to Aldridge himself by his contemporary, John Leland the antiquary, is preserved among that writer's 'Collectanea' (v. 134).

[Wood's Athenæ (ed. Bliss), i. 232; Harwood's Alumni Etonenses, 3, 57, 131; Ackerman's Hist. of the Colleges of Winchester, Eton, &c., 43, 44, 58; Calendar of State Papers of Henry VIII, vols. iii.–vii.; Erasmi Epistolæ, pp. 901, 971, 998 (Leyden edit.); Cole's MSS. i. 148–150, xiii. 144–8 (Add. MSS. 5802 and 5814 in Brit. Mus.); Burnet; Strype; Le Neve; Newcourt's Repertorium; Anstis's Register of the Garter, ii. 393.] J. G.

ALDRIDGE, WILLIAM (1737–1797), nonconformist minister, was born at Warminster, in Wiltshire, in 1737. As a youth he spent a mere pleasure-seeking life. In his twenty-fourth year, however, he was seized with a passionate desire to be a preacher of the gospel, and was admitted to the Countess of Huntingdon's college at Treveca in South Wales. There he remained until a regular theological course was completed. He received 'license,' and for a number of years preached in the chapels of the countess's 'connection'—semi-methodist, semi-episcopal. In September 1771 he was sent by Lady Huntingdon, with a Joseph Cook, to Margate, in the Isle of Thanet. They were utter strangers in the place. They began to address any who would listen to them in the open air. The numbers increased from month to month. About this time occurred in Dover a schism among the Wesleyan Methodists, and the malcontents invited the two missionary evangelists thither. Mr. Aldridge preached for the first time in the market-place on a Sunday. The opposition was violent. But a presbyterian meeting-house that had been closed having been obtained, he officiated in it while he resided at Dover. Later, the two preachers supplied Margate and Dover alternately. In the midst of his usefulness the Countess of Huntingdon appointed Mr. Aldridge to 'supply' the Mulberry Garden chapel in Wapping. There his ministry proved so remarkable a success that the large congregation united in a petition to her ladyship to 'continue him as their minister.' The despotic lady—as was her wont—refused the appeal of the people. This led to Mr. Aldridge severing himself from the countess's 'connexion.' Jewry-street chapel (Calvinistic Methodist) being then vacant, he was 'called' to it, accepted the invitation, and remained its devoted and beloved minister for upwards of twenty years. He died on 28 Feb. 1797. Like so many nonconformist ministers he was buried in Bunhill-fields. The two literary-theological memorials of Aldridge are his 'Doctrine of the Trinity, Stated, Proved, and Defended,' and a funeral sermon on the death of the Countess of Huntingdon. The former is occasionally most powerful in its reasoning.

[Wilson's History and Antiquities of Dissenting Churches, i. 129–132; Bryson's Sermon on the Death of the Rev. W. Aldridge, pp. 14, 16; Baptist Register, i. 501-2.] A. B. G.

ALDULF, king of Northumbria. [See EARDWULF.]

ALDULF, or **EALDULF** (*d.* 1002), archbishop of York, is said by Hugh, called Candidus, the historian of Peterborough, writing about 1175, to have been 'chancellor' to King Eadgar. Having killed his only son by accidentally overlaying him as the child slept between him and his wife, he was about to seek absolution at Rome, but was persuaded by bishop Æthelwold to do good deeds at home, as an atonement for his involuntary sin. He accordingly became a monk of the abbey of Medeshamstede or Burgh (Peterborough), which was then in ruins, and devoted all his wealth to rebuilding it. We know on more certain authority that he was made abbot of Burgh when that house was rebuilt by bishop Æthelwold in 963, and that the new abbot bought many lands, and 'greatly enriched the minster withal' (*A.-S. Chron.* sub an. 963). He remained abbot until the death of Oswald, archbishop of York, in 992, and was then chosen to succeed him. With York he also held the see of Worcester, as Oswald did before him. In 994 he signs a charter as bishop only; in 995 as elect to the archbishopric; and in 996 in a grant of his own as archbishop. We may, therefore, conclude that, though he was elected to the see of York, as the Anglo-Saxon Chronicle tells us, in 992, he did not receive the pall until 995–6. Like Oswald he was a munificent benefactor to the abbey of Fleury. On 15 April 1002 he translated the body of Oswald with great honour at Worcester. He

died 6 May of the same year, and was buried in his church in that city.

[Hugo Candidus, Hist. Ang. Script. ed. Sparke, p. 18; A.-S. Chron. sub an. 963; Florence of Worcester, sub an. 1002; Simeon, 162; Chron. Monast. de Abingdon (Rolls Ser.), i. 405, ii. 262; Will. Malm. de Gestis Pontif. iii. 270; Codex Dipl. ed. Kemble, Hist. Soc. iii. 280, 283, 291, 296.] W. H.

ALED, TUDUR (*fl.* 1480–1525), was a Welsh poet of Llansannan in Denbighshire, his bardic name being derived from the river Aled, which flows through his native place. From his own poems it appears that he was the pupil of his uncle Dafydd ab Edmwnd, and that he was a Franciscan friar. He was the bardic teacher of Gruffydd Hiraethog, a more distinguished poet than himself, and was *pencerdd* of the first Eisteddfod of Caerwys, held in 1525. Seven elegies and two other poems by Tudur Aled are printed in Rhys Jones's 'Gorchestion Beirdd Cymru,' 1773, in which is also given a short biographical notice of the poet. In this notice he is said to be 'one of the most ardent, gifted, and skilful poets whom Wales has ever produced.'

[Jones's Gorcheston Beirdd Cymru, 1773.] A. M.

ALEFOUNDER, JOHN (*d.* 1795), portrait and miniature painter, studied at the Royal Academy, and gained a silver medal in 1782. He exhibited first, in 1777, an architectural design, following in successive years with work in various kinds. In 1784 he exhibited some theatrical portraits and portrait groups. He left England and realised some fortune by his paintings in India. He died from the effect of the climate of that country.

Bartolozzi engraved after Alefounder 'Peter the Wild Boy' in 1784, and a portrait by him of Edwin, the actor, as Lingo in the 'Pleasant Surprise,' was engraved in the same year by C. N. Hodges. At the Society of Arts may be seen a portrait by him of John Shipley.

[Redgrave's Dict. of Painters; Edwardes's Anecdotes of Painters; Nagler's Künstler-Lexicon, ed. 1872.] E. R.

ALESIUS, ALEXANDER (1500–1565), Lutheran divine (properly Aless, also called Alesse, ab Ales, and Alane), was born at Edinburgh, 23 April 1500. He came of a family which had attained to civic distinctions (*'atavi consules'*); but his descent from Alexander Hales is merely a pious conjecture thrown out by his panegyrist Thomasius. Having been educated at the university of St. Andrews, he obtained a canonry there at an early age. Nothing else is known concerning his youthful days except his own story how he was miraculously preserved from rolling over a precipice, which mercy he attributed not to the verses from St. John carried about by him on his person, but to the faith of his parents (Thomasius, citing Alesius's *Epistola dedicatoria Commentar. in Joannem*). The troubles of his life began after he had reached the age of manhood. Luther's writings must have been introduced into Scotland before the act of 17 July 1525 prohibiting them was passed (M'Crie's *Life of Knox*, 17); and Alesius describes himself as having gained the applause of the theologians by confuting them with the arguments of Fisher, bishop of Rochester (Thomasius, citing Alesius's *Expositio in Psalm. XXXVII.*). Accordingly, in 1527 he was chosen to confer with Patrick Hamilton, the young Abbot of Fern, in order to reclaim him from the heretical opinions adopted by him in Germany from 'Martin Luther, Philip Melanchthon, Francis Lambert, and other learned men' (Spotiswoode). But Alesius, instead of convincing Hamilton, was himself sorely shaken by the arguments opposed to his own; and the heroic death of the 'protomartyr' of Scottish protestantism in 1528 [see Hamilton, Patrick] had the effect of strongly inclining the Canon of St. Andrews to the cause of the reformation. According to Thomasius, Alesius himself narrates several incidents of Hamilton's martyrdom in his 'Expositio in Psalm. XXXVII.' and in his answer to Cochlæus. Other martyrdoms followed in Scotland; and the hand of the church—as it seemed to those who must needs identify a policy with a person, the hand of Archbishop Beaton—was heavy upon 'those who apprehended otherwise of the truth of things than formerly they did.' Alesius, who had felt himself moved to deliver before a provincial synod at St. Andrews a Latin oration against the incontinence of the clergy, gave deep offence to the provost of St. Andrews, who interpreted the reproof as personal to himself. It so happened that the entire chapter had been about to prefer a complaint to King James V against the brutality of the provost, who hereupon appeared with an armed band in the chapter-house, and very nearly made an end of Alesius on the spot. The offending canon was thrown into prison, where the infuriated provost made another attempt upon his life; and soon the other canons were likewise arrested. King James, having heard of the matter, at once commanded their liberation (graciously adding that he would have seen it carried out in person, had it been

possible for him to enter so pestiferous a place). The other canons were liberated, but Alesius was thrown into another and worse dungeon, which he describes as a cave of horrors. The king having commanded that he should be set free, the provost had him taken out of prison for a day, and then thrown in again. An appeal to the archbishop only produced a message from the provost that Alesius's speech had convinced the primate of his good-will towards the Lutheran heretics. Thus Alesius remained in prison for a year, till, during the absence of his persecutor, he was liberated by his brother canons. But the provost soon returned, and, after nearly tearing away Alesius from the altar where he was saying mass, cast him into prison once more. This time some of the canons, feeling that it was a matter of life and death, counselled immediate flight beyond the seas. They furnished him with some money; and thus, after a short hesitation, 'constituit piissimus Christi famulus abire' (Bale). He found his way to the port, and to a ship where he was affectionately welcomed by a German. His enemy's horsemen arrived at the waterside in pursuit of him when the ships had already left the port (Thomasius, as he says almost verbally from Alesius's Answer to Cochlæus). The date of his flight and arrival in Germany was 1532, not 1534, which is that mentioned by some authorities. It was, however, in August 1534 that sentence was pronounced at Holyrood House by James Hay, bishop of Ross, sitting as commissioner for the Archbishop of St. Andrews, 'against Alexander Alesse, Master John Fife, John Macbee and one Macdougal, who were summoned to the said diet, and compeered not' (Spotiswoode, *History of the Church and State of Scotland*, 66).

After his arrival in Germany Alesius spent a little time at Cologne, where he saw two right-thinking men burnt, and in some other cities, and in 1533 reached Wittenberg, where he made the acquaintance of Luther and Melanchthon, and declared his adherence to the Augsburg Confession of the year 1530. He had hesitated even now before definitely choosing his side, characteristically declaring that while he did not assent to 'all the dreams of the monks,' he missed in the Lutherans a certain moderation and fairness in some things (Thomasius, *ut supra*). His first publication on the protestant side of course provoked a retort on the part of one of the literary champions of Rome. The question as to the free circulation of the scriptures among the laity was rapidly becoming one of the crucial questions of the reformation conflict, and one which was to lead that conflict towards issues undreamt of in its earlier phases. As yet the church of Rome had made no authoritative declaration on the subject, nor indeed was she to do so till the rules as to the 'Index Librorum Prohibitorum' were drawn up by the council of Trent and sanctioned in 1564 by Pope Pius IV (see art. *Bibellesen*, &c., in Herzog's *Realencyklopädie* (1878), ii. 375). The matter was for the present still essentially an affair of episcopal or archiepiscopal discipline, there was no absolute uniformity of practice, and the endeavour to circulate the bible in the vulgar tongue had supporters of undoubted orthodoxy. In Scotland, the knowledge of the scriptures was diffused among the people, before a single instance had, so far as is known, occurred of a public teaching of the reformation doctrines (M'Crie, *Life of Knox*, 20). The decree of the Scottish bishops against which Alesius protested accordingly possesses considerable importance in the history of the religious conflict in Scotland. The 'Epistola contra decretum quorundam Episcoporum in Scotia' was published in 1533, as has been stated, at Leipzig, but it is expressly said by Cochlæus, and is indeed far more probable antecedently, that it was published at Wittenberg. It had not been long in print when Johannes Cochlæus (Dobeneck), the orthodox Duke George of Saxony's secretary and theological man-at-arms, who hurled 'Philippics' against Melanchthon and subjected all the doings and writings of Luther 'from 1517 to 1546 inclusive' to an exhaustive 'commentary,' was at hand with a refutation. This treatise ('An expediat laicis legere noui Testamenti libros lingua Vernacula') Cochlæus dedicated, in a rather ingeniously conceived preface, to King James V of Scotland, whom neither his own popular sympathies nor counsellors of Sir David Lyndsay's way of thinking had induced to quarrel with the church. (A copy of this treatise, dated 1533, is in the Cambridge University Library.) From an entry in the treasurer's accounts, under the year 1534, it would seem that the Scottish bishops were at least no strangers to the composition of Cochlæus's treatise: 'Item, to ane servand of Cocleus, quhilk bro^t^ fra his maister ane buik intitulat , to his reward X^li^' (M'Crie, *Life of Knox*, i. 395 note). Alesius replied with a 'Responsio ad Cochlæi calumnias,' likewise addressed to King James V.

The Scottish 'King of the Commons' died in 1542 without, as it seems, having fully recognised the strength of the impulse which was so vitally to affect the future of his people. His uncle, King Henry VIII, had

long before this chosen his part and that of his subjects. In 1534 the Act of Supremacy had been passed, and the influence of Cromwell and Cranmer upon the religious policy of the crown was near its height. Cromwell's 'call to better understanding' is attributed by Foxe to his study of the New Testament text on his way to and from Rome; and it is under the year 1535 that the archbishop's mind is described by Strype (*Memorials of Cranmer* (1812), i. 48) as 'running very much upon bringing in the use of the holy Scripture in English among the people.' Alesius therefore arrived as a welcome guest, when he came to England in August 1535, the bearer of a letter to King Henry from Melanchthon, with a book which stated 'most of the controversies,' and endeavoured as much as possible 'to mitigate them.' (The book is supposed to have been the 'Commentary on the Epistle to the Romans,' as Melanchthon's 'Colloquies' were not published till a year later.) Melanchthon sent the same gift by Alesius to Cranmer, with a letter commending the bearer 'for his learning, probity, and diligence in every good office' (Strype, bk. iii. chap. xxiii.). The archbishop detained Alesius for some time at Lambeth, where a close relation seems to have sprung up between the pair. No estimate of Cranmer should leave out of sight the enthusiastic tribute paid to his memory in after days by the much-travelled Alesius, who speaks of him in terms which cannot be those of flattery and do not seem to be those of mere rhetoric (see the letter of Alesius to Bale, cited by the latter in the appendix to his notice of the former in his *Scriptores Brytanniæ*). Alesius was also very warmly received by Latimer. In 1535 Alesius was sent to lecture in divinity at Cambridge, where in this year Cromwell succeeded Fisher as chancellor and as visitor introduced the memorable royal injunctions. In a letter afterwards written by him from Germany to Bucer at Cambridge, he refers to the pleasant society he had formerly enjoyed at King's College there (MS. at Corpus Christi College, Cambridge, cited in art. 'Ales' in the *Biographical Dictionary* of the S.D.U.K.); but notwithstanding the favourable circumstances of the times he appears to have given offence to those of a different way of thinking. Hence he very soon left Cambridge to settle in London, where after studying medicine, a science to which he had already in earlier years given attention, under an eminent physician of the name of Nicholas or Nicol, he commenced a not unsuccessful practice on his own account. It was during this period of his residence in England that, in the year 1537, Alesius was accidentally called upon to take part in a discussion in convocation presided over by Cromwell as vicar-general. Cromwell, having on his way to the meeting chanced upon Alesius, introduced him to the bishops' notice as the king's scholar—a title given to young scholars patronised and to some extent supported by the king with a view to their subsequent employment as 'orators' or otherwise in his service. The subject of discussion was the number of the sacraments, and Alesius's speech roused the ire of the Bishop of London (Stokesley), who made an appeal to tradition. Alesius hereupon declared himself willing to let the argument in favour of two sacraments only rest upon the proof of the proposition 'that our Christian faith and religion doth leane onely upon the worde of God, which is written in the Bible;' and this was accepted by his adversary. Cromwell, however, on the next day bade Alesius take no further part in the discussion of the bishops, but reduce his argument to writing instead; which he accordingly did in the treatise 'Of the Auctorite of the Word of God concerning the Number of the Sacraments' (see the life of Cromwell by Foxe in Wordsworth's *Ecclesiastical Biography*, ii. 247–258, with notes partly based on the treatise just mentioned). After this episode, Alesius continued to be held in esteem by the reforming party in London, and is mentioned together with Bucer as discussing with Gardiner, when the latter went on a mission to Germany, the fundamental principles on which all religious controversies should be conducted. On the fall of Cromwell in 1540, however, or as that event cast its shadow before, it became advisable for Alesius to leave England. His name was well known in Germany (whence on his departure Johannes Stigelius had 'pursued him with an elegy'), both by reason of his previous sojourn there, and through his treatise 'De Schismate,' which professed to 'purge the protestants from the charge' of having produced it. Melanchthon had supplied him with 'the substance and arguments' of this apology, which Alesius sent from England to George of Anhalt, a prince on terms of special amity with Luther (Strype, bk. iii. chap. iii.). To Germany he accordingly betook himself, accompanied, according to Spotiswoode, by his old Scottish companions in exile, Fife and Macdougal. In 1540 he was appointed by the Elector Joachim II of Brandenburg professor of theology at Frankfort-on-the-Oder; in which capacity, besides delivering a species of inaugural address which possesses great biographical value, he bore part in a unique

passage in the history of the German reformation. Already in 1540 he had been sent to the religious conference at Worms, where, however, according to Camerarius, Cardinal Granvelle who presided, aware of Alesius's readiness for the fray, would not allow him to speak (Bayle; the presence of Alesius at Worms is confirmed by a letter from Cruciger dated Worms, 6 Nov. 1540, in which he informs Luther of Alesius's arrival; see Burkhardt, *Luther's Briefwechsel*, 365). At the diet held at Ratisbon in the spring of 1541 there had seemed a fair prospect of a compromise being arrived at on the religious difficulty, more especially by the doctrine of justification being provisionally defined in a sense favourable to Lutheran views; but Luther and the Elector of Saxony held out against an arrangement which they treated as patchwork, and Luther in particular resented the readiness of Bucer and the Landgrave of Hesse to come to an agreement with the emperor. Matters stood thus, when it occurred to the Elector Joachim and the Margrave George of Brandenburg to send a formal embassy to Luther in the name of the several estates of the realm, in order to induce him to give way. To this embassy, which arrived at Wittenberg in June 1541, and solemnly presented its powers to the protestant patriarch, Alesius was attached as its theologian. Luther's answer was at first considered satisfactory, but in the end he was found to insist upon the acceptance of the Augustana and its apology pure and simple; and thus this remarkable attempt, like many others less promising, came to naught (see K. A. Menzel, *Neuere Geschichte der Deutschen seit der Reformation*, vol. i. chap. 24; reference to Alesius, p. 346). Alesius was employed in several of these missions, after he had removed in 1543 to Leipzig. His departure from Frankfort-on-the-Oder was caused by his having, in a disputation on the question whether the civil magistrate can and ought to punish fornication, maintained the affirmative with Melanchthon, and taken offence at the delay of the decision (Thomasius ap. Bayle, who enters at extreme length into the merits of the question). The Brandenburg government, angered by his abrupt departure, and supposing him to have taken refuge with Melanchthon at Wittenberg, called upon the university there to chastise him; but he had instead repaired to Leipzig, where Duke Maurice was now the territorial sovereign. He was warmly received by Fachsius, who was both burgomaster and professor of law at Leipzig, and through whose good offices he afterwards obtained favours at the hands of the elector (Thomasius, citing Alesius's dedication of his 'Epit. Catech.' to the sons of Fachsius). Here he seems speedily to have been appointed to a professorial chair, and according to Bale he at some time became dean of the theological faculty; Strype, whose account is however clearly inaccurate, says that Fife became a professor there with him. In 1543 Alesius, in a happy hour for such peace as he may have desired, refused a call to Königsberg, where Duke Albrecht of Prussia was on the point of establishing a university. At Leipzig Alesius continued to lead an active literary life, composing a long series of exegetical, dogmatic, and controversial works, and, though apparently of a contentious disposition, contending on the side of conciliation and concord. He belonged to that generous if sanguine band of divines of whom Melanchthon was leader and type, to whom no gulf which conscientious effort was incapable of bridging seemed fixed between Lutheranism and Calvinism—or even between the new learning and *vetus ecclesia*. In the days of the Augsburg *interim* he was among the protestant theologians who were to have attended the council of Trent, and was doubtless reckoned among 'die falschen Christen, die Adiaphoristen, die gottlosen Sophisten,' among whom 'Philips' was chief (see L. Pastor, *Reunionsbestrebungen*, 397). He was present at Naumburg in 1554, where a kind of preliminary agreement between the protestant princes was attempted; at Nürnberg in 1555, where he assisted Melanchthon in allaying the conflict caused by the followers of the elder Osiander; again at Naumburg, and at Dresden, in 1561. His opinions, like those of Melanchthon, in truth inclined to Calvinism; in the so-called synergistic controversy (on the relations between faith and good works), he stood on the side of George Major, and was in consequence bitterly attacked by the orthodox fanatics who followed Flacius (Thomasius; cf. G. Weber in Herzog's *Realencyklopädie*).

In the reign of Edward VI Alesius seems once more to have visited England, where Archbishop Cranmer employed him to translate into Latin the first liturgy of King Edward VI (1549) for the use of Martin Bucer and Peter Martyr, whose views on the 'Communion Book' were desired by Cranmer, but who lacked the requisite knowledge of the English tongue. It is with reference to this piece of work and the changes afterwards introduced into the communion service that, at a disputation held at Oxford 18 April 1554, between Latimer and a numerous body of opponents, the prolocutor Dr. Weston declared that 'a runagate Scot did

take away the adoration or worshipping of Christ in the sacrament; by whose procurement that heresy was put into the last communion book; so much prevailed that one man's authority at that time.' (For this disputation see *Sermons and Remains of Bishop Latimer*, ed. Corrie, Parker Society's Publications; and compare WORDSWORTH'S *Ecclesiastical Biography*, ii. 588 seqq., esp. 604 note.) This at least shows the reputation of Alesius in England to have been enduring; Parker (afterwards archbishop) called him 'virum in theologia perdoctum.' He seems to have in more ways than one made himself useful to Bucer, whose German 'Ordinationes Anglorum Ecclesiæ' he translated into Latin, accompanying it with a preface, 'for the consolation of the churches everywhere in these sad times' (STRYPE, ut supra, ed. 1812, i. 579). At Leipzig he enjoyed a peaceful and honoured old age, being twice, in 1555 and 1561, chosen rector of the university, as a member of the Saxon 'nation.' Alesius's last public appearance of which a record remains was the disputation held by him at Leipzig, 29 Nov. 1560, in which he upheld the views of Major already referred to (THOMASIUS). He died at Leipzig, 17 March 1565. He had been married to an Englishwoman 'of the illustrious family de Mayn,' who bore him two daughters and a son. Of the former one survived him. Alesius seems to have attracted much goodwill among those who were more or less of his own way of thinking, and who admired his intelligence, his learning, and his promptitude and skill as a combatant. His great master, Melanchthon, who was in the habit of speaking of him as *Scotus*, without mentioning either his christian name or his surname, appears on occasion to have thought him rather paradoxical and flighty, but to have set store by his friendship. The wise Camerarius speaks of him in terms of praise hardly less enthusiastic than those applied to him by the passionate Bale. His chief distinction is that while in his career as an advocate of the new learning he was courageous when courage was needed, he possessed a flexibility of mind and a moderation of sentiment rare among the reformers, and not least so among those of his native land. He is at the same time one of those figures in the history of the reformation which show its cosmopolitan character to have been from some points of view as marked as was that of the Renascence.

The following list of Alesius's original works is taken from A. T. Paget's memoir in the 'Biographical Dictionary of the U. K. S.' for which the list in Bale's 'Scriptorum Brytanniæ Centuria XIV.' had served as a basis. Nearly all are in one volume each.

Exegetical.—1. 'In aliquot Psalmos,' or 'Expositio Libri Psalmorum Davidis juxta Hebræorum et D. Hieronymi Supputationes,' Leipzig, 1550, 1596, fol. 2. 'De Utilitate Psalmorum' in the Leipzig edition of 'De Autore et Usu Psalmorum,' 1542, 8vo. 3. 'In Evangelium Johannis,' Basel, 1553, 8vo. 4. 'In omnes Epistolas Pauli libri XIV.' 5. 'Disputationes in Paulum ad Romanos,' Leipzig, 1553, 8vo. 6. 'Expositio I. Epistolæ ad Timotheum et Epistolæ ad Titum,' Leipzig, 1550, 8vo; and 7. 'Posterioris ad Timotheum,' Leipzig, 1551, 8vo. [These last two are not in Bale's list.]

Dogmatic and Controversial.—The following works refer to the circulation of the Bible in the vernacular: 8. 'De Scripturis legendis in Lingua materna,' Leipzig, 1533, 8vo. (But see above.) 9. 'Ad Scotorum Regem contra Episcopos,' Strassburg, 1542, 12mo and 8vo. 10. 'Contra Calumnias Cochlæi,' Leipzig, 1551, 8vo. (This is not the same as the 'Disputatio,' though such might seem to be the case from Paget.) 11. 'Responsio ad Jacobum V Regem,' 12mo, and Leipzig, 1554, 8vo.

Controversial works against the Roman Catholics are: 12. 'Liber de Schismate, scil. purgans Reformatos ab isto crimine.' 13. 'De Authoritate verbi Dei adversus Joannem Stokisley Londinensem episcopum,' a Strassburg edition, 12mo, 1542. 14. 'De Missa ac Cœna Domini.' 15. 'Responsio adversus Ricardum Tapperum de Missa ac Cœna Domini,' Leipzig, 1565, 8vo. 16. 'Contra Lovaniensium Articulos,' or in the edition Leipzig, 1559, 8vo, 'Responsio ad XXXII Lovaniensium Articulos.' 17. 'Pro Scotorum Concordia.' According to Paget this tractate, published Leipzig, 1544, 8vo, as 'Cohortatio Alex. Alesii ad Concordiam Pietatis in Patriam missa,' is distinct from 18. 'Cohortatio ad Pietatis Concordiam ineundam,' Leipzig, 1559, 8vo.

The following chiefly refer to protestant controversies: 19. 'De Justificatione contra Osiandrum,' published under different titles, Wittenberg, 1552, 8vo, and Leipzig, 1553, 8vo, and 1554, 8vo. 20. 'De utriusque Naturæ Officiis in Christo.' 21. 'De distincta ejus Hypostasi.' 22. 'Contra Michaelem Servetum ejusque Blasphemias Disputationes tres,' Leipzig, 1554, 8vo. 23. 'Assertio Doctrinæ Catholicæ de Trinitate adversus Valent. Gentilem,' Leipzig, 1569, 8vo, and Geneva, 1567, fol. 24. 'Disputatio de perpetuo consensu Ecclesiæ,' Leipzig, 1553, 8vo. 25. 'Oratio de Gratitudine,' Leipzig, 1541, 8vo. 26. 'De restituendis Scholis,' Leipzig,

1541, 8vo (this is the Frankfort oration referred to above). 27. 'Catechismus Christianus.' 28. 'Epistolæ tam ad me [Bale] quam ad alios.'

The translations from the Latin mentioned by Bale are Bucer's 'Ordinationes Anglorum Ecclesiæ,' among Bucer's 'Scripta Anglica,' Basel, 1577, fol.; 'Præfatio super obedientiam Gardineri; de mea [Bale's] vocatione.'

[The fullest account of Alesius is to be found in the Oratio de Alexandro Alesio, spoken by Jacob Thomasius at Leipzig on 20 April 1661, and printed as the fourteenth of his Orationes, Leipzig, 1683. (The quotations in the text are from a copy kindly lent by the Leipzig University Library.) This is chiefly based on Alesius's own writings; but Thomasius also refers to the brief eulogy of Alesius in the Icones of Theod. Beza, Geneva, 1580. See also the biographies in Bayle's Dictionnaire, ed. Des Maizeaux, 1740; Biographical Dictionary of the Society for the Diffusion of Useful Knowledge (by A. T. Paget); Herzog's Real-Encyklopädie für protestantische Theologie u. Kirche (by G. Weber); Bale, Scriptorum Brytanniæ Post. Pars (Basel, 1559), Centuria xiv. pp. 227–228; Wordsworth, Ecclesiastical Biography, vol. ii.; M'Crie's Life of Knox, note i.; Strype's Memorials of Cranmer.]

A. W. W.

ALEXANDER I, king of Scotland (1078?–1124), was the fourth son of Malcolm Canmore and Margaret, grandniece of Edward the Confessor, and was perhaps named after Pope Alexander II. Being too young to share in his father's campaigns, he received a careful training from his mother. After the death in 1093 of Malcolm and Margaret, Alexander, together with his brothers Edgar and David, and his sisters Matilda, afterwards wife of Henry I, and Mary, afterwards wife of Eustace, count of Boulogne, was protected by Edgar Atheling, his mother's brother, from the troubles caused in Scotland by the claim of Donald Bane, his paternal uncle, to the crown by the Celtic custom of tanistry. Through distrust of Rufus, Edgar is said to have concealed his nephews and nieces in different parts of England, and Alexander remained in that country during the reign of Donald Bane and the brief restoration of Duncan, son of Malcolm, and his Norse wife Ingebiorg. He probably returned, however, when, in 1097, his brother Edgar was placed on the throne by Edgar Atheling with the aid of Rufus. Nothing is recorded of him during the ten years (1097–1107) of his brother's peaceful reign, except that he was at Durham in 1104, when the corpse of St. Cuthbert, whose protection had been invoked when Edgar resumed the kingdom, was exhibited by the monks as a rebuke to the incredulous.

On his brother's death Alexander succeeded to the old kingdom of Scotland north of the Forth and Clyde, but its newer conquests, under the name of Cumbria, which seem in this instance to have included not merely Strathclyde but a considerable part of the eastern borderland and portions of Lothian, were, by a deathbed gift of Edgar, erected into an earldom or principality in favour of David, who bore the title of Comes, and was almost an independent sovereign. Alexander opposed the division of the kingdom, but the Norman barons supported David, as they reminded him at the battle of the Standard (1138), and it had to be acquiesced in. Possibly the motive of the gift was to interpose a barrier between Scotland and England. More probably the grant of independence was intended to satisfy the inhabitants of the southern districts of modern Scotland, between whom and the northern Celtic population there was no goodwill. About the time of his accession Alexander married Sibylla, a natural daughter of Henry I, and the union of the two countries, thus cemented by a double bond of affinity, secured uninterrupted peace between them during the whole of Alexander's reign. A letter of Anselm records the fact that the archbishop's prayers were asked by Alexander for his brother's soul. Anselm, in return, counselled the king to preserve the religious habits he had acquired in youth and to protect the monks who had been sent to Scotland at Edgar's request. To the see of St. Andrews, rendered vacant by the death of Fothad, the last Celtic bishop, Alexander appointed Turgot, prior of Durham, the confessor, and perhaps the biographer, of his mother; but the consecration was delayed till 1109 through a dispute between Anselm and Thomas, archbishop of York, and then the latter prelate performed the ceremony with a salvo of the authority of Canterbury—a compromise obtained by Henry I. This appointment, made with the object of furthering reforms in the Celtic church which Queen Margaret had begun, and of introducing diocesan episcopacy on the Roman and English model, did not fulfil its promise. Probably Turgot may have shown an inclination to subject the Scottish church to York, as his successor Eadmer did to Canterbury. After several years of dispute with Alexander, Turgot's health failed, and he returned to Durham, where he died in 1115.

The separation of Cumbria threw the centre of the Scottish kingdom further north, and while Alexander retained Edinburgh and Dunfermline, the chief residences of his parents, we find him more frequently at

Invergowrie, Perth, Scone, and Stirling. The exact date of the war with some northern clans, which probably gave him the name of 'The Fierce,' cannot be fixed, but as he founded a church at Scone in commemoration of his victory in 1114 or 1115, it was probably shortly before that he was suddenly attacked at Invergowrie by the men of Moray and Mearns. He escaped, and collecting an army pursued and defeated them in their own country, either on the Spey or the Moray Firth. This was a continuation of the opposition of the pure Celts of the north to the introduction of English customs through the union of Saxon and Scottish blood in the persons of Margaret and her children.

Canons regular of St. Augustine were brought by Alexander to his new foundation at Scone from St. Oswald's, near Pontefract, and the names of Gregory, bishop of Moray, and Cormac, bishop of Dunkeld, in a charter granting the right to hold a court to the prior and canons of Scone show that Alexander had laid the basis for the diocesan episcopate which David was to complete. The same foundation-charter proves by the names of Beth, Mallus, Madach, Rothri, Gartnach, and Dufagan, who are each designated 'comes,' the transition from the Celtic mormaers to the earls—a step in the direction of normanising and feudalising the civil government, similar to that which had been taken with regard to the ecclesiastical government, by introducing diocesan bishoprics, with chapters of regulars, in place of the monastic Celtic establishments, chiefly Culdee. It is in this reign that we have the first recorded evidence of the existence of the offices of chancellor and constable, which were held respectively by Hubert, abbot of Kelso, and in David's reign bishop of Glasgow; and by William, a brother of Queen Sibylla; the office of sheriff (vice-comes) is also met with for the first time in Scotland within David's earldom, although not in Scotland proper. The origin of parishes is also marked by the foundation of Ednam in Roxburghshire by Thor the Long, who built the church on waste lands given him by king Edgar. To the same period are attributed the earliest known Scottish coins.

In the year of the foundation of Scone, 1115, Alexander applied to Ralph, Anselm's successor, for a qualified person to fill the vacant see of St. Andrews, and from the fortunate circumstance of Eadmer, the friend and biographer of Anselm, having been selected, a fuller account has been preserved of this than of any other incident in the reign. With boldness of assertion Alexander informed the archbishop that in ancient times the bishop of St. Andrews had been consecrated by the pope or the archbishop of Canterbury, and this had only been broken by Lanfranc, who had yielded to the claim of York. Notwithstanding the opposition of Pope Calixtus II, who supported the pretensions of York, Ralph sent Eadmer, with the consent of Henry I, in 1120, that he might learn whether the king's request was consistent with the honour of God and of the see of Canterbury, advising that he should return as quickly as possible for consecration. Eadmer was accordingly elected, but the day after his election he found that Alexander would not consent to subject the church of St. Andrew to that of Canterbury, and possession of the lands of the see being given to a monk who had administered it during the vacancy, Eadmer was preparing to return when he was with difficulty persuaded to accept the ring of investiture from the king and to take the staff, the symbol of the pastoral office, from the altar as if from the hand of God. This compromise, like so many others between church and state in the great controversy as to investiture, broke down, and Eadmer, having surrendered the ring to Alexander and the staff to the altar, retired to Canterbury, as Alexander informed Archbishop Ralph, because he would not comply with the customs of the country, but, as he himself represented it, because he would not yield to the temporal power. Eadmer, two years afterwards, distracted by contradictory advisers—the pope directing him to go to York for consecration, the Archbishop of Canterbury to remain at Canterbury till Alexander yielded, one of his friends suggesting that he should go to Rome, and another that it was his duty to return to St. Andrews, as he had been duly elected bishop—seems to have yielded to the last advice and offered to submit, but Alexander, distrusting his submission, did not accept the offer. On Eadmer's death, in January 1124, Robert, the prior of Scone, was chosen bishop of St. Andrews, but before the difficulty as to his consecration could be settled Alexander himself died. The importance of this dispute to Scottish, as distinct from ecclesiastical history, is that it was a forerunner of the graver contests with regard to the independence of Scotland in the following centuries which were only decided by the ultimate issue of the war of independence and the long-deferred grant of the pall to St. Andrews in the reign of James III. Throughout Alexander showed himself, notwithstanding his English education and connections, and his evident desire to benefit his church by the superior learning of the English ecclesiastics, a deter-

mined vindicator of the national independence of Scotland. His wife Sibylla deceased before him in 1121, and he founded on an island in Loch Tay a church to her memory, as a cell of Scone. His gifts to Dunfermline, where he was buried, the erection of the chapel royal at Stirling and a monastery on Inchcolm in gratitude for an escape from shipwreck, and the restoration of the lands called the Boar's Chase (Cursus Apri), formerly granted by a Pictish king, Hungus, to the church of St. Andrew's, prove him to have been almost as great a benefactor of the church as his brother David. In connection with the last of these benefactions the register of St. Andrews and the poet Wyntoun describe a ceremony which, as illustrating the customs of the age and Alexander's liberality, may be given in the latter's words:—

> Before the lordys all the kyng
> Gert them to the awtare bryng
> Hys cumly sted off Araby
> Sadelyd and brydelyd costlykly
> . . . . . .
> Wyth hys armwys of Turky
> That princys than oysid ginerally
> And chesyd maist for thare delyte
> With scheld and speir of silver quhyt
> . . . . . .
> With the regale and all the lave
> That to the Kirk that time he gave.

The gift of the Arab steed and Turkish arms suggests the question whether Alexander may not have gone with his uncle Edgar and Robert of Normandy on the first crusade, but there is no record that he did. His character is thus described by the Scottish historian, Fordun: 'A lettered and godly man, very humble and amiable towards the clerics and regulars, but terrible beyond measure to the rest of his subjects; a man of large heart, exerting himself in all things beyond his strength. He was most zealous in building churches, in searching for relics of saints, in providing and arranging priestly vestments and sacred books; most open-handed, even beyond his means, to all newcomers, and so devoted to the poor that he seemed to delight in nothing so much as in supporting them.' He died on 27 April 1124, leaving no children, and was succeeded by his brother David.

[Liber de Scone, Bannatyne Club; Eadmer, Historia Novorum; National MSS. of Scotland; Fordun's Scotichronicon; Wyntoun's Chronycle; William of Malmesbury; Simeon of Durham. Modern authorities—Robertson, Scotland under her early Kings; W. F. Skene, Celtic Scotland; Freeman, Norman Conquest and Reign of William Rufus. In Stubbs and Haddan's edition of the Concilia, ii. part i., the most important original documents of Alexander's reign are printed, pp. 169–209.] Æ. M.

ALEXANDER II (1198–1249), king of Scotland, son of William the Lion and Ermengarde, daughter of Richard, viscount of Beaumont, was born at Haddington on 24 Aug. 1198, to the joy of the people, who had seen the kingdom for twelve years after the king's marriage without a male heir. The nobles swore fealty to him at Musselburgh when he was three years old, a custom of the age designed to give stability to the hereditary succession. By the treaty of Norham, 1209, a threatened war between England and Scotland was averted, upon the conditions that the English castle at Tweedmouth should not be rebuilt, and Margaret and Isabella, the daughters of King William, married to Henry and Richard, the infant sons of the English King John, with a considerable dower, to be paid in two years. Homage was also to be rendered to John by Alexander for the lands which his father held, and which were resigned in his favour into the hands of the English king. This was done at Alnwick in the same year, and three years later, in London, Alexander was knighted by John. At a great council in 1211, the barons and the burghs of Scotland granted the requisite aid for the stipulated dowry, but the marriages were never accomplished. The elder princess became, in the reign of Henry III, the wife of Hubert de Burgh, earl of Kent, and the younger of Roger, son of Hugh Bigod, earl of Norfolk, two of the greatest nobles of England, alliances which mark the connection between the Scottish royal house and the English barons. On the death of William the Lion in 1214, Alexander was crowned at Scone (6 Dec.), just in time to take part in the constitutional struggle which resulted in Magna Charta. Alexander, as might have been anticipated from the disputes between the two kingdoms raised by the question of homage, and his position as an English baron in respect of his English fiefs, was for the barons and against the king. Probably soon after the meeting at Edmundsbury (20 Nov. 1214), an agreement was made between the barons and Alexander by which Carlisle was to be rendered to the Scottish king, along with the county of Northumberland, and, if we may conjecture from what followed, the engagement on the part of the English king's sons to marry the king's sisters was renewed. The precise date of this agreement we cannot determine, for the documents recording the facts were amongst those seized by Edward I in 1291, and now lost. But, in accordance with the arrange-

ment in the articles of the barons and in Magna Charta, it was provided: 'Nos faciemus Alexandro regi Scottorum de sororibus suis et obsidibus reddendis et libertatibus suis et jure suo secundum formam in qua faciemus aliis baronibus nostris Angliæ, nisi aliter esse debet per cartas quas habemus de Willelmo patre suo quondam rege Scottorum; et hoc erit per judicium parium suorum in curia nostra.' While Scotland had no original share in the rights guaranteed by the Great Charter, the fact that its monarch was one of the barons in whose favour the charter was granted had a reflex effect. The Scottish kings of the thirteenth century, unlike the English, were not enemies but friends of their barons and people, and under Alexander and his son Scotland enjoyed a measure of individual and national freedom and prosperity such as it had never known before, and did not again know until after the union. In fulfilment of his part of the agreement, Alexander in the winter of 1215 besieged Norham, and Eustace de Vesci in the name of the barons gave him seisin of the county of Northumberland. In the following year John with an army of mercenaries reduced the northern counties of England, and, advancing into Scotland, stormed Berwick and burnt Roxburgh, Haddington, and Dunbar. On his return his mercenaries pillaged Coldingham Abbey, and, before leaving Berwick on 22 Jan., set fire to the town, John with his own hand kindling the flames which burnt the house he had lodged in. 'Let us bolt,' he said, 'the little red fox out of his covert,' a lively image of the person of Alexander, who might, like William II, have been called Rufus, had he not received from his countrymen the epithet of the Peaceful. Scotland was too wide a covert, and Alexander having kept safe in the Pentlands, as soon as the English king retreated, crossed the western border, wasting the king's lands as far as Carlisle. Some of his Celtic followers burnt HolmCultram Priory, but those who escaped the vengeance of God, by which 1,900 were drowned, according to the Chronicle of Melrose, were punished by Alexander. He did not then take Carlisle, but, returning in August with a larger army, reduced the town without taking the castle; then traversing England he met and did homage at Dover to Louis, the son of Philip Augustus, who had been called to their aid by the English barons. His homeward march would have been intercepted by the destruction of the bridges on the Trent but for the death of John at Newark on 19 Oct. 1216, and he at last succeeded in taking the castle of Carlisle and the fort at Tweedmouth. In the following May Alexander again invaded England, but the defeat of Louis at Lincoln forced him to make peace with the young Henry III, restoring Carlisle, and receiving, on renewal of homage, his hereditary fiefs in England. He was also released from the excommunication which Innocent III had by his legate, Cardinal Gualo, declared against the barons and their allies in the contest with John for the liberties of England. Three years later, at York, the peace between England and Scotland was confirmed by a treaty which stipulated that Alexander was to marry an English princess, Joan the elder, or Isabella the younger, daughter of John, and that Henry should provide suitable husbands for the Scottish princesses Margaret and Isabella. In accordance with these arrangements, Alexander married Joan on 19 June 1221, and Margaret Hubert de Burgh, then the chief minister of the young king. In 1225 Isabella was united to Roger Bigod. The effect of these alliances and the prudent character of Alexander was to preserve peace between England and Scotland. This settlement left him free to enlarge and strengthen his own kingdom by reducing the lawless outlying districts, of which the population was still mainly Celtic, and whose chiefs were only nominally subject to the Scottish crown. Already, in the year of his accession, an attack on Moray under Donald Bane, son of Mac William, and Kenneth Mac Heth, aided by an Irish provincial king, had been quelled by Ferquhard Mac-in-Sagart of Ross, who was rewarded by a knighthood; and the year before his marriage Alexander turned his attention to the reduction of Argyle, which he accomplished in 1222 after a preliminary attempt in the autumn of 1221. Instead of generally forfeiting their estates, he took oaths of fealty from the chiefs who submitted, and gave them the lands of those who did not. The creation of a new sheriffdom out of Argyle (except Lorne, which remained under the immediate rule of its chief, the representative of the elder line of Somerled, Lord of the Isles), and of a new bishopric at Lismore, separated from the diocese of Dunkeld, were the marks of the introduction of royal authority and civil and ecclesiastical order in the mainland of the western highlands, and in the islands of Bute and Arran at the mouth of the Clyde. In 1222 the burning of Adam, bishop of Caithness, in revenge for an exorbitant exaction of tithe gave Alexander the opportunity of asserting his power in the east. John, earl of Caithness, suspected of connivance, was forced to give up part of his lands and pay compensation, and the immediate perpetrators were exe-

cuted. In 1224 Gillescop, a dispossessed chief in the west, and in 1228 another chief of the same common Celtic name in Moray, rose, but the former without difficulty, and the latter in a second campaign, were overcome and put to death. The next events of Alexander's reign brought him into contact with an external enemy, the Norse king Haco, whose possession of the Orkneys and the Sudreys or Hebrides and connection with the kings of the Isle of Man menaced the Scottish coasts. In 1230 Haco associated himself with Olaf of Man and Ospacr, a chief of mixed Celtic and Norse blood, but Ospacr was killed in an attack on Bute and his Norse allies driven back from Cantyre by the inhabitants without the personal intervention of the Scottish king, who kept the Christmas of that year at York with his brother-in-law Henry of England. Next year he spent Christmas in Elgin, and after visiting Montrose came to St. Andrews, where he created Walter, the son of Alan, then steward of Scotland, justiciar. In 1235 Alan, lord of Galloway and constable of Scotland, died, leaving no legitimate son and three daughters, Helen, wife of Roger de Quincey, earl of Winchester, Devorguill, wife of John de Baliol of Barnard Castle, and Christian, wife of William des Forts, a son of the Earl of Albemarle; and his death gave rise to one of those cases of doubtful succession which at this time so often led to war. The Galwegians first asked Alexander himself to take possession of the district, or to support the claim of Thomas, a natural son of Alan, and, on his refusal to comply with either request, rose in arms, but with the aid of Ferquhard Mac-in-Sagart, now Earl of Ross, Alexander defeated them. Thomas was forced to fly to Ireland, and Galloway was divided between the three coheiresses.

The fall of Hubert de Burgh and the succession of Peter des Roches, bishop of Winchester, to the chief place in the councils of the English king, changed the attitude of the two courts. Renewed claims of homage for Scotland on the part of Henry, backed by the pope, Gregory IX, were met by counter claims on the part of Alexander to the northern counties of England, but a peaceable solution was effected by Otho, the legate, at York, in 1237. Alexander, in lieu of all claims, received lands of the yearly value of 200*l.*, for which he did homage, and the demand of homage for the kingdom was not pressed. His wife accompanied her brother, Henry III of England, on his return home, and died without issue near London in 1238. In little more than a year, 15 May 1239, Alexander married a second wife, Mary, daughter of Ingelram de Couci, in Picardy, one of the feudal families which vied and allied themselves with kings. Of this marriage was born on 4 Sept. 1241 Alexander III, who was betrothed to Margaret, daughter of Henry III, in the following year. In 1244 a serious rupture broke out between Alexander and Henry, no longer united by marriage, which was prompted by Walter Bisset, an exile from Scotland, in consequence of a blood-feud caused by his slaughter of Patrick of Galloway, earl of Athole. The causes of the quarrel were the alleged intention of Alexander to ally himself with the French king, the erection of castles by Walter Comyn and others which threatened the English border, and the reception of English exiles. The armies of the two kingdoms in great force confronted each other at Newcastle, but the efforts of Richard, earl of Cornwall, and the Archbishop of York averted a contest, and a treaty was made at Newcastle on 14 August by which Alexander bound himself to enter into no alliance with the enemies of England nor to invade it unless unjustly dealt with. There is reason to believe that the engagement was mutual, but the Scottish counterpart of the treaty was amongst the documents seized by Edward I, and only the English has been preserved.

Relieved from anxiety on the side of England, Alexander now undertook the more congenial task of strengthening his own kingdom. In 1247 he put down a rising in Galloway and restored the authority of Roger de Quincey, and in 1248 he determined on attempting a cherished project to wrest the Hebrides from Norway, which he had unsuccessfully attempted to do by negotiation and purchase. Ewen, the son of Duncan, lord of Argyle, having refused to acknowledge Alexander as sovereign of the islands for which he had done homage to Haco, Alexander gathered a fleet to compel him, but as he passed Kerrera, the island in the bay of Oban, he was seized with fever and died there on 8 July, in the 51st year of his age and 35th of his reign. He was buried at his own request at Melrose, a church he had befriended, having founded, along with his mother Ermengarde, an abbey for its monks at Balmerino in Fife. Fordun quotes a poem in his memory, in which he is described as

Ecclesiæ clipeus, pax plebis, dux miserorum,

a panegyric Fordun himself confirms. An English contemporary chronicler, Matthew Paris, is not less emphatic, calling him 'a good, upright, pious, and liberal-minded man, ustly beloved by all the English as well

as his own people.' His protection of the church probably refers to the right of holding provincial councils under a conservator, which, in spite of the opposition of the see of York and the English king, was granted by Pope Honorius in 1225, but Alexander failed to obtain from the same pope and his successor Gregory IX the coveted honour of coronation at the hands of a legate of the Holy See, a circumstance which may account for his unwillingness to allow the legate Otho to enter Scotland. His foundations were chiefly in favour of the Dominican and Franciscan friars. Monasteries of the former were established at Edinburgh, Berwick, Ayr, Perth, Aberdeen, Elgin, Stirling, and Inverness, and of the latter at Berwick and Roxburgh. The richer Cistercians obtained only Balmerino, and their reformed rule of Vallis Caulium Pluscardine in Moray. Possibly to this favour to the mendicant friars he owed the title of 'dux miserorum,' but it may refer also to the laws preserved in the scanty collection of his statutes by which he substituted trial by an assize or jury for the ordeal, recognised the protection of the girth or sanctuary, and regulated trial by battle with special provision for those who could not fight—the clergy and widows. The name of Peaceful can have been given him only in respect of his relations to England, for he was a warlike monarch strenuously enforcing the feudal levy, able, according to Matthew Paris, to raise 100,000 foot and 1,000 horsemen, and successfully resisting by force of arms all risings within or on the borders of Scotland. His character must be read in his deeds, for the chroniclers contribute little otherwise to enable us to individualise it. In the maintenance of order in Caithness, Moray, Galloway, the subjection of the mainland of Argyle, the alliance with the Celtic ruler of Ross, the attempted but unsuccessful annexation of the Hebrides, the wise policy which under some provocation preserved peace with England, the relations established between the papal see and the Scottish church and state, the strict enforcement of justice amongst his own subjects, there is sufficient evidence of a prudent king anxious to consolidate his small kingdom, to raise its rank, and to rule it well.

[Matthew Paris; Chronicles of Melrose and Lanercost, Bannatyne Club; Chronicle of Man (Munch's Notes); Saga of King Haco; Concilia Scotiæ (Joseph Robertson's Notes, Bannatyne Club); Statuta Alexandri I; Act. Parl. Scot. i.; Wyntoun, Cronykil; Fordun, Scotichronicon; Hailes's Annals; Robertson's Early Scottish Kings; W. F. Skene's Celtic Scotland; Grub's Ecclesiastical History of Scotland.] Æ. M.

ALEXANDER III (1241–1285), king of Scotland, son of Alexander II and Mary de Couci, succeeded to the throne when a boy of eight on his father's death (8 July 1249). The troubles of a minority commenced at his accession, but the attempt of Alan Durward, the justiciar, to prevent his consecration on the pretext that he had not yet been knighted, was frustrated by Walter Comyn, earl of Menteith, and on 13 July he was solemnly placed on the coronation stone at Scone, in the presence of seven lords and seven bishops and a great multitude of the people, the Bishop of St. Andrews performing the ceremony. At its close a highland sennachy hailed him in Gaelic as king of Alban, and recited his descent through a chain of real and imaginary ancestors to the eponymous hero of the race, Iber, the first Scot, son of Gaithel Glas, the son of Neorlus, king of Athens, and Scota, daughter of Pharaoh, king of Egypt, an acknowledgment that the descendant of the Saxon Margaret, in whose veins so much Norman blood had mingled, was also the descendant in the paternal line of the ancient Celtic royal family whose origin, lost in antiquity, was supplied by the fictitious genealogy. The translation in the following year of the corpse of Margaret at Dunfermline from her grave into a shrine set with gold and precious stones, with almost equal solemnity to the consecration of the young king, was probably intended to mark with equal emphasis his descent from the Saxon princess whose memory was dear to the church and people of the Lowlands. In 1251 Henry III requested from Innocent IV a declaration that the Scottish king was, as his vassal, not entitled to be anointed or crowned without his consent, and the inclusion of Scotland in the grant made to him of a tenth of the ecclesiastical revenues for a crusade, but the pope declined both requests. Baffled in this, he reverted to the marriage of Alexander, already betrothed to his daughter Margaret, and it was celebrated at York on 26 Dec., when Henry knighted Alexander and demanded homage for his kingdom. Matthew Paris records that Alexander answered 'he had come peacefully and for the honour of the king of England, that by means of the marriage tie he might ally himself to him, and not to answer such a difficult question, for he had not held full deliberation on the matter with his nobles or taken proper counsel as so difficult a question required,' a reply which must have been given, not without advice, by the boy king. It was not the less a decided refusal that it was couched in polite terms. The detection of a plot by Alan Durward to obtain from the pope the

legitimation of his wife Marjory, a natural daughter of Alexander II, which would have made his children heirs to the throne, led Alexander, by the advice of Henry III, to remove him and the chancellor Robert, Abbot of Dunfermline, from their offices; in their place the Earl of Menteith and his brother-in-law the Earl of Mar, and Gamelin, bishop of St. Andrews, became the chief ministers of the young king, who retired with his bride and her household. English counsellors, it was, however, promised at the time, would be shortly sent to advise him. Geoffrey of Langley, keeper of the royal forests, who came in fulfilment of this promise, was expelled by the Scottish barons, and from 1251 to 1255 the chief power in Scotland was in the hands of the Earl of Menteith and the Comyns. A secret mission in 1254 of Simon de Montfort, earl of Leicester, who was to play so great a part in the barons' war, the complaints of Henry's daughter as to her treatment at the Scottish court, and the restoration of Alan Durward to the favour of the English king through his services in the Gascon war, paved the way to a change in the government of Scotland in 1255 at the hands of the English king.

Henry, after a preliminary meeting with Alexander at Werk castle, crossed the border, and they again met at Kelso, where the regency of the Comyns was put an end to. Bishop Gamelin of St. Andrews, Alexander Comyn, earl of Buchan, and William, earl of Mar, were deprived of the offices of chancellor, justiciar, and chamberlain, which were bestowed on the Bishop of Dunkeld, Alan Durward, and David de Lyndsay. John Baliol and Robert de Ros, two other members of the late regency, forfeited their property as traitors. Fifteen new regents were at the same time appointed—the Bishops of Dunkeld and Aberdeen, the Earls of Dunbar, Fife, Strathern, and Carrick, Alexander the Steward, Robert de Bruce, Alan Durward, Walter de Moray, and five other barons. They were to hold office for seven years, when Alexander would attain his majority. The Chronicle of Melrose ascribes this revolution to English influence, and mentions with evident sympathy that the Bishops of Glasgow and St. Andrews and the Earl of Menteith refused to set their seal to an accursed deed in which there were many things contrary to the honour of the king and kingdom. The concurrence of Wyntoun, although Fordun takes a different view, renders it probable that this is a true account, and that the Comyns represented the national Scottish party adverse to foreign intervention. Next year (1256) Alexander and his queen visited London, and the Scottish king received a renewal of the grant of the Honour of Huntingdon. He returned accompanied by John Mansel, a favourite of Henry. But about the same time the Bishop of St. Andrews went to Rome to settle a dispute as to the possession of his see, and was so successful in conciliating the papal favour, that not only was his see restored, but a sentence of excommunication against his enemies, the party of Durward and the English regents, was pronounced in 1257 and published by the Bishop of Dunblane and the Abbots of Melrose and Jedburgh. Emboldened by the success of their chief supporter amongst the bishops and the return to Scotland of the queen mother Mary de Couci and her husband, John de Brienne, the party of the Comyns seized the young king when asleep in Kinross, carried him off to Stirling Castle, and forced Durward to take refuge in England. In 1258 yet another change in this period of sudden alterations in the government of Scotland took place. In a conference held at Jedburgh the Earls of Hereford and Albemarle and John de Baliol, on the part of the English king, arranged with the Comyns and Alexander that there should be a joint regency consisting of the queen mother and John de Brienne and four members of each of the two parties which had since the king's accession divided Scotland. The Earl of Menteith and Alan Durward, their leaders, were both members of this heterogeneous council of state, but the chief power remained with the former, whose partisans filled the great offices. The death of Menteith in the following year may perhaps have facilitated what the approaching manhood of Alexander completed, the close of those continual contests for the supreme power of which an outline only has here been given. In 1260 Alexander and his queen again visited London in response to an invitation sent but declined in the previous year, and the queen, being left behind on Alexander's return home, gave birth at Windsor (February 1261) to a daughter, Margaret, afterwards married to Eric, king of Norway. Prior to his departure Alexander received the assurance of Henry that if he and the queen died the expected infant should be entrusted to the custody of the Scottish nobles. At last, emancipated from the control of his own nobles and no longer afraid of English intervention, for the year 1261 was the commencement of the barons' war caused by Henry's refusal to observe the provisions of the parliament of Oxford, Alexander resumed the project, cut short by his father's death, of uniting the Hebrides to his king-

dom. Following his father's example, he first tried negotiations, but Haco detained the Scottish envoys, instead of listening favourably to their mission, and in the late summer of 1263 equipped a great fleet to overawe his island vassals and ravage the Scottish coast. A storm on 1 Oct. destroyed a considerable part of this earlier armada, and the defeat on the following day at Largs of those who landed there, though exaggerated by the Scottish historians, contributed to the discomfiture of Haco, who retired to the Orkneys, where he died at Kirkwall on 15 Dec. The adhesion of Ewen of Argyle to his fealty to the Scottish king aided in this repulse, and early in 1264 Magnus Olafson, king of Man, did homage to Alexander at Dumfries. The Earls of Buchan and Mar and Alan Durward were sent by Alexander in the same year to reduce the island chiefs who had sided with Haco. Two years later the negotiations which Magnus, Haco's son, had commenced immediately on his accession were concluded by the treaty of Perth, by which Man and the Sudreys were surrendered to Alexander for a payment of four thousand marks and an annual rent of a hundred, but the ecclesiastical jurisdiction of the see of Drontheim was reserved. Man was a precarious possession, but the whole mainland and islands of Scotland, with the exception of the Orkneys and Shetland, were now for the first time united under one sceptre. In the contest between Henry and his barons Alexander aided his father-in-law, and the troops he sent shared in the defeat of Lewis (14 May 1264), where their leaders, John Comyn and Robert Bruce, were taken prisoners. In the course of the next three years Alexander proved that he had inherited in another direction his father's policy by asserting the independence of the Scottish church. He refused entrance to the kingdom of the legate Ottoboen, and would not allow Henry to collect a grant for the crusades which the pope had guaranteed to him out of the Scottish benefices; and in 1269 a provincial council was held at Perth, which declared, under the authority of the bull of Honorius, the right to hold such assemblies annually, over which the bishops were to preside in rotation with the title of Conservator. In 1272 Henry III died, and on the return of Edward I from the Holy Land Alexander attended his coronation, where his retinue and the splendour of his gifts surpassed that of all others. Early in the following year he lost his wife, who left three children, Alexander, David, and Margaret. In 1275 Boiamund de Vesci, canon of Asti, made a new valuation of the ecclesiastical benefices in Scotland, for the purpose of levying the tenth decreed by the council of Lyons in aid of a crusade. This valuation, unsuccessfully resisted and at first ill paid, was vulgarly called Bagamund's roll, and continued to regulate ecclesiastical taxes until the Reformation. The copies preserved are not quite complete, but they afford an authentic record of the wealth of the Scottish church, fostered with almost too much care by Malcolm and Margaret, and their descendants. At the time of Edward's coronation no claim for homage seems to have been made; but in 1278 Alexander was recalled under a safe conduct, and at Westminster on 28 Oct. tendered his homage for all the lands which he held in England for which homage was due, saving always his own kingdom. The Bishop of Norwich having interposed, 'And saving also the right of my lord king Edward to homage for your kingdom,' Alexander declared 'To that none has a right save God alone, for of Him only do I hold my crown.' The events were now hastening which were to enable Edward to dispute this claim, and even the driest chroniclers appear to have felt the tragic character of the closing years of Alexander. In 1280 his youngest son, David, died. In 1283 there followed the death of his daughter Margaret, married two years before to Eric, king of Norway, leaving an only child, Margaret, the Maiden of Norway; and his eldest son, Alexander, who had married Margaret, daughter of the Earl of Flanders, died in the same year. The estates at Scone, on 5 Feb. 1284, bound themselves to acknowledge the Maiden of Norway as heir, failing any children Alexander might have. On 1 Nov. 1284–5, in the hope of securing a male heir, he married Joleta, daughter of the Count de Dreux, at Jedburgh, when, according to the tale of one of the later chroniclers, amidst the figures of a masque in honour of the marriage, suddenly one appeared which could not be distinguished whether it was man or ghost. It was deemed a presage of death, and on 16 March 1285 Alexander was killed by falling over a cliff while riding in the dark between Burntisland and Kinghorn.

The chroniclers differ according to their mood or bias in estimating the character of Alexander, but no difference seems to have existed amongst his subjects, who preserved his memory in some of the earliest verses of the Scottish dialect which have come down to us:—

Quhen Alysander oure king was dede
That Scotland led in luwe and le,
Away was sons off ale and brede,
Off wyne and wax, off gamyn and gle;

Oure gold was changed into lede.
Cryst born into virginyte,
Succour Scotland and remede
That stad in its perplexte.

How far the sentiment here expressed may have been heightened, as in the parallel case of Edward the Confessor, by the calamities which followed—the disputed succession and the English wars—it is not possible to say. The monks, the only historians of these times, rarely aid us by details, leaving the facts to speak for themselves, or making reflections in which the prejudices of superstition, their country, or their order warp their judgment. It must, however, have required a strong character, after so long a subjection to rival factions and the influence of the English king, to restore the royal authority and maintain the independence of the kingdom. While Henry's contest with his barons and the storm which dispersed Haco's fleet seconded Alexander's efforts, his continued prosperity during the decade after the accession of Edward I, and his care in the administration of justice for which all writers give him credit, are proofs of wise government; and, on the whole, we may accept as free from much exaggeration the panegyric of Wyntoun, one of the most trustworthy of our authorities, who wrote within a century from his death:—

Scotland mournyd hym than full sare,
For undyr hym all his leges ware
In honoure, qwiete, and in pes;
Forthi cald pessybill king he wes,
He honoured God and holy kirk,
And medfull dedys he oysed to werk.

A splendid architecture, of which the monuments still remain in the Scottish cathedrals of the Early English style, and the purity of the coinage, are real witnesses of the well-being of Scotland during the reigns of Alexander and his father.

[Chronicles of Melrose, Lanercost, and Dunfermline, Bannatyne Club; Matthew Paris; Chronicle of Man (Munch's Notes), Manx Soc.; Wyntoun, Cronykil; Fordun, Scotichronicon; Exchequer Rolls Record Edition, i.; Concilia Scotiæ (Joseph Robertson's Notes, Bannatyne Club); Hailes's Annals; Tytler's History of Scotland; Robertson's Scotland under her Early Kings; W. F. Skene's Celtic Scotland.] Æ. M.

ALEXANDER (*d.* 1148), bishop of Lincoln, was a Norman by birth, the son of the brother of that famous Roger, bishop of Salisbury, 'nepos ejus ex patre' (Will. Malm. *Hist. Novell.* lib. ii. p. 102), who, from being a humble parish priest in the suburbs of Caen, had risen through the favour of Henry I to be bishop of one of the chief sees of England, and, as chancellor and finally justiciar, had become the most powerful man in the realm. The name of Alexander's mother, we learn from the Lincoln obit book, was Ada. Alexander was adopted by his uncle, and brought up by him in the utmost luxury, 'nutritus in summis deliciis' (Hen. Hunt. p. 226, ed. Twysden), imbibing from him that pride of place and love of lavish display, 'superbiæ non tepidus æmulator' (Wykes, *Chron. Rer. Anglic. Scriptores*, ed. Gale, ii.), which caused him to be known in after days as 'Alexander the Magnificent.' Alexander and his cousin Nigel, afterwards bishop of Ely, received a liberal education, such as to qualify them for the dignities they were destined to fill (Will. Malm.), to which their uncle's all-powerful influence with Henry I speedily raised them. On the elevation of Everard to the see of Norwich in 1121, Alexander was appointed by Roger to the archdeaconry of Sarum. He only held this dignity two years. Bishop Robert Bloet of Lincoln was struck with a fatal apoplectic fit in January 1123, while riding with the king and Roger of Salisbury, and the latter obtained from Henry without delay the promise of the vacant see for his nephew. Alexander's official nomination took place the following Easter at Winchester, where Henry was holding his court, and on 22 July he received consecration at Canterbury from the newly appointed archbishop, William of Corbeuil, who had just returned from Rome with his pall. The gatehouse of Eastgate in the city of Lincoln with the tower over it was granted to him as his episcopal residence by Henry I (Dugdale, *Monast.* (1830), viii. 1274, No. xliii.) Two years later, 1125, Alexander, probably for the purpose of receiving investiture at the hands of the pope, accompanied the two archbishops, William of Canterbury and Thurstan of York, and John the bishop of Glasgow, on that momentous visit to Rome, when the Archbishop of Canterbury, with the view of securing the subordination of the see of York, condescended to receive legatine authority from Honorius II, from which event, writes Dr. Inett, 'we are to date the vassalage of the church of England.' On his return to England we find Alexander taking part in the councils held during this period, chiefly directed against the marriage of the clergy. He and his uncle Roger were present at the council of Westminster in 1127, when the sentence of deprivation was pronounced against every parish priest who was guilty of the crime of matrimony (Flor. Wigorn. *Contin.* p. 85, published by Eng. Hist. Soc.), a sentence which, though solemnly renewed

in 1129, was rendered ineffective by the connivance at the married clergy by the king, unwilling that 'the good old customs of England should be changed.' As one of the chief ecclesiastics of the realm, Alexander was present when, on 4 May 1130, the 'glorious choir of Conrad,' added to the cathedral of Canterbury, was consecrated by Archbishop William in the presence of Henry I and his brother-in-law, David, king of Scotland (Eadmer, *Historia Novorum*, c. 26). In 1134, Henry being then in Normandy, Alexander and Archbishop William crossed the Channel to lay before the king some dispute relating to their diocesan rights 'pro quibusdam consuetudinibus parochiarum suarum' (Hen. Hunt. ut supra, p. 220), of which we know nothing definitely.

Alexander, like his far greater uncle Roger, presents an example of the secular type of ecclesiastics, to which the greater part of the bishops of that day belonged, displaying far more of the temporal potentate than of the spiritual dignitary, rather barons than bishops. Holding their lands by military tenure, surrounding themselves with armed retainers, builders and fortifiers of castles, they were distinguished from the wealthy and powerful laymen by little more than their spiritual powers and clerical immunities, and a celibacy which was too usually merely nominal. The contemporary author of the 'Gesta Stephani' gives us this portrait of Alexander (the translation is from Canon Perry's *Life of St. Hugh*, p. 73): 'He was called a bishop, but he was a man of vast pomp and of great boldness and audacity. Neglecting the pure and simple way of life belonging to the christian religion, he gave himself up to military affairs and secular pomp, showing, whenever he appeared in court, so vast a band of followers that all men marvelled' (*Gest. Steph.* (Eng. Hist. Soc.), p. 47). The immense revenues he derived from his ecclesiastical estates were insufficient for his profuse expenditure, and he is charged by his contemporaries with abusing his power to extort money by unjust means to maintain his splendid retinue and ostentatious living. Henry of Huntingdon, writing after his death of a patron whom in his lifetime he had styled 'pater patriæ, princeps a rege secundus,' 'flos et cacumen regni et gentis,' says: 'Desirous to excel other nobles in his magnificent gifts and the splendour of his undertakings, when his own resources did not suffice he greedily pillaged his own dependents to bring his smaller means to a level with the larger means of his rivals. But yet in this he failed, since he was one who was ever squandering more and more' (Hen. Hunt. p. 226, ed. Savile).

The Normans were mighty builders. Alexander shared to the full in the passion of his age and rank. He emulated his uncle Roger, celebrated as the greatest builder of his age, in the extent and magnificence of his architectural works. These were first military works. At the three chief points of his episcopal domains, Sleaford, Newark, and Banbury, he raised strong castles, on the plea —'ut dicebat'—that such fortresses were absolutely necessary in a time of lawlessness and violence for the protection and dignity of his see, 'ad tutamen et dignitatem episcopii' (Will. Malm. *Hist. Novell.* lib. ii. p. 102; Girald. Cambr. *Vit. Remig.* cap. xxii. vol. vii., Rolls Series). Then, when the tide of fortune was turning, and he was made to feel, as William of Newbury has reported (c. vi.), 'that that sort of building was not looked on as altogether suitable to the episcopal character, he began to build religious houses, as it were to expiate his fault, erecting as many monasteries as he had erected castles, and filling them with religious men.' The earliest of these foundations was the Cistercian house of Haverholme, near Sleaford, established in 1137 and transferred to Louth Park in 1139, Haverholme being made over to the newly established order of Gilbertines of Sempringham. In 1138 Alexander erected another Cistercian monastery at Thame, and in 1140 a house of Austin canons at the deserted seat of the bishopric at Dorchester-on-Thames. He also rebuilt the chancel of the mother church of Lindsey St. Mary's at Stow, in the best style of the day, vaulting it with stone; and on the partial destruction of his cathedral at Lincoln by fire, we are told that he restored it with such wonderful skill that it was 'more beautiful than before and second to none in the realm;' and to guard against a second conflagration he roofed the whole edifice with a stone vault, one of the earliest examples in England of what had long been a common feature on the other side of the Channel (Gir. Cambr. *Vit. S. Remig.* ubi supra; Hen. Hunt. ut supra, p. 225). It is noted, however, by Giraldus that these 'works of satisfaction' were built out of the revenues of the church, not out of Alexander's private means, so that he was 'robbing one altar to clothe another,' and depriving himself of all merit in what he did.

The chief crisis in Alexander's career took place in 1139, in the early years of Stephen's reign. The oath imposed by Henry I on the bishops and chief men of the realm at the Westminster Council, held Christmas 1126–27, had been taken by Alexander, following the lead of his uncle Roger, and they

had sworn later again and again with every religious safeguard, that, on Henry's death without a male heir, they would receive his daughter, Maud, as 'lady of England and Normandy.' Nevertheless the uncle and nephew had not scrupled to transfer their allegiance to Stephen. When very early in his reign, in 1137, Stephen crossed to Normandy to defend his duchy, which had been invaded by Geoffrey of Anjou, Bishop Alexander was in his train, and was probably present when Stephen received investiture of the province from Lewis, and his young son Eustace did homage and became the man of the king of France (Hen. Hunt. p. 222; Annal. Waverl., *Annal. Monast.* (Rolls Ser.), ii. 226). In the civil anarchy which followed, the loyalty of Alexander, as of his powerful kinsmen Roger and Nigel of Ely, became strongly suspected. The possession of castles, so many and so strong, placed these prelates in a position of independence which rendered them dangerous to the crown. Stephen's suspicions were carefully fomented by his lay advisers, jealous of the overweening power of the churchmen. Unwisely listening to their persuasions, he resolved to make himself master of the three bishops and their castles. The occasion taken was the sitting of a great council at Oxford in the summer of 1139. The bishops, when cited to the council, obeyed reluctantly. A fray which arose between their men and the followers of Count Alan of Richmond about their quarters, which had ended in bloodshed, offered the desired pretext for action. Stephen arrested Alexander and his uncle, the former in his lodging, the latter in the court itself, together with the bishop of Salisbury's son and namesake, 'Roger the Poor,' the king's chancellor—Nigel, bishop of Ely, managed to effect his escape—and threw them into prison until they should have surrendered the castles which he asserted they were fortifying against him. The bishops' claim to have the matter judicially investigated, and their offer to render any satisfaction which might be legally due, were contemptuously rejected. Their only hope of enlargement lay in giving up their castles and all they contained. Roger's strong castle of Devizes, after a vigorous defence by Nigel of Ely and Maud of Ramsbury, Roger's mistress, the chancellor's mother, was surrendered to Stephen on his threat of starving the elder Roger and hanging the younger. The king then hastened with his army across England to Alexander's castle of Newark-on-Trent, dragging with him its builder, whom, meanwhile, he had kept in harsh imprisonment, 'sub vili tugurio,' with the assurance, when the siege was laid, that he should taste no food till the fortress was surrendered. It needed all the tears and prayers of the famished bishop to induce the garrison who were holding the castle to surrender. Alexander's other castles of Sleaford and Banbury speedily followed, leaving Stephen master of the situation (*Gesta Stephani*, 50; Will. Malm. *Hist. Novell.* ii. 20; Ord. Vit. 920; Flor. Wigorn. *Contin.*; Hen. Hunt. 223; Hoveden, 277; Wykes, ii. 23).

This outburst of indiscreet energy, so alien to Stephen's general mildness, was the turning-point in Stephen's reign, after which his fortunes steadily declined (Stubbs, *Early Plantagenets*, p. 18). Such illegal violence had arrayed the whole church against him. In less than two months from the seizure of Alexander and his uncle, a great ecclesiastical council was held at Winchester (29 Aug.), under the presidency of Stephen's brother, Henry of Blois, as papal legate, to take cognisance of their sovereign's crime. Stephen was actually summoned before the synod. No formal sentence was passed, but, according to the author of the 'Gesta Stephani' (§ 51), Stephen made satisfaction for his ecclesiastical offence by laying aside his royal insignia and submitting to some form of penance. But no submission could undo Stephen's rash act. The day after that on which the council was held, 30 Sept. 1139, Maud landed in England; and the horrible period of anarchy and civil war began. Alexander espoused neither side openly, prudently waiting the turn of events to declare himself for the winner. We may hope that his diocese was the gainer, and that he gave heed to the weighty words of the council held at this period, that bishops should not possess castles, but devote themselves to the spiritual care of their flocks (Flor. Wigorn. *Contin.* ut supra, iii. p. 116). The next time we see Alexander, he is performing his religious functions as bishop in his own cathedral. This was on Candlemas day, 2 Feb. 1141, at the solemn mass which preceded the 'battle of Lincoln,' from the field of which Stephen was carried off a prisoner to Bristol castle, in punishment, some said, for his previous violence to God's ministers, and for having converted the western part of the holy house of St. Mary of Lincoln into a fortress furnished with engines of war for the purpose of attacking the neighbouring castle, then held by the rebel Earls of Lincoln and Chester (Will. Malm. *Hist. Novell.* iii. 39). The holy service, we are told, was disturbed with portents of coming misfortune. The huge

wax taper, 'cereum rege dignum,' offered by the king, broke in two, as he put it in Alexander's hands, an omen of the crushing of the king's power. The chain by which the pyx hung above the altar suddenly snapped asunder, and the sacred wafer fell to the ground at the bishop's feet. A month later we find Alexander at Winchester, taking part in the solemn reception in the cathedral of the Empress Maud by the legate, Bishop Henry of Blois, 3 March 1141, and in the synod which followed, in the presence of Archbishop Theobald (7 April); he was one of those who, having, it is recorded, previously obtained the king's leave, bent to the times and swore allegiance to his rival ('impetrata venia ut in necessitatem temporis transirent,' Will. Malm. *Hist. Norell.* lib. ii. 105). A terrible accusation is brought against Alexander, together with his brother bishops of Winchester and Coventry, by the author of the 'Gesta Stephani,' of having helped to aggravate the miseries of those days of anarchy, not only by conniving at the acts of cruelty and rapacity of the barons and their retainers which were turning the land into a hell, 'fearing to strike with the word of God those children of Belial,' but even by openly imitating their evil deeds, extorting money by torture and imprisonment.

Alexander, having replenished his coffers by suchlike acts of barefaced rapacity, in 1145 paid a second visit to Rome. A new pope had just taken his seat on the throne of St. Peter, Eugenius III, the friend of St. Bernard. As on his former visit, when his prodigal liberality procured for Alexander the title of 'the Magnificent,' he lavished money with the utmost profusion, both in his private expenditure and in his gifts. His welcome was in accordance. He was received with the utmost honour by the pope and the whole court, who, after his prolonged stay—for he did not leave Rome till the following year—pursued their open-handed guest with grateful memories and vain regrets (Hen. Hunt. lib. viii. 225.) During his absence the conflagration of his cathedral had occurred, to which reference has already been made, and the first work of the bishop on his return to his diocese, where he was received with the utmost reverence and joy, was to restore the blackened and roofless walls of the stern Norman church of Remigius to more than its original beauty and to add a stone vault (*ibid.*) It was at the close of the year 1146 that Stephen, having at last got his powerful subject, the Earl of Chester, into his hands by treachery and obtained the surrender of the castle of Lincoln and other strongholds as the price of his ransom, feeling himself for the first time a king in fact, kept his Christmas at Lincoln, and, in defiance of an ancient prophecy denouncing disaster to any monarch who should thus adopt full regal state within its walls, was crowned there anew. Neither the place where, nor the person by whom, the ceremony was performed, is recorded; but we can hardly be wrong in concluding that it took place in the renovated cathedral at the hands of Bishop Alexander. Alexander's career was now nearly at an end. The summer of the following year he started for Auxerre to pay a visit to Pope Eugenius, who was sojourning in that city. He was again honourably received by the pontiff, but the excessive heat of the season injuriously affected his health, and on his return to England he brought with him the seeds of a low fever, which proved fatal at the beginning of the next year, 1148 (Hen. Hunt. p. 226). He was buried in his cathedral on Ash Wednesday, but no monument marks his grave, and its place is unknown. Henry of Huntingdon, whose patron he was, and who dedicated to him the history he had written at his request, though not sparing his faults, gives this attractive description of Alexander's person and character: 'His disposition was always kind; his judgment always equal; his countenance at all times not only cheerful but joyous.' A letter is extant addressed to him by St. Bernard of Clairvaux on the occasion of one of the canons of his cathedral entering the Cistercian order. The saint's warnings 'not to lose the lasting glory of the next world for the sake of the transient glory of a world of shadows, nor to love his possessions more than his true self, lest he thereby lose both,' afford an instructive comment on the notorious worldliness of his life (Bernard, *Ep.* lxiv.) Alexander's relatives profited by his episcopal patronage. He made his brother David archdeacon of Buckingham, and his nephew William archdeacon of Northampton. The last-named appears to have been his uncle's executor, handing over to the dean and chapter the books bequeathed to them by Alexander, viz. Genesis (imperfect), the Gospels of St. Luke and St. John, and the Book of Job, all glossed, the canonical Epistles and Apocalypse, and a volume containing Proverbs, Ecclesiastes, and Canticles.

[Annales Monastici (Rolls Series); William of Malmesbury's Historia Novella; Henry of Huntingdon's Historia Anglorum; Florence of Worcester's Continuation; Ordericus Vitalis, Historia Ecclesiastica; Gesta Regis Stephani;

Roger of Hoveden's Chronica; Giraldus Cambrensis, Vita S. Remigii; John de Schalby's Martyrologium; Freeman's Norman Conquest; Stubbs's Early Plantagenets; Perry's Life of St. Hugh of Lincoln; Hook's Lives of the Archbishops.] E. V.

ALEXANDER OF ASHBY (*fl.* 1220), prior of the Austin priory at Ashby, Northamptonshire, has been variously stated to have been a native of Somersetshire and Staffordshire. He wrote a number of theological tracts, chronicles, and Latin poems. His name, according to Wood, appears in a legal document, dated about 1204, belonging to the priory of St. Frideswide's, Oxford. The chief work ascribed to him is a manuscript in Corpus College library, Cambridge, entitled 'Alexandri Essebiensis Epitome Historiæ Britanniæ a Christo nato ad annum 1257.' It is mainly an abridgment of Matthew Paris. Fuller, in his 'Church History' (ed. Brewer, i. 157), quotes some lines from his 'De Fastis seu Sacris Diebus,' an elegiac poem in imitation of Ovid's 'Fasti,' the manuscript of which is in the Bodleian. Other works, the names of which are given by Bale, Pits, and Tanner, are verse lives of St. Agnes, a history of the Bible, and a treatise on the art of preaching.

[Dugdale's Monasticon (1830), vi. 442; Hardy's Descriptive Catalogue, iii. 145, Rolls Ser.; Tanner's Bibliotheca, pp. 29–30.] S. L. L.

ALEXANDER OF CANTERBURY (*fl.* 1120?), a monk of Christ Church, Canterbury, is known as the author of a work, 'Dicta Anselmi archiepiscopi,' which has been also ascribed to Eadmer. He was employed as a messenger from the Countess Matilda to St. Anselm, and was sent by St. Anselm to Pope Paschal II for his instruction on various points.

[Epistolæ S. Anselmi, lib. iv. ep. 37; Papæ Paschal. 90; Tanner's Bibliothec. p. 29.] H. R. L.

ALEXANDER OF HALES (*d.* 1245), a celebrated theologian, and one of the first of the christian philosophers of the thirteenth century, was born in Gloucestershire at a town or village called Hales. Of the events of his early life there remain only the scanty traditions that he was trained for the church, held in succession various ecclesiastical appointments, and finally arrived at the dignity of an archdeaconry. In this position he acquired wealth, without, as Roger Bacon is careful to intimate, losing his honesty. Like many other Englishmen at the time, he resigned his career in his native country in order to prosecute his studies in Paris, the great school of theology and metaphysics. At Paris he occupied a chair, and lectured with much success. In 1222, the first date in his history established by any authority, he again resigned his career, and entered the order of the Franciscans. Although the mendicant friars were, from principle and from accidental circumstances, averse to philosophical training, they could not forego the opportunity afforded by the presence of a distinguished teacher among them. Alexander assumed the place of lecturer among the Franciscans, and it was largely owing to his ability that the order was enabled to establish its existence as a teaching body in opposition to the secular professors of the university. Full of years and honours, Alexander resigned his chair in 1238, to be succeeded by his pupil, John of Rochelle, and retired in the position of brother of the order. He died in 1245.

Alexander has acquired a place in the roll of mediæval writers mainly by the accidents of his historic position. He was among the first to approach the labour of expounding the christian system with the knowledge not only of the whole Aristotelian *corpus*, but also of the Arab commentators. He thus initiated the long and thorny debates which grew out of the attempt to amalgamate the christian faith with a radically divergent metaphysical view. He was also the first to give to the teaching of the orders an authority that could only have been secured by the overwhelming ability of individual members. The character of his teaching may be learned from the vast 'Summa Theologiæ'—quæ est plus quam pondus unius equi, in the contemptuous language of Roger Bacon—a work undertaken at the request of Innocent IV, vehemently approved by a conclave held under Alexander IV, and completed by the conjoint labours of other members of the order. The 'Summa' was first printed in 1475 in folio, and passed through several editions, the last being issued at Cologne in 1611 in four folio volumes. Alexander's reputation secured for him the honourable titles of 'Doctor Irrefragabilis,' 'Doctor doctorum,' 'Theologorum monarcha,' and the like, but his operose work has only historic value. On no point of general interest does it furnish any hint that was fruitful for after-thinkers, nor was it of much effect as stimulating discussion even in its own age. Roger Bacon sarcastically remarks that the very Franciscans did not concern themselves with it, but allowed the huge manuscript to rot and corrupt.

[There is no monograph of Alexander of Hales. The best notices in the various histories seem to be those of Hauréau, Philosophie Scolastique, 2nd ed. 1880, part II. i. 131–141; Stöckl, Gesch. d. Phil. d. Mittelalters, 1865, ii. 317–

326; I. E. Erdmann's Grundriss d. Gesch. d. Phil. 3rd ed. 1878, i. 324–329.] R. A.

ALEXANDER, DANIEL ASHER (1768–1846), architect, was born in London and educated at St. Paul's School. In 1782 he became a student at the Royal Academy, where after two months' study he gained a silver medal. He found ample employment as soon as he was out of his articles. He had special constructive genius, which is evidenced by many of his works. One of the earliest of these was the widening, at Rochester, of the bridge over the Medway. He accomplished a most difficult task in forming the two middle arches of that bridge into one. In 1796 he was made surveyor to the London Dock Company, and until 1831 all the buildings in the docks were from his designs. He was surveyor also to the Trinity House, and in that capacity built lighthouses at Harwich, Lundy Island, and other places. The Dartmoor prisons and the old county prison at Maidstone were from his designs. He attained great eminence in his profession, and had many pupils. Several writers insist upon the great constructive skill of Alexander's work, and upon those qualities of sound sense and sure knowledge which gained for him his high place amongst the architects of the century. A writer in the 'Gentleman's Magazine' (August 1846) says, 'a characteristic fitness of purpose was prominent in every building, whether a principal or a subordinate one, and in his hands the architecture, whatever it was, was ever made to grow out of and to form an inherent necessity of the structure. . . . He ever distinguished between the sense of an original architectural feature and the nonsense of a false adaptation of it.'

He was publicly complimented by Sir John Soane from the chair of the Royal Academy for the finely conservative spirit he had shown in repairing two works of Inigo Jones—the Naval Asylum at Greenwich, and Coleshill House, Berks. He died at Exeter on 2 March 1846, and was 'buried at Yarmouth in the Isle of Wight' in a church 'the tower of which he had raised at his own expense the better to mark the channel at that part.'

His eldest son Daniel practised as an architect, but in 1820 gave up that profession for the church, and died vicar of Bickleigh, in Devonshire, in 1843.

[Gent. Mag. Aug. 1846; Dictionary of Architectural Publication Society, 1853.] E. R.

ALEXANDER, HELEN (1654–1729), heroine of the Scottish covenanters in the unequal struggle between the adherents of ancient presbyterianism and prelacy, is still to-day a 'household name' in the west of Scotland. In the mountain glens and moors of Ayrshire and Galloway and the Pentlands, chap-books still tell her marvellous story of courage and devoutness. Towards the end of her life she dictated many of her experiences to her husband, and the manuscript was published by the Rev. Dr. Robert Simpson, of Sanquhar, in his 'A Voice from the Desert, or the Church in the Wilderness' (1856). It is entitled 'A Short Account of the Lord's Dealing with Helen Alexander, spouse first to Charles Umpherston, tenant in Pentland, and thereafter to James Currie, merchant in Pentland; together with some remarkable passages, providential occurrences, and her support and comfort under them, and deliverance out of them. All collected from her own mouth by her surviving husband.' It is scarcely possible to imagine a more artless or a more absolutely truthful narrative of the events of 'the killing time,' as it is still called, in Scotland. All the leading covenanters cross and recross the stage; for in and out of prison Helen Alexander was brought into the closest relations with them all, especially John Welsh, Donald Cargill, David Williamson, Andrew Gullon, James Renwick. Of the last she writes: 'In the year 1683 the reverend and worthy Mr. James Renwick came home from Holland, an ordained minister. At first I scrupled to hear him, because it was said he was ordained by such as used the organ in their worship. But being better informed by himself, according as it is recorded in his Life and Death, printed some years ago, I heard him with all freedom, and to my great satisfaction, at Woodhouselee old house, being called there by friends about Edinburgh and Pentland. After this he frequented my house, with several worthy christians, even in the very heat of persecution; and I judged it my duty, in all these hazards, to attend the ordinances administered by him.' And this: 'In the year 1687, November 30, I was again married unto James Currie, by the renowned Mr. James Renwick. . . . Some months after this, Mr. Renwick being taken, I went and saw him in prison. . . . And when he was executed, I went along to the Greyfriars' churchyard, took him in my arms until stripped of his clothes, helped to wind him in his graveclothes, and helped to put him into the coffin. This was a most shocking and sinking dispensation, more piercing, wounding, and afflicting than almost any before it' (pp. 358, 360). There are many kindred pathetic notices of these humble martyrs of the Scottish persecution.

Helen Alexander was born at Linton in 1654, and from her youth up was an earnest christian. She resolutely avowed her adherence to presbyterianism and 'the covenant' before the lordliest of the land. She 'ministered' dauntlessly to the fugitives. She stood by the friendless at the bars. She spent days and nights in prison with 'the suffering remnant.' She died in March 1729, aged 75.

[Dr. Simpson's Voice from the Desert, and his Traditions of the Covenanters.] A. B. G.

ALEXANDER, JOHN (*d.* 1743), presbyterian minister, was a native of Ulster, but connected with the Scottish noble family of the Alexanders, earls of Stirling. He was educated at Glasgow, and settled in England. Wilson identifies him with the John Alexander who was pupil of Isaac Noble and congregationalist minister at Gloucester 1712–18. It is certain that he was presbyterian minister at Stratford-on-Avon, where he educated students for the ministry. He afterwards removed to Dublin, where he was installed minister of Plunket Street presbyterian congregation in November 1730. He was moderator of the general synod of Ulster, 1734, and died 1 Nov. 1743. He was an excellent linguist and patristic scholar; he published 'The Primitive Doctrine of Christ's Divinity . . . in an Essay on Irenæus . . .' 1727. He left two sons, John and Benjamin: the former is noticed below; the latter, who died in 1768, was a doctor of medicine, and translated J. B. Morgagni's 'De Sedibus' ('The Seats and Causes of Disease, investigated by Anatomy,' 1769).

[Funeral Sermon by Rev. Robert Macmaster, 1743; Witherow's Historical and Literary Memorials of Presbyterianism in Ireland, 1st series, 1879; Wilson's MSS. at Dr. Williams's Library; Monthly Repos. 1816, p. 93.] A. G.

ALEXANDER, JOHN (1736–1765), commentator, born in Dublin 26 Jan. 1736, was the son of John Alexander, M.A., and Hannah, who died 5 Oct. 1768, aged 63. His mother was the daughter of Rev. John Higgs, of Evesham, who died in September 1728. He entered Daventry Academy in 1751, where he occupied the same room with Priestley; and the two, sensible of the linguistic deficiencies of Daventry [see ASHWORTH, CALEB], became hard students of Greek together. Alexander became one of the best Greek scholars of his time. He studied biblical criticism under Dr. George Benson in London. He became presbyterian minister of Longdon, twelve miles from Birmingham. He died suddenly on the night of Saturday, 28 Dec. 1765, just after finishing a sermon (afterwards published) on death. He contributed to 'The Library,' a magazine edited by Kippis (1761–2), essays of some humour on 'Defence of Persecution,' 'Dulness,' 'Common Sense,' 'Misanthropy,' 'Present State of Wit in Britain,' &c. Posthumously were published his 'Paraphrase on 1 Cor. xv.' and 'Commentary on Rom. vi., vii., viii., with Sermon (Ecc. ix. 10),' edited by Rev. John Palmer, 1766. A sermon of his appears in J. H. Bransby's 'Sermons for the Use of Families,' vol. i. 1808.

[Biog. Brit. (Kippis) ii. 207; Priestley's Autobiog. incorporated in Rutt's Memoirs and Correspondence of Priestley, 1831; Beale's Memorials of Old Meeting House, Birmingham, 1882, p. 38, app. 113; Christ. Reformer, 1852, p. 609.] A. G.

ALEXANDER, MICHAEL SOLOMON, D.D. (1799–1845), the first Anglican bishop of Jerusalem, was born of Jewish parents in May 1799 at Schönlanke, or Trzonka, a small manufacturing town in the grand-duchy of Posen. He was brought up from his infancy in the strictest principles of Talmudical Judaism, and at the age of sixteen became a teacher of the Talmud and of the German language among his brethren in Germany. In the year 1820 he repaired to London, and settled as private tutor in a country town. He soon began to study the New Testament in a polemical spirit; but the perusal, after more than four years' study, resulted in his conversion, and on Wednesday, 22 June 1825, he was baptised, in the presence of over a thousand people, at St. Andrew's Church, Plymouth, in which town he had settled as reader or officiating rabbi to the Jewish congregation, after one or two changes, including a residence at Norwich in the same capacity. Soon afterwards Alexander removed to Dublin, where he became a teacher of Hebrew, and was ordained by the archbishop of the diocese, Dr. William Magee, to a small charge in Dublin on 10 June 1827. On 8 July following he delivered his first discourse at the Episcopal Jews' Chapel, Palestine Place, London, with which he was afterwards to be long connected.

Alexander soon entered into engagements with the London Society for Promoting Christianity amongst the Jews, and in December 1827 received priest's orders from the Bishop of Kildare, and proceeded to Danzig, as his fixed station and head-quarters from which to evangelise the Jews of West Prussia and Posen. In May 1830 he returned to England, where for nearly twelve years he

acted as a home missionary of the society. He also took a lively interest in the affairs of the Operative Jewish Converts' Association. In 1832 Mr. Alexander was appointed professor of Hebrew and rabbinical literature in King's College, London, and entered upon his duties on 17 Nov. of that year. He resigned his chair on 1 Nov. 1841. He was associated with the late Dr. Alexander McCaul and two others in the preparation of the revised edition of the New Testament in Hebrew, which was completed in November 1835 and accepted as the standard edition; in like manner he took a prominent part in the translation of the Anglican liturgy into the sacred tongue. In August 1840 Professor Alexander, with some sixty leading converts from Judaism, issued a formal 'protest of Christian Jews in England' against the charge of using human blood, at that time revived to the discredit of their brethren.

In June 1841 the King of Prussia, who had 'from early youth cherished the idea of amending the condition of Christians in the Holy Land' (Bunsen, *Letter to Frederick Perthes*, 12 Oct. 1841), commissioned Chevalier (afterwards Baron) Bunsen as envoy extraordinary to this country to seek the co-operation of the British government in endeavouring to obtain for the protestant christians in the Turkish dominions privileges similar to those enjoyed by the Latin, Greek, and Armenian churches, and by the Jews. The mission led to the appointment of a 'bishop of the united church of England and Ireland in Jerusalem.' Professor Alexander was selected, and consecrated on Sunday, 7 Nov. 1841. The duty of the new bishop was defined to be the superintendence of the English clergy and congregations in Syria, Chaldæa, Egypt, and Abyssinia, and of such other protestant bodies as might wish to place themselves under his episcopal care and to be admitted into communion with his church. The Archbishop of Canterbury, in a letter written 15 Jan. 1846, less than two months after Dr. Alexander's death, spoke of him as 'the late lamented and excellent bishop, who, being placed in a situation surrounded with difficulties, conducted the affairs of his church with so much discretion and prudence as to give no cause of complaint to the heads of other communities residing in the same city, and to win their respect and esteem by his piety and beneficence, and by his persevering yet temperate zeal in prosecuting the objects of his mission.' The appointment met with much opposition from entirely different quarters. The most specious objection was that of the 'catholic' party in the church of England, who regarded Bishop Alexander as a latitudinarian intruder into existing jurisdictions. The disgust occasioned to this party by the establishment of a bishopric which excluded any sympathy or concurrence with the church of Rome, whilst it 'actually was courting an intercommunion with protestant Prussia and the heresy of the Orientals' (Newman's *Apologia*), is measurable in the terms of the Rev. W. Palmer's 'Aids to Reflection,' 8vo, Oxford, 1841; but receives its chief illustration from the circumstance that Cardinal Newman records that the creation of this bishopric 'was the third blow which finally shattered his faith in the Anglican church,' and 'brought him on to the beginning of the end.' 'The Anglican church might have the apostolic succession, as had the Monophysites; but such acts led him to the gravest suspicion, not that it would soon cease to be a church, but that, since the sixteenth century, it had never been a church all along' (*Apologia pro Vita sua*).

The King of Prussia, with whom and the British government lay the right of alternate presentation to the revived see of St. James, contributed the sum of 15,000*l.* as the moiety of its endowment, and the London Society for Promoting Christianity amongst the Jews furnished 3,000*l.* towards the same object, leaving the balance of 12,000*l.* to be made up by voluntary contributions. The episcopal progress from England to Jerusalem was an affair of state. The government placed the steamship Devastation at the service of Bishop Alexander, who, with his wife and family, two clergymen, and a physician, sailed from Portsmouth on Tuesday, 7 Dec., and, having arrived, viâ Beyrout, at Jaffa two days previously, made his entry into Jerusalem on Friday, 21 Jan. 1842, with so much pomp as to draw down from uncandid opponents the charge of personal ostentation upon the bishop, who is, however, certified to have 'wished to enter with humility, on foot and unobserved.' After nearly four years, in the course of which he made partial tours of his extensive diocese, Dr. Alexander found it expedient in November 1845 to pay a visit to England. This he determined to do by way of Cairo, but near Balbeis, within a few hours' distance from Cairo, 'in the wilderness between Canaan and Egypt,' he died from disease of the heart at two o'clock in the morning of Sunday, 23 Nov. 1845. His remains were next day conveyed to Cairo, from which they were removed to Jerusalem, and were at once interred in the burial-ground of the mission on Mount Zion. Mr. Kinglake feelingly alludes in 'Eothen' to the value of the 'pretty English nursemaids' as

'propagandists of Christianity in Palestine' who attended 'the numerous young family' of Bishop Alexander, who at the time of his death was the father of eight children, then living, all under sixteen years of age. A committee was formed to provide for his family, of which the Earl of Shaftesbury, then Lord Ashley, was chairman.

Bishop Alexander published: 1. 'The Hope of Israel, a Lecture,' &c., 8vo, London, 1831. 2. 'The Glory of Mount Zion, a Sermon,' &c., 8vo, London, 1839. 3. 'Farewell Sermon,' &c., 8vo, London, 1841, all of which were delivered at the Episcopal Jews' Chapel, Palestine Place, respectively on Sunday evening, 2 Oct. 1831; on the first Sunday in Advent, 1838; and on Monday evening, 8 Nov. 1841, being the day after the preacher's consecration. 4. 'An Introductory Lecture delivered publicly in King's College, London, 17 Nov. 1832.' 5. 'The Flower fadeth (Is. xi. 7), Memoir of Sarah Alexander,' 18mo, London, 2nd edition, 1841.

[Jewish Expositor, and Friend of Israel, Aug. 1825 and passim; Autobiographical Statement in an Appendix to the Rev. John Hatchard's Sermon preached on the Baptism of Mr. Michael Solomon Alexander, 1825; Statement of Proceedings relating to the Establishment of the United Church of England and Ireland in Jerusalem, published by Authority, 1841; Das evangelische Bisthum in Jerusalem, 1842; Consecration Sermon by Rev. Dr. McCaul, 1841; McCaul's Jerusalem Bishopric, 1845; Rev. W. D. Veitch's Sermon preached at Cairo, &c., on Sunday, 30 Nov. 1845, 1846; Letter from the Cairo correspondent of the Times, dated 5 and 6 Dec. and published 26 Dec. 1845; Articles and Correspondence in Jewish Intelligence and Monthly Account of the Proceedings of the London Society for Promoting Christianity amongst the Jews, passim, 1835–46, and Reports of the same Society; Funeral Sermons, &c., by Rev. J. B. Cartwright, 1846; Rev. T. D. Halsted's Our Missions, 1866; Rev. W. H. Hechler's The Jerusalem Bishopric, 1883.]

A. H. G.

ALEXANDER, Sir WILLIAM, Earl of Stirling (1567?–1640), was a poet and statesman. If, in connection with this name, the reader be covetous of an example of those 'endless genealogies' against which even an apostle warned, let him secure 'Memorials of the Earl of Stirling and of the House of Alexander, by the Rev. Charles Rogers, LL.D.' 2 vols. 8vo. 1877). Solid (documentary) fact seems first to be reached in the three sons of Somerled, Lord of the Isles, to wit, Donald, Ronald, and Angus. We have to do only with the last. His grandson John (also called Lord of the Isles) married, as a second wife, Margaret, daughter of King Robert II (of Scotland), and his third son by this marriage, Alexander, lord of Lochaber, had two sons, Angus and Alister (or Alexander). The latter founded the house of MacAlexander (sometimes written M'Alexander and MacAlister), and on removing from the West assumed the more euphonious name of Alexander. In a legal instrument (among the 'Argyle Family Papers'), dated 6 March 1505, Thomas Alexander *de Menstray* is associated with certain others in an arbitration connected with the division of lands in Clackmannanshire, about which a dispute had arisen between the abbot of Cambuskenneth and Sir David Bruce of Clackmannan (*Chartulary of Cambuskenneth Abbey*, p. 86). The lands of Menstray or Menstry had been assigned to the before-named Alexander by relatives of the Argyle family. Well-nigh innumerable manuscripts verify and confirm the original grant.

Passing over all others, it is now to be stated that William was son of Alexander Alexander—son of William Alexander—of Menstrie, and of Marion, daughter of an Allan Couttie. The marriage of his parents was 'about 1566 or 1567,' and as he was the first child (and only son: two daughters later, Janet and Christian), the probabilities are that he was born in 1567, or not later than 1568. The birth-year has been (traditionally) accepted as 1580 because of the inscription around Marshall's engraved portrait of him, 'ætatis suæ 57,' which occurs occasionally in copies of his 'Recreations with the Muses' of 1637. But the portrait was not prepared for the 'Recreations,' and is undated. Besides, Alexander must have been some few years at least older than the Earl of Argyle, to whom we shall see he was tutor, and who was born before 1571. (See Dr. Rogers's *Memorials*, as before.) Unfortunately the parish registers of Logie have long since disappeared, i.e. of the period. The manor house of Menstrie still survives. It is pleasantly nestled on the confines of the two parishes of Logie and Alloa; later it was the birthplace also of Sir Ralph Abercromby (1734).

His father died on 10 Feb. 1580-1, and he was left in charge of a paternal grand-uncle, James Alexander, 'burgess of Stirling,' who was by the father nominated in his will as 'tutor to his bairnes.' As this tutor was resident at Stirling, it may safely be assumed that William received his early education at the grammar school of that town. The rector of this school was then Thomas Buchanan, nephew of the more celebrated George Buchanan. From the Hawthornden

MSS. it appears that he attended the universities of Glasgow and of Leyden. But the earliest authentically definite information concerning him is that, having gained repute as a scholar, he was selected as travelling companion to Archibald, seventh earl of Argyle, with whom he proceeded to France, Spain, and Italy (Fraser's *Argyle Papers*, 1834), i.e. the usual tour as set forth later by James Howell in his 'Instructions for Foreine Travell' (1642). This pleasant relationship of the humbler scion with the nobler head of the house in all likelihood led to those increased grants by the Argyles which considerably widened 'the lands of Menstry' ultimately. The Argyles had a family residence in neighbouring Castle Campbell.

On returning from abroad, the tutor was introduced by the Earl of Argyle to court, and he was appointed tutor to young Prince Henry, son of James VI, at Holyrood. 'The most learned fool in Europe' had shrewd if narrow insight into character and capacity and scholarship. He must have been specially pleased by Alexander, who to the latest had no common influence with him.

When James VI of Scotland, in 1603, succeeded Elizabeth, Alexander, though he did not accompany him at the outset, formed one of the invading host of Scots. He was speedily enrolled as one of thirty-two gentlemen-extraordinary of Prince Henry's private chamber (Birch's *Life of Henry Prince of Wales*, p. 347).

The after-title of his volume, '*Recreations* with the Muses,' doubtless was meant to intimate that the poet had filled up the intervals of 'tutoring' on the continent and of courtly attendance and duty with his poetical studies. His love-sonnets of 'Avrora' have been assigned to his 'travel' years with Argyle (*Works*, Introductory Memoir, i. x). He was known as a poet before, and just before, he crossed the border, by his first published poem, 'The Tragedie of Darius. By William Alexander, of Menstrie. Edinburgh: Printed by Robert Waldegrave, Printer to the Kings Maiestie, 1603,' 4to. In the address to the reader he thus describes this poem-tragedy: 'I present to thy favourable viewe and censure the first essay of my rude and unskilfull Muse in a tragicall poem.' It is dedicated 'To the most excellent, high and mightie Prince James the 6, King of Scots, my dreade Soveraigne.'

In 1604 there followed another slender quarto, containing a poem of eighty-four stanzas, entitled 'A Parænesis to the Prince, by William Alexander of Menstrie. London, printed by Richard Field for Edward Blount.' In the same year he reprinted 'Darius,' with another tragedy, 'Crœsus,' under the common title of the 'Monarchicke Tragedies.' Two things are noticeable in 'Parænesis' and these 'Tragedies.' First, that, spite of the dedication to the king (enlarged in 1604), 'Parænesis' is anything but a panegyric. There is astonishing audacity in it of counsel, and a most articulate assertion that 'wicked princes' may be dethroned. Recounting musically the 'ancient monarchies,' very early he thus drastically characterises them:—

> And in all ages it was ever seene,
> What vertue rais'd, by vice hath ruin'd been.
> (st. viii.)

The poem is thick-packed with weighty and pungent warnings and counsels, nor is there lacking the poet's grace.

Secondly, the original editions abound in Scottish words and phrases, and a comparison of the London with the Edinburgh texts, earlier and later, is philologically of interest and value. It is to be regretted that the editor of his works (3 vols. 1870) has only perfunctorily recorded 'Various Readings.'

In 1604—same year with the preceding—appeared 'Avrora, containing the first fancies of the author's youth.' Prefixed is an epistle to the Countess of Argyle. 'Avrora' inevitably suggests comparisons with Sidney and Spenser, Daniel, and Drayton, and Drummond. These sonnets were not mere fancies, but born of an actual and unsuccessful love; a real passion lies beneath the quaint conceits and occasionally wire-drawn similes. 'Sonet C' leaves no doubt that his youthful 'Avrora' preferred an aged man to him. The fact that 'Avrora' was not included by Alexander in his collected works in 1637 the more suggests autobiographical experiences to have been worked into the 'fancies.'

At the time of the publication of 'Avrora' Alexander had married Janet, only daughter of Sir William Erskine, younger brother of the family of Erskine of Balgonie, and commonly styled 'parson of Campsie,' from his holding office as 'commendator of the bishopric of Glasgow.' On 8 May 1607 Sir William Erskine received a royal warrant for an exchequer pension of 200*l.* a year, to be shared with his son-in-law, William Alexander, an annuity of half the amount being made payable to Alexander for life after Erskine's decease (*Docquet Book of Exchequer*).

There must have been other pecuniary transactions between father-in-law and son-in-law—e.g. Sir William Erskine purchased from the Earl of Argyle the annual duties payable

by his son-in-law for 'the lands of Menstry.' On 6 June 1609 a royal charter passed under the great seal, confirming a charter of alienation and vendition from Argyle to Erskine, whereby the latter obtained the lands and barony of Menstry in life-rent, and Sir William Alexander and his spouse, Lady Janet Erskine, the lands in conjunct fee (*Reg. Mag. Sig.* xlviii. 131). But the conditions of the charter remained unfulfilled; and nineteen years later Sir William Alexander is found consenting to a royal charter whereby he received the lands and barony of Menstry from the Earl of Argyle on an annual payment of 80*l.* (Rogers's *Memorials*, i. 38–39).

Alexander published in 1605 'The Alexandræan, a Tragedy,' which afterwards elicited Dr. Andrew Johnston's well-known epigram:—

> Confer Alexandros: Macedo victricibus armis
> Magnus erat, Scotus carmine major uter?

Having in the interval written still another tragedy, 'Iulius Cæsar,' he once more collected the whole extant into a quarto volume. This was in 1607, and again the volume bore the title of the 'Monarchicke Tragedies,' being 'Crœsus,' 'Darius,' 'The Alexandrian,' and 'Iulius Cæsar,' newly enlarged by William Alexander, Gentleman of the Prince's Privie Chamber.' To this new edition his friend, Sir Robert Aytoun, prefixed a well-turned sonnet.

In 1608 a somewhat noticeable authority was given to our William Alexander and a relative (presumably), Walter Alexander, 'to receive and uplift all arrears of taxes due to the crown, from the first year of the reign of Edward VI to the 30th of Elizabeth,' these arrears amounting to 12,000*l.*, equal to four or five times the amount to-day, and of which they were to receive a 'commission' of one-half. The patent has been printed *in extenso* by Dr. Charles Rogers; but what came out of it has not been transmitted.

Alexander must have been 'knighted' in 1609; for whilst in 1608 he is simply 'gent.,' on 25 May 1609 he is described as 'Sir William Alexander' (*Reg. Mag. Sig.* lib. i. 185, fol. 134).

The death of Prince Henry, at the age of eighteen, on 6 Nov. 1612, must have been a crushing blow to him as to all the scholars and literary men of the period. He published an 'Elegie' on the occasion, and promised more; but, like Spenser's of Sidney, it lacks emotion. It has nothing of the desolation and pathos of the Laments of George Chapman and John Davies of Hereford.

The 'Elegie,' however, appears to have pleased the bereaved father, for Sir William was at once appointed to the same position in the household of Prince Charles.

In 1613 he was 'conjoined' with a Thomas Foulis and a Paulo Pinto (a Portuguese) in royal grants or rescripts to work alleged gold and silver mines in Scotland, at Crawford Muir (Lanarkshire) and Hilderston (Linlithgowshire) (*Acta Sec. Con.* 17 March 1613). Neither undertaking proved remunerative (*Proceedings of Scot. Soc. of Antiq.* x. 236).

In the same year (1613) he published a meagre 'completion' of the 'third part' of Sidney's 'Arcadia,' to be found in the fourth and after editions.

At this time also he formed a fast friendship with his fellow-countryman and fellow-poet, William Drummond, of Hawthornden. In 1614 a sunny letter from Drummond gives account of a visit to Menstry. It thus closes:

'Tables removed, after Homer's fassion well satiat, he honord me so much as to schow me his bookes and papers. . . . I estimed of him befor I was acquent with him, because of his workes; but I protest hencefoorth I will estime of his workes because of his awne good, courte[ou]s, meeke disposition. He entreatit me to have made me longer stay, and beleave me I was as sorrie to depart as a new enamoured lover would be for his mistress' (*Memorials*, i. 47, and all editions of Drummond's works). Afterwards —1616–20—there was gracious interchange of correspondence, and in Drummond's letters to Michael Drayton there are very genial references to his bosom friend Alexander (Masson's *Story of Life and Writings of Drummond*, p. 84)—the poet of 'Nymphidia' and 'Agincourt' calling him 'a man of men.'

Among the papers shown on this visit was our poet's most ambitious production, viz. his 'Doomesday.' In 1614 he published a first part, entitled 'Doomes-day; or the Great Day of the Lord's Ivdgment, by S^r^ William Alexander, Knight' (4to).

In its original form this stupendous poem embraced four books or 'houres.' These were in 1637 extended to twelve, containing some eleven thousand lines! In the vast morass of this dead-level sacred epic a few flowers gleam, showing touches of colour or whiteness, and Milton disdained not to read the whole that he might gather them; but substantively it is 'stale, flat, and unprofitable.' The king perpetrated one of his worst sonnets about 'Doomes-day,' albeit its heading bewrayed slyly his majesty's perception of its pervading defect: 'The Complainte of the Muses to Alexander vpon himselfe, for his

ingratitude towardes them, by hurting them with his hard hammered wordes, fitter to be vsed vpon his Mineralles' (*Sir James Balfour MSS.* in Advocates' Library, Edinburgh).

In 1614 he was nominated master of requests. This appointment was a fortunate one for the king and state, in that it brought an iron will and hand down upon the rapacious beggarly Scots who day and night besieged the sovereign. At his recommendation an edict was issued in 1619, in which the king 'discharges all manner of persons from resorting out of Scotland to this our kingdome, unlesse it be gentlemen of good qualitie, marchands for traffiques, or such as shall have a generall license from our counselle of that kingdome, with expresse prohibitioun to all masters of shippes that they transport no such persones.' It is added that 'Sir William Alexander, master of requests, has received a commission to apprehend and send home, or to punish all vagrant persones who come to England to cause trouble or bring discredit on their country' (*Register of Letters*).

King James had long meditated a metrical version of the Psalms, which might supersede that of Sternhold and Hopkins used in England. In his 'Poetical Exercises at Vacant Houres,' published in 1591, he informs the reader that should his verses be well accepted, he would proceed to publish 'such number of the Psalmes' as he 'had perfited,' and would be encouraged 'to the ending of the rest.' In a general assembly of the Kirk of Scotland, held at Burntisland in 1601, his majesty set forth the importance of improving the version then in use (Spottiswoode's *History*, p. 446).

In this well-intentioned but unfortunate project the king early invited Alexander's assistance, though throughout he was disposed to hold his ground against all supersession of his own inharmonious attempts by alternative versions. The thing went on sluggishly, and the new 'Psalmes' did not appear until after the king's death in 1631, when they were published as 'The Psalmes of King David. Translated by King James.' The following license faced the title-page :—

'Charles R. haveing caused this translation of the Psalmes (whereof oure late deare father was author) to be perused, and it being found to be exactly and truely done, we doe hereby authorize the same to be imprinted according to the patent granted thereupon, and doe allow them to be song in all the churches of oure dominiones, recommending them to all oure goode subjects for that effect.' By a royal letter dated 14 June (1631), the English bishops were further commanded to introduce the new version into all the schools (*Reg. of Letters*).

Sir William had received a patent granting him the sole right for thirty-one years of 'printing or causing to be printed these Psalmes.' Had the new version been acceptable to the churches and people, the profits must have been considerable; but it did not succeed, and speedily fell into deserved oblivion. A later element added to its unpopularity over and above the patentee's pressing of his books: it was even bound up with Archbishop Laud's detested 'Service Book' (*Memorials*, pp. 167–170 seqq.). How far Sir William Alexander availed himself of the permission granted him by Charles I. 'to consider and reveu the meeter and poesie thereof,' cannot positively be determined now. There are great variations between the first edition of 1631 and that of 1636 (cf. Laing's *Baillie's Letters and Journals*, iii. 529). It seems clear that Charles must have winked hard in permitting the licence, as he must have known that the proportion of James to Alexander was as Falstaff's bread to his sack.

In 1621 occurred the central fact in Alexander's political and public career—the grant of Nova Scotia, then known as 'New Scotland,' and (practically) of Canada. In 1611 James had established the order of baronets of Ulster, towards furthering the 'plantation' of the north of Ireland. This 'plantation' and related 'order' so prospered, that Sir William suggested similar procedure for North America; and on 21 Sept. 1621 he obtained from the king a charter, granting him, 'his heirs and assigns, whomsoever, hereditarily, all and singular, the continent, lands, and islands, situate and lying in America, within the cape or promontory commonly called the Cape de Sable, lying near the latitude of 43 degrees or thereabout from the equinoctial line northward, from which promontory, toward the sea coast, verging to the west, to the harbour of Sancta Maria, commonly called Sanct Mareis Bay, and thence northward, traversing by a right line the entrance or mouth of that great naval station which runs out into the eastern tract of the land between the countries of the Suriqui and Stechemini, commonly called the Suriquois and Stechemines, to the river commonly called by the name of Santa Cruz, and to the remotest source or fountain on the western side of the same . . . and thence by an imaginary line, which might be conceived to proceed through the land, or run northward to the nearest naval station, river, or source discharging itself into the great river of Canada; and

proceeding from it by the sea-shores of the same river of Canada eastward to the river, naval station, port, or shore, commonly known and called by the name of Gathepe or Gaspie, and thence south-eastwards to the island called Baccaloer or Cape Breton, leaving the same islands on the right, and the gulf of the said great river of Canada, or great naval station, and the lands of Newfoundland, with the islands pertaining to the same lands, on the left; and thence to the cape or promontory of Cape Breton aforesaid, lying near the latitude of 45 degrees or thereabout; and from the said promontory of Cape Breton, toward the south and west, to the aforesaid Cape Sable, where the circuit began, including and comprehending within the said sea coasts and their circumferences from sea to sea, all continent lands, with rivers, bays, torrents.'

Prodigious as was this grant, it was later so much increased that the best portions of the entire northern section of the now United States and Canada were placed under Alexander's jurisdiction. The charter of Charles, confirming James's, gave full powers to use the 'mines and forests, erect cities, appoint fairs, hold courts, grant lands, and coin money' —in short, almost absolute authority in a country larger than all the king's dominions elsewhere.

The unique gift seems to have lain dormant for some time; but on the accession of Charles in 1625 the charter with all its rights and privileges was renewed and the first batch of baronets created—this honour being conferred on payment of 150*l.* sterling, a sum which entitled the payer to a grant of land three miles long by two broad (*Memorials*, ii. 179–205).

To promote the colonisation, Sir William, in 1625, published a weighty and vigorous and statesmanlike 'Encouragement to Colonies.' The new order of baronet, however, involved Alexander in troublesome disputes. Sir Thomas Urquhart of Cromarty, in his 'Jewel' (ed. Edin. 1774, p. 129), is bitterly sarcastic on his fellow-countryman's ambition in relation to these charters. 'He was born a poet and aimed to be a king,' is only one of many passionate phrases. Spite of all, Sir William showed high-hearted courage, prescient statesmanship, and marvellous resource and insistence in his efforts to colonise. The difficulties were enormous, and the opponents (including France) formidable; but the good knight never knew when he was beaten. He and his son made effort after effort. The facts in their lights and shadows, adventures and misadventures, oppositions and aids, are well worthy of study as part of the mighty story of our colonial empire.

In 1626 he was appointed secretary of state for Scotland—an office which he held till his death. With what consummate ability, and single-eyed patriotism, and long patience he ruled Scotland for the king, let the three great folio volumes entitled 'Register of Royal Letters' (preserved in Scotland) attest. The demands upon his thought, sagacity, swift decision, resistance to rebellion and rapacity, are scarcely to be estimated. They were troublous times, and required and found in Sir William Alexander a cool head, a sound judgment, a generous heart, and a firm hand. Contemporary allusions show that 'the secretar' was not popular. But the secret of his unpopularity is to be found in his width of view and fine impartiality. His episcopalianism—he had early left presbyterianism—explains the harsh gossip of Principal Baillie and others like him (*Letters and Journals*, i. 77). He necessarily went against the 'Covenanters.'

In 1630 the knighthood was changed into a higher title, to wit, 'Lord Alexander of Tullibody and Viscount Stirling.' In 1631 he was appointed an extraordinary judge of the Court of Session, the supreme law court of Scotland. Nor were titles and honours all the tokens of continued royal favour. Subordinate to the Nova Scotia undertaking and grant, yet meant to bring him supplementary or complementary emoluments, and contemporaneous with the 'Psalmes' patent, he obtained the 'privilege' of issuing a small copper coin for the convenience of the 'common people.' This proved a disappointment. It was held to be debased, got the nicknames of 'black money' and 'turners,' and brought no end of anoyance alike to Alexander and the king (*Memorials*, i. 144–6).

In 1632 Alexander erected his elegant mansion in Stirling, now known as Argyle Lodge. It is still one of the sights of this famous little northern town. Woodcuts of Menstry and of Argyle House, and of the 'Turners,' are given in Rogers's 'Memorials.'

Charles I was crowned at Holyrood Palace on 14 June 1633, and on this auspicious occasion Lord Stirling was advanced to the dignity of an earl—Earl of Stirling—with the additional title of Viscount Canada; and in 1639 he was created 'Earl of Dovan' (Devon). On the former occasion he received the verse congratulations of William Habington (*Castara*, 1633, p. 233).

In 1637 he collected his 'Workes' in a handsome folio, under the already cited title of 'Recreations with the Muses.' The whole were carefully, perhaps over-finically,

revised. 'Jonathan'—a considerable fragment of another sacred epic—was the only important addition to his prior publications in the 'Workes.'

This was a sorrowful year for him; Sir Anthony Alexander, his second son, died in London on 17 Sept. 1637; and Lord Alexander, his eldest son, died, also at London, on 18 May 1638 (*Reg. of Letters*). Lord Alexander gave extraordinary promise of capacity and worth.

In 1636, and onward, the Earl of Stirling was in chronic pecuniary embarrassments, and his creditors merciless and urgent. In the evening-time of his life he must have been cruelly robbed and wronged, for on 12 Sept. 1640 he died at London '*insolvent*.' His remains were borne to Scotland and interred in 'Bowie's yle,' in the High Church, Stirling. He was succeeded by his grandson, 'ane infant,' son of Lord Alexander and the Lady Mary Douglas; but he only survived to inherit the proud family honours for a few months, whereupon his uncle Henry became earl. The title lapsed in 1739 on the death of the fifth earl, who died without issue.

Alexander filled a large and conspicuous space in his generation, as scholar, courtier, statesman, coloniser, and poet; he touched national events at many points, and won the not easily won friendship and lofty praise of such men as Drayton and Aytoun, Habington and Drummond, and Edward Alleyn: and his entire 'Workes' were long afterwards read by Milton (if indeed Shakespeare himself did not read his 'Monarchicke Tragedies'); and he won the golden and unstinted praise of Addison. Broadly, his poems are weighty with thought after the type of Fulk Greville, Lord Brooke, though scarcely so obscure as his. His tragedies have 'brave translunary things,' if laboured and dull as a whole. His 'Avrora' and minor pieces are elegant and musical. There is less of conceit in the merely conceitful sense than was common with contemporaries, and if you only persevere, opalescent hues edge long passages otherwise comparable with mist and fog. As a man he grows in our regard the nearer one gets at the facts. Manlier speech never was addressed to kings than by him in his 'Parænesis' and 'Tragedies' and elsewhere. His 'noble poverty' is the best vindication of his integrity. He stands above any contemporary Scot, alike in many-sidedness and strenuousness of character.

[Memorials of the Earl of Stirling and the House of Alexander, by Charles Rogers (1877); extracts from Hawthornden MSS. in Archæologia Scotica, vol iv.; Hazlitt's Handbook, 1867; A Mapp and Description of New England, together with a Discourse of Plantations and Colonies (1630); Anderson's Scottish Nation; Dr. Irving's Lives and History (edited by Dr. Carlyle); Park's Walpole's Royal and Noble Authors; Alexander's Poems in their successive editions—the earliest of which bring high prices still; his disappointing Anacrisis, or so-called Censure of Poets ancient and modern, printed in Rogers's Memorials, ii. 205–10.] A. B. G.

ALEXANDER, WILLIAM (1726–1783), an American general, who claimed to be the sixth earl of Stirling, was born at New York in 1726. His father, James Alexander, had been an officer of engineers in the army of the Pretender, and after the failure of the Scottish rebellion had taken refuge in America, where in 1720 he was appointed surveyor-general in New York and New Jersey, and subsequently acquired a leading position at the bar. At New York he married the widow of David Provoost, who, on account of the fortune he had made by smuggling, was called 'ready-money Provoost.' After the death of her first husband the lady began a provision business of a lawful kind, which she continued to carry on after her marriage to Surveyor Alexander. William, their only son, became clerk with his mother, and subsequently a copartner. Obtaining a contract for supplying the king's troops, he was led to join the commissariat of the army, shortly after which he attracted the notice of General Shirley, the commander-in-chief, who made him his aide-de-camp and private secretary. Having gone to England in 1756 to give evidence in behalf of Shirley, who had been charged with neglecting his duty, he was persuaded to assert a claim to the earldom of Stirling. Chiefly on the evidence of two old men, who affirmed his descent from John Alexander, uncle of the first earl, a jury at Edinburgh served him heir-male of Henry, fifth earl of Stirling, but in March 1762 the Lords' committee on privileges decided against his claims. Previously to this he had returned to America, where he continued to make use of the title to the close of his life. He succeeded his father as surveyor-general, was subsequently chosen a member of the provincial council, and also became the first governor of Columbia College, which he had taken an active part in promoting. In the dispute which led to the revolt of the American colonies he was strenuously opposed to the policy of Great Britain, and when the rupture took place he was chosen to command the first regiment of militia raised by authority of the provincial congress. At the very beginning of the war he distinguished himself by the brilliant capture of a British armed transport

of 300 tons. For this he received the special thanks of congress and was made a brigadier-general for the middle department. Shortly afterwards he assumed the chief command at New York, and began the work of fortifying the city and harbour. For a short time he went to New Jersey to put the eastern province in a posture of defence, but he again returned and held command of the city till the arrival of General Washington. At the battle of Long Island he was taken prisoner, but he was soon exchanged, and in February 1777 was promoted major-general. Though his subsequent achievements in the war were not of a strikingly brilliant character, they were of solid and substantial importance, his system of careful organisation and his unfailing watchfulness enabling him to present a front of resistance to the enemy, which was of immense service to the American cause. At the battles of Brandywine and Germantown, which resulted in favour of the British, he conducted himself with great discretion; at the battle of Monmouth he so placed the batteries of his division that they played with great effect on the advancing British troops, and he also repulsed with heavy loss an attempt that was made to turn his flank. While in command in New Jersey in 1779, he surprised with great boldness a detachment of British troops at Powles' Hook. In 1781 he was appointed to the command in Albany, and on 1 Nov. had drawn out an order of battle in expectation of an attempt of the enemy at Saratoga, when news of the surrender of the southern army to General Washington induced them to change their plans. During the remainder of the war his command was not connected with any incident of importance. He died at Albany of a violent attack of gout, brought on by fatigue of body and mind, on 15 Jan. 1783, five days before an agreement was entered into between the two countries for a cessation of hostilities. Alexander was the author of 'The Conduct of Major-General Shirley briefly stated,' and 'An Account of the Comet of June and July 1770.'

[Life of William Alexander, Earl of Stirling, by his grandson, William Alexander Duer, LL.D., forming vol. ii. of Collections of the New Jersey Historical Society (1847); Charles Rogers's House of Alexander, i. 282–5 (1877).]

T. F. H.

ALEXANDER, WILLIAM (1767–1816), artist, and first keeper of prints and drawings in the British Museum, was born at Maidstone 10 April 1767. He became a student at the Royal Academy in 1784, and in 1792 proceeded with Lord Macartney's embassy to China as junior draughtsman. All the drawings illustrative of the expedition were made by him, in consequence, as it is stated, of the incompetence of his nominal superior. Some of them were published as illustrations of Sir George Staunton's account of the embassy in 1797; in 1798 Alexander himself published 'Views of the Headlands, Islands, &c., taken during the voyage to China,' and he also illustrated Barrow's 'Travels in China,' 1804, and 'Voyage to Cochin China,' 1806. In 1805 he published a volume of engravings illustrative of the Egyptian antiquities in the British Museum taken from the French expeditionary force; and in the same year appeared 'The Costume of China, illustrated in forty-eight coloured engravings,' accompanied by explanatory letterpress. He also completed the drawings from Daniell's sketches which accompanied Vancouver's 'Voyage to the North Pacific,' and published in 1813 'Picturesque Representations of the Dress and Manners of the Austrians.' In 1802 he had become professor of drawing at the military college at Great Marlow; and in 1808, some serious losses having shown the necessity for a more vigilant care of the prints and drawings in the British Museum, he was appointed their keeper, with the style and rank of assistant keeper of the antiquities department. His most important work at the museum was executing the drawings and superintending the engraving of the ancient marbles and terra-cottas comprised in the first four volumes of the great collection published by the trustees in 1810 and subsequent years. He died of brain-fever on 23 July 1816. Alexander was a first-rate draughtsman and excellent engraver; as a man he was amiable, charitable, and unassuming. He meditated a work on the ancient historical crosses of England, for which he had made extensive collections. A lithographed facsimile of his narrative of a journey to Beresford Hall in Derbyshire, the seat of Cotton the angler, was published by Russell Smith in 1841.

[Gent. Mag. lxxxvi. pt. ii. pp. 279–80, 369–371; Russell's History of Maidstone, pp. 397–8; Pilkington's Dictionary of Painters.] R. G.

ALEYN, CHARLES (*d.* 1640), a poet, whose works have not been thought of sufficient merit to deserve a place amongst the collected works of English poets, was educated at Sidney Sussex College, Cambridge, and became a master in the school of Thomas Farnaby in St. Giles', Cripplegate. Subsequently he was private tutor to Sir Edward Sherburne, commissary-general and clerk of the ordnance. He died in 1640, and was buried in the

churchyard of St. Andrew's, Holborn. His works are: 1. 'The Battailes of Crescey and Poictiers,' London 1631, 8vo, reprinted in 1633. 2. 'The Historie of Henrie of that name the Seventh King of England. With that famed Battaile upon Redmore, near Bosworth,' London, 1638, 8vo. 3. 'The History of Eurialus and Lucretia,' London, 1639, 8vo. The last work is a translation from Æneas Sylvius.

[Winstanley's Lives of English Poets; Wood's Athenæ Oxon.] N. P.

ALF- [See ÆLF-]

ALFIELD or AUFIELD, THOMAS, *alias* BADGER (*d.* 1585), seminary priest, a native of Gloucestershire, was educated at Eton, and sent thence in 1568 to a fellowship at King's College, Cambridge. He was afterwards reconciled to the catholic church, and went over to the English college at Rheims, where he was ordained priest in 1581. He was sent on the English mission the same year. Soon after his arrival in this country he was apprehended and put to the torture. He so far yielded as to consent to go to the protestant church, whereupon he was set free. Afterwards he sincerely repented his weakness, and resumed his functions as a missioner. He imported into the kingdom some copies of Dr. Allen's 'True and modest Defence of English Catholics that suffer for their Faith,' and dispersed them with the help of Thomas Webley, a dyer. They were both arrested, and most cruelly tortured in prison. On 5 July 1585 they were arraigned at the sessions hall in the Old Bailey, and having been 'found guiltie, condemned, and had judgment, as felons to be hanged, for publishing of books, containing false, seditious, and slaunderous matter, to the defamation of our Soveraygne lady the Queene, these were on the next morrow executed at Tyborne accordingly.' Their offence being felony, they were only hanged, not butchered alive with the knife of the executioner.

[Cal. of State Papers, Domestic (1581–90), 153, 168, 243, 249; Diaries of the English College, Douay; Knox's Letters and Memorials of Card. Allen; Stowe's Annales (1614), 708; Rambler, N.S. vii. (1857), 420–31; Oliver's Hist. of the Catholic Religion in Cornwall, 103; Harwood's Alumni Eton. 182; Dodd's Church Hist. (1737), ii. 64; Challoner's Missionary Priests (1741), 168; Strype's Annals, iii. (i.), 708; MS. Lansd. 33, art. 58; Notes and Queries, 6th ser. ix. 485.] T. C.

ALFORD, HENRY (1810–1871), dean of Canterbury, the editor of the Greek Testament, was the son of the Rev. Henry Alford, vicar of Ampton, near Bury St. Edmunds, a parish which he subsequently left for that of Aston Sandford, near Thame. He was born in London, 10 Oct. 1810. His mother died at his birth, and he was during his early life thrown much upon his relations, and was constantly in the family of his uncle, the Rev. Samuel Alford, of Heale House, in the parish of Curry Rivell, near Taunton, of which parish his ancestors for two generations had been vicars. At the age of nine he was sent to a school kept by the Rev. B. Jeanes, congregationalist minister at Charmouth, and was successively at a private school at Hammersmith, at Ilminster grammar school, and at Aston in Suffolk as a private pupil of the Rev. John Bickersteth, with whose sons (afterwards dean of Lichfield and bishop of Ripon) he formed a close friendship. He entered Trinity College, Cambridge, in October 1829, gained the Bell scholarship in 1831, and graduated 8th classic and 34th wrangler in January 1832. He was ordained in 1833 as curate to his father's parish of Ampton, and began at once to take pupils. He was elected to a fellowship at Trinity in 1834, but early in the next year accepted from the college the post of vicar of Wymeswold, and was immediately afterwards married to his cousin, Fanny Alford, daughter of Mr. Alford, of Heale House, Curry Rivell, above mentioned. There he continued for eighteen years, engaged in parish work and in tuition; and there he published the first volume of the Greek Testament in 1849 (the last was published in 1861). In 1853 he moved to London, and became minister of Quebec Chapel in Marylebone. In 1857 he was appointed to the deanery of Canterbury, which he held till his death in 1871.

As a child he was delicate, and never took much part in athletic exercises; but as a man he had extraordinary powers of mental work, and also travelled a great deal both in England and on the Continent. He had little or no fortune, and made his way by his own exertions. His early marriage brought him only four children, two of whom, his only sons, died in childhood. His daughters were both married in his lifetime. Towards the close of his life he purchased a house, Vine's Gate, near Sevenoaks, as a summer home for the time of his absence from Canterbury. His domestic life was one of peculiar happiness, and he had a large circle of friends, among whom the most intimate were the Rev. E. T. Vaughan, of Harpenden, Herts, and the Rev. J. H. Hamilton, vicar of St. Michael's, Chester Square, in London, and afterwards canon of Rochester.

He was naturally of a poetical temperament, and his talents were drawn out by the society in which he mixed when at Cambridge, which included the Tennysons, Arthur Hallam, Trench, Blakesley, Charles Merivale, Spedding, Brookfield, Thompson (afterwards master of Trinity), and Christopher Wordsworth. His first publication was a volume of poems published before he was twenty-two, which was afterwards republished with additions, together with a longer poem, 'The School of the Heart,' in 1835, and later another small volume (1841) called 'The Abbot of Muchelnaye,' with sonnets, &c. Later in life he published a translation of the 'Odyssey' in blank verse. His poems were highly commended by Wordsworth, the poet, with whom he had some acquaintance, and were favourably noticed in the 'Edinburgh' and other reviews. He also wrote many hymns, two of which, the harvest hymn, 'Come, ye thankful people, come,' and the baptismal hymn, 'In token that thou shalt not fear,' have won a very high position.

He was a man of various accomplishments. He composed pieces for the piano and organ and vocal music; he both sang and played himself. He had considerable mechanical skill, and he carved in wood. He also was a water-colour painter. A book which he wrote about the Riviera, with coloured lithographs from water-colour drawings of his own, was one of his last publications.

His religious development was precocious. At ten years old he wrote a short sermon. At fifteen he wrote a long and serious letter to his cousin (afterwards his wife), who was then about to be confirmed. From his earliest days he had looked forward to ordination, and his letters and journals show that this purpose was always before him. When ordained he threw himself earnestly into the work of his parish, where he built schools and restored the church in a manner which at that time was quite uncommon. He had great facility in preaching, and adopted various styles, from the serious treatise to the extempore address, in all of which he was successful, his clear baritone voice aiding a good delivery. He began to publish sermons while at Wymeswold; at Quebec Chapel he published as many as seven volumes. He was also for the years 1841–2 Hulsean lecturer at Cambridge, and published the lectures on 'The Consistency of the Divine Conduct in revealing the Doctrines of Redemption,' in two volumes. His early training was in the evangelical school; he was to some extent carried away by the clericalist movement of the years 1835–42, but shook himself clear of this, and adopted distinctly the protestant basis for his religious and ecclesiastical convictions, and took pains to recognise the leading nonconformist ministers (not excepting the unitarians), by whom his generous feeling was fully reciprocated. At Canterbury he instituted a sermon on Sunday afternoons, and lectured and preached continually there and in London; he founded a choral society for the cultivation of music, and especially for the execution of oratorios in the cathedral. He also took great interest in the restoration of the cathedral and its adjoining buildings. The new King's School, the exposure to view of the infirmary arches, the rehabilitation of the south Norman tower and the porch, were executed under his direction; the statues in the porch and west front were obtained by subscriptions raised by him, and the curious Roman columns from Reculver were placed by him in the baptistery garden.

His Greek Testament and other biblical works, however, constitute his chief claim to gratitude and fame. His design of editing the Greek Testament was conceived in 1845; the first volume was published in 1849, the last in 1861. He recognised from the first the superiority of the German critics, and went to Bonn in 1847 for three months to make himself master of the language. He adopted a text mainly taken from Buttmann and Lachmann, but corrected later by the aid of the works of Tregelles and Tischendorf. The various readings are given minutely. The references to passages illustrating the use of words in Hellenistic Greek are original and important. The notes display throughout an independent and sound judgment, occasionally hasty and peremptory, but giving the student the means of forming his own opinion. His theological standpoint is that of a liberal belief in inspiration; he separates himself distinctly from the mechanical and verbal theory, and on the other hand from the freer handling of the New Testament by writers such as Professor Jowett. His work forms an epoch in biblical studies in England; and, though separate portions of the Greek Testament have since been more fully dealt with by others, it is as yet unapproached as a whole. His New Testament for English readers, an adaptation of the notes in the Greek Testament to the use of those who do not read Greek, was begun immediately the Greek Testament was finished. He also undertook, during the progress of the Greek Testament, a revised English version, begun in company with three others but finished by himself alone. He was natu-

rally, at a later date, one of the leaders of the company for the revision of the English New Testament until his death. In the last year of his life he undertook a commentary on the Old Testament, which was only carried to the twenty-fifth chapter of Exodus at the time of his death.

His works were very miscellaneous, comprising a book on the Greek poets, selections of English prose and verse for translation into the classical languages and vice versâ, a volume entitled 'The Queen's English,' lectures on English descriptive poetry, and many other subjects. He edited the works of Dr. Donne, in seven volumes, for J. W. Parker, in 1839. He was editor of 'Dearden's Magazine,' published at Nottingham at the same time. In later life he was the first editor of the 'Contemporary Review,' and to this and 'Good Words' and the 'Sunday Magazine' he was a constant contributor. Indeed, he was one of the most voluminous writers of our age. The list of his works, with a short statement of their subjects, occupies an appendix to his 'Life' of 15 pages 8vo. They comprise 48 volumes, some of which are slight, but others, like the Poems and the Greek Testament, exceedingly laborious; 104 articles in reviews, and 21 short separate pieces, hymns, sermons, or tracts. His activity and powers of sustained intellectual work were very remarkable. He passed rapidly and without rest from one employment to another. When he commenced his New Testament he was working seven hours a day with pupils, besides having the charge of a parish and the cares of a family; and throughout life his standard of work was on a similar scale. He had extraordinary buoyancy; but the effects of overstrain began to tell upon him some ten years before his death, and he was obliged to take frequent intervals of repose, mostly in the shape of foreign tours, which became longer and more frequent. His death, in his sixty-first year, was sudden, and appears to have had no other cause than the exhaustion of the vital energy.

[The materials for this article are gathered from 'The Life of Dean Alford by his Widow' (Rivingtons, 1873), from a general acquaintance with his works, and from personal reminiscences.] W. H. F.

ALFORD, MICHAEL (1587–1652), a Jesuit and ecclesiastical historian, whose real name was GRIFFITHS, was born in London in 1587, and entered the noviciate of the Society of Jesus at Louvain in 1607. He studied philosophy in the college of the English Jesuits at Seville, and theology at Louvain. On his promotion to the priesthood he was ordered to Naples to attend the English gentry, merchants, and sailors there. In 1615 he was English penitentiary at St. Peter's, Rome. He was appointed Socius to the Master of Novices at Liége, and in 1621 he became rector of the house of Tertians at Ghent. In 1629, or late in the previous year, he was sent to the English mission. On landing at Dover he was arrested on suspicion of his being Dr. Richard Smith, bishop of Chalcedon, for whose apprehension the government had offered a reward of 200*l*. He was conveyed by his captors to London, but as his person in no respect corresponded with the description of the bishop, he was restored to liberty, through the mediation of Queen Henrietta Maria, consort of Charles I. The county of Leicester was the chief scene of Father Alford's missionary labours. There is, however, a tradition, apparently well founded, that he resided for some time at Combe, in Herefordshire. In 1636 he was rector of the 'Residence' of St. Anne, comprising the county of Leicester. He resided at Holt, where he employed his leisure in composing his learned works. In order to put the finishing stroke to his 'Annales Ecclesiastici,' he obtained leave to retire to the College of St. Omer in the spring of 1652, and while there he was attacked by a fever, from which he died on 11 Aug. in the same year. His works are:

1. 'The Admirable Life of St. Winefride,' 1635 (a translation), re-edited the same year by Father John Falconer. 2. 'Britannia Illustrata, sive Lucii, Helenæ, Constantini, Patria et Fides,' Antwerp, 1641, 4to, an extremely rare work, containing much curious matter connected with English and Irish history. It has an appendix, 'De tribus hodie controversis, de Paschate Britannorum, de Clericorum Nuptiis, num olim Britannia coluerit Rom. Ecclesiam?' 3. 'Fides Regia Britannica sive Annales Ecclesiæ Britannicæ. Ubi potissimum Britannorum Catholica, Romana, et Orthodoxa Fides per quinque prima sæcula: e Regum et Augustorum factis, et aliorum sanctorum rebus è virtute gestis, asseritur,' 4 large folio vols. Liége, 1663. It is remarkable that the title-page varies in each of these handsome volumes. Bishop Fleetwood has pronounced this collection to be a very valuable treasury of the ecclesiastical history of our nation.

[Foley's Records S. J. ii. 299, vii. 320; Oliver's Collectanea S. J. 42; Ribadeneira, Bibl. Script. Soc. Jesu, ed. Southwell, 610; De Backer, Bibliothèque des Ecrivains de la Compagnie de Jésus, (1869), i. 70; Butler's Lives of the Saints (1838), ii. 796 *n.*; Dodd's Church History (1737), iii. 310.] T. C.

ALFRED OF BEVERLEY (*fl.* 1143), chronicler, was a priest of Beverley, and is described in the preface to his book as 'treasurer of the church of Beverley' and 'Master Alfred, sacrist of the church of Beverley.' He speaks of himself as contemporary with the removal of the Flemings from the north of England to Ross in Herefordshire in 1112, and writes that he compiled his chronicle 'when the church was silent, owing to the number of persons excommunicated under the decree of the council of London,' an apparent reference to the council held at Mid-Lent, 1143. His attention, by his own account, was first drawn to history by the publication (before 1139) of Geoffrey of Monmouth's 'Historia Britonum,' and he looked forward to following up the chronicle which bears his name, and which largely depends on Geoffrey's work, with a collection of excerpts from the credible portions of the 'Historia Britonum,' but no trace of such a work is extant. Alfred of Beverley's chronicle is entitled 'Aluredi Beverlacensis Annales sive Historia de gestis Regum Britanniæ libris ix. ad annum 1129.' It is largely devoted to the fabulous history of Britain, and is mainly borrowed from Bede, Henry of Huntingdon, and Symeon of Durham, when Geoffrey of Monmouth is not laid under contribution. Alfred quotes occasionally from Suetonius, Orosius, and Nennius, and names many Roman authors whom he had consulted in vain for references to Britain. The chronicle is of no real use to the historical student, since it adds no new fact to the information to be found in well-known earlier authorities. The best manuscript of Alfred's 'Annales' is that among the Hengwrt MSS. belonging to W. W. E. Wynne, Esq., of Peniarth, Merionethshire, and has not been printed. Hearne printed the 'Annales' in 1716 from an inferior Bodleian MS. (Rawl. B. 200).

[Hardy's Descriptive Catalogue (Rolls Series), ii. 169–74; Bale's Scrip. Brit. Cat.; Pits' De Ang. Scrip.; Hearne's Preface.] S. L. L.

ALFRED, surnamed ANGLICUS and also PHILOSOPHUS, an English writer, who probably flourished towards the close of the twelfth and beginning of the thirteenth centuries. Considerable obscurity rests over his career and works. Roger Bacon, in his reference to translators of Aristotle, mentions one Alfred, an Englishman (R. B. *Op. Ined.*, by Brewer, 1859, p. 471), and speaks of him as a contemporary. The work in which the reference is made doubtless was not prior to 1270. A translation of the pseudo-Aristotelian work, 'De Vegetabilibus et de Plantis,' passes under the name of Alfred de Sarchel or Sereshel, and appears to have been dedicated to Roger of Hereford, who is said to have flourished towards the close of the twelfth century (BRÉCHILLET-JOURDAIN, *Recherches sur les Traductions d'Aristote*, 2nd ed., 1843, pp. 105–6). A somewhat remarkable little work, 'De Motu Cordis,' also by Alfred de Sarchel, is dedicated by the author to his friend and teacher, Alexander Neckham, who died 1227 (C. S. BARACH, *Excerpta e libro Alf. Ang. de Motu Cordis*, 1878, pp. 1-18.) Other works are ascribed to the same Alfred by Bale, Leland, and Pits (see list in Jourdain and Barach, as above). There is difficulty in reconciling what Bacon says with the other facts regarding Alfred, but it is to be remembered that the precise date of Bacon's reference is not known, and that its minute accuracy is not to be rashly assumed. On the other hand, it is not clear that Roger of Hereford is referred to by the translator and annotator of the 'De Plantis.' The most satisfactory evidence as to Alfred seems to be that contained in the dedication to Alexander Neckham, and one would therefore assign to the 'De Motu Cordis' the date about 1220. This little work expounds, with much that is fantastic, the doctrine that in the heart is to be found the seat of the soul—a doctrine that is repeated in Neckham's 'De Naturis Rerum' (ed. by Brewer in Rolls Series). A summary of its contents is given by Barach in his preface to the 'Excerpta,' already referred to.

[Authorities: besides Bale, Pits, and Leland, whose notices are summed up in Wright's Biographia Litteraria, sub voce, Jourdain and Barach as above; Hauréau, in Philos. Scolastique, II. i. pp. 65–72, and in Mémoires de l'Acad. des Inscriptions, xxviii. pt. 2.] R. A.

ALICE MAUD MARY (1843–1878), princess of Great Britain and Ireland, duchess of Saxony, and grand duchess of Hesse-Darmstadt, the third child and second daughter of Queen Victoria and the Prince Consort, was born at Buckingham Palace on 25 April 1843. Her third name was given in honour of the queen's aunt, the Duchess of Gloucester, who had been born on St. Mark's day sixty-seven years before. 'Bright, joyous, and singularly attractive' (Earl Granville) almost from her cradle, she was early described by her father as 'the beauty of the family, and an extraordinarily good and merry child.'

The Princess Alice became one of the most accomplished young ladies in England. She was sympathetic and affectionate. In a characteristic letter of condolence, 24 May 1861,

to one of her instructors, she describes herself as having 'so lately for the first time seen death,' the allusion being to the Duchess of Kent, whose decease had taken place in the month of March previous. In December of the same year she became more widely known as the assiduous nurse of her father during his last illness, when she was, in the queen's own words, 'the great comfort and support' of her mother.

On 1 July 1862 she became the wife of Prince Frederick William Louis of Hesse, nephew of Louis III, grand duke of Hesse-Darmstadt, to whose throne he succeeded, as Louis IV, on 13 June 1877. 'The principal characteristics of her married life appear to have been—first, absolute devotion to her husband and children; next, a course not merely of benevolence, but of unceasing, thoughtful benevolence to all depending upon her; and, lastly, a remarkable talent for acquiring the sympathy and attracting the regard of some of the most gifted of the intellectual country which she had adopted, and to whose interests she was devoted, without ever breaking a link in the chain of memories and associations which bound her to the country of her birth' (Earl Granville, 17 Dec. 1878). Brilliant but solid in her accomplishments, she took an increasing interest in German art and literature, and was an accomplished sculptor and painter. At her death it was said of her by a German authority that 'Art mourned in her her noblest patroness.' D. F. Strauss, whose acquaintance she made in 1868, read his 'Voltaire' to her in manuscript in 1870, and dedicated it to her when published by her express desire.

The Franco-German war called forth her philanthropy, and she set the example of nursing the sick and wounded, French as well as German, as they crowded the hospital at Darmstadt, in the midst of anxieties for the safety of her husband, then in the field. She became the foundress of the Women's Union for nursing the Sick and Wounded in War, which was called after her name. In December 1871 she contributed by her devoted nursing to the recovery of her brother the Prince of Wales.

The family of the Princess Alice and her husband consisted of five daughters and two sons, one of whom, Prince Frederick William, a child of less than three years of age, fell, almost under her eyes, from a window of the palace, 29 May 1873, and received injuries from which he died. On 16 Nov. 1878 her youngest child, the Princess Mary, died in her fifth year from diphtheria, an epidemic which had within eight days, 6–14 Nov., prostrated nearly every member of the grand-ducal family. The mother, already worn out by her ministrations to her husband and children, caught the infection. 'My lords,' said the Earl of Beaconsfield, in addressing the House of Peers upon the occasion, 'there is something wonderfully piteous in the immediate cause of her death. The physicians who permitted her to watch over her suffering family enjoined her under no circumstances whatever to be tempted into an embrace. Her admirable self-restraint guarded her through the crisis of this terrible complaint in safety. She remembered and observed the injunctions of her physicians. But it became her lot to break to her son, quite a youth, the death of his youngest sister, to whom he was devotedly attached. The boy was so overcome with misery that the agitated mother clasped him in her arms, and thus she received the kiss of death.' She died on 14 Dec. 1878, being the seventeenth anniversary of the decease of her father. She was buried, 18 Dec., in the mausoleum at Rosenhohe. The English flag was laid upon her coffin, in accordance with a desire she had fondly expressed.

The beneficence of the grand duchess was varied and discriminating. She took pains to instruct herself in the methods of philanthropy, attending meetings and visiting institutions without parade, and 'as a woman among women.' She translated into German some of Miss Octavia Hill's essays 'On the Homes of the London Poor,' and published them with a little preface of her own (to which only her initial A. was affixed), in the hope that the principles which had been successfully applied in London by Miss Hill and her coadjutors might be put into action in some of the German cities.

[A memoir by Dr. Sell of Darmstadt, with a translation of the princess's letters to her mother, was published in German in 1883; and the letters in the original, with a translation of the memoir, were published in London, 1884. See also Martin's Life of the Prince Consort; The Princess Alice in Social Notes, 4 Jan. 1879; Speeches of the Earl of Beaconsfield and Earl Granville, 17 Dec. 1878; the Queen's letter to the Home Secretary, 26 Dec. 1878; Times, December 1878.] A. H. G.

ALISON, ARCHIBALD (1757–1839), writer on 'Taste,' was the son of Patrick Alison, provost of Edinburgh, a younger son of an Alison of Newhall, near Cupar Angus. Archibald was educated at Glasgow, where he became intimate with Dugald Stewart, and obtained an exhibition to Balliol, matriculating in 1775, and taking the degree of LL.B. in 1784. In the last year (14 June) he married Dorothea, daughter of

Dr. John Gregory, author of 'A Father's Legacy to his Daughters.' Dr. Gregory died in 1773; and his daughter lived, till her marriage, with his friend, the well-known Mrs. Montague. Alison took orders in the church of England; his first preferment was Brancepeth, in Durham; at the time of his marriage he was incumbent of Sudbury, Northamptonshire, where he made the acquaintance of Telford, employed by Sir William Pulteney to repair the parsonage. In 1790 he published his 'Essay on the Nature and Principles of Taste.' In the same year Sir W. Pulteney gave him the perpetual curacy of Kenley, in Shropshire, and in 1794 the vicarage of High Ercal, to which, in 1797, was added the rectory of Rodington (in the chancellor's gift), in the same county. In 1791 Bishop Douglas appointed him to a prebend in Salisbury. He resided till 1800 at Kenley, where he studied natural history as a disciple of White of Selborne, and introduced a system of allotments for the benefit of his parishioners. In 1800 he became minister of the episcopal chapel, Cowgate, Edinburgh, thinking that he could give his sons a better education and more independent careers in Scotland. He passed the rest of his life in this position, living in Edinburgh and the neighbourhood. His sermons were much admired, and two volumes, published in 1814–15, went through several editions. Four on 'The Seasons' were republished by themselves. His son says that, 'as impressive pieces of pulpit eloquence, they were never excelled,' though he complains that his father had not 'enough of the devil in him to find the devil out;' in other words, that he took too optimistic a view of human nature. He seems to have led a studious, retired, and rather indolent life; generally lying in bed 'reading or thinking' till two in the afternoon; he never wrote except under strong pressure, and his books are only fragments of a larger design. He was tried by the death of a daughter in 1812, and another (Mrs. Gerald) in 1819. In 1830 his wife died suddenly; and after a severe illness in the same year, attacking lungs already injured by an illness in 1805–6, he gave up active duty. He died 17 May 1839, in his 82nd year. He was buried in St. John's churchyard, Edinburgh. A monument to his memory, with an inscription by Jeffrey, was erected in St. Paul's Chapel.

Brougham told Alison's son that he knew by heart at least half the father's sermon on autumn, which he regarded as 'one of the finest pieces of composition' in the language. The opinion may have been sincere, but will scarcely be confirmed by modern readers. Alison's sermons are in the polished style of Blair, elegant discourses, showing more study of the 'Spectator' than of the masters of theological eloquence. The essays on 'Taste' are in a similar style, and follow the teaching of the Scotch school. They are dedicated to his intimate friend, Dugald Stewart; and a criticism of them may be found in Brown's fifty-sixth lecture. Jeffrey gave an admiring exposition of Alison's theories in the 'Edinburgh Review' for May 1811, which with some additions became the article on 'Beauty' in the 'Encyclopædia Britannica,' republished in Jeffrey's essays. Alison's main purpose is to prove that beauty is not a quality of things considered as existing apart from the mind, but a product of trains of agreeable ideas, set up in the imagination by objects associated with, or directly suggestive of, the simple emotions. The association theory, which plays a considerable part with Alison, is still more prominent with Jeffrey, who exaggerates the purely arbitrary element admitted by his teacher. Alison's essays, though their psychology is out of fashion, contain many happy illustrations, and may still be read with interest. They reached a sixth edition in 1825.

[Gent. Mag. for Sep. 1839; S. D. U. K. Dictionary; Sir A. Alison's Autobiography.]

L. S.

ALISON, Sir ARCHIBALD (1792–1867), historian, was born 29 Dec. 1792, at Kenley, Shropshire, in his father's parsonage [see Alison, Archibald, 1757–1839]. On the removal of the family to Edinburgh in 1800, he was placed under a private tutor, till, in November 1805, he was entered at the university of Edinburgh. He was intelligent and hard-working, if not brilliant; and a paper written by him in 1808 in answer to Malthus determined his father to make him a lawyer instead of a banker. He began his legal studies in the winter of 1810. In a debating society called the 'Select' he showed liberal leanings, though his staunch toryism already asserted itself in questions connected with the church or foreign policy. On 8 Dec. 1814 he was called to the bar; his father's friends helped him, and in less than three years he was making 500*l.* or 600*l.* a year. At the end of 1822 he was appointed advocate depute by Sir W. Rae, the lord advocate, who promised at the same time to recommend him as solicitor-general on the next vacancy. His rising income had enabled him to make some continental tours. In 1814 he had already visited Paris, seen a great review of the allied troops, afterwards described in his history, and an inspection of

the old guard at Fontainebleau. He and his brother joined a friend, A. F. Tytler, in writing a book of French travels for Tytler's benefit. In 1816 he visited the Alps; in 1817 he travelled in Ireland; and in 1818, with Captain Basil Hall and two others, went to Italy, saw Byron in Venice, and Canova and Sir Humphry Davy in Rome. In 1821 he visited Switzerland and many of the famous battlefields of the last war in Germany. Alison was an enthusiastic traveller. He made it a principle 'to see everything,' and carried out his theory systematically and unflinchingly. He took some interest in art and history, and made observations in Ireland and Flanders to support an intended demolition of Malthus. His professional income had enabled him to pay for four expensive continental tours, and to accumulate a library and a fine collection of prints. The laborious duties of an advocate depute in preparing indictments and prosecuting criminals put a stop to his travels. He 'worked like a galley-slave.' On 21 March 1825 he married Elizabeth Glencairn, youngest daughter of Colonel Tytler, niece of Lord Woodhouselee, and a descendant, like himself, of barons mentioned by Ariosto. His marriage, a thoroughly happy one, 'detached his mind from dangerous excitements,' and delivered him from the dangers incident to a disposition which led him 'in a peculiar manner to prize the society of elegant and superior women.' In November 1830 the defeat of the Duke of Wellington's ministry caused the resignation of all the crown counsel in Scotland. Sir W. Rae had never had an opportunity of fulfilling his promise to recommend Alison to the solicitor-generalship; and the failure of two firms, hitherto his clients, diminished his professional income by 1,000*l.* a year. He employed his enforced leisure on a work upon Scotch criminal law, the first volume of which was published January 1832, and the second in March 1833. He became also an energetic contributor to Blackwood, foretelling in its pages the many evils impending from democracy and the Reform Bill. He was already working hard at his history, the first two volumes of which appeared in April 1833. In July 1833 he again visited Paris to seek and discover demonstrations of the truth that popular convulsions lead to military despotism. His literary gradually supplanted his legal ambition; and upon the resignation of the Melbourne administration in October 1834, he declined an offer of Sir W. Rae to nominate him for solicitor-general, and accepted instead the office of sheriff of Lanarkshire, a permanent post of over 1,400*l.* a year. On 12 Feb. 1835 he left Edinburgh, and settled at Possil House, near Glasgow, which was his residence for the rest of his life. His office was one of considerable labour. As judge of the small-debt and criminal jury courts, he had large and rapidly increasing duties. To carry out his work, he adopted a systematic time-table. From 8 to 9.30 he heard his son's lessons; breakfasted till 10; wrote history till 11.30; walked to Glasgow by 12; was in court till 4.30 or 5; walked home and dined at 6; walked in the garden or read the newspapers till 8; wrote history till 10 or 11; read authorities or authors upon whom to 'form his style' till 11.30 or 12, when he went to bed. A nominal vacation of two months was filled with business, and for ten years he was never absent for more than a few days in each year. Besides this, he had the responsibility of preserving the peace of the county, preparing criminal cases, attending official committees, and managing a large official correspondence. The commercial distress of 1837 produced strikes and riots; the organisation of a proper police force had been hindered by difficulties about assessment; and great anxiety prevailed. At last a new hand was murdered, 22 July 1837, by the agents of a secret society. Alison soon afterwards showed his courage and judgment in seizing the whole committee of the society, who were tried and convicted in January 1838. This led to the collapse of the strikes and the restoration of order. During the winter 1842–3 another great strike happened amongst the miners; houses were plundered and crops destroyed. Alison, with the assistance of a small body of troops and some police organised for the purpose, ultimately succeeded in putting down disorder and arresting some of the rioters. In April 1848 he was successful in preserving order under trying circumstances; whilst a great strike in March 1858 passed off more quietly, owing to the better feeling of the people and the presence of a superior force.

Alison had meanwhile become a popular author. His 'History of Europe' was definitely begun on 1 Jan. 1829. He intended, as he tells us, to show the corruption of human nature and the divine superintendence of human affairs; or, as Disraeli said of 'Mr. Wordy' in 'Coningsby' (bk. iii. ch. 2), to prove that Providence was on the side of the tories. The first two volumes (1833) brought him 250 guineas, but little success at starting. Even the 'Quarterly' preserved an unbroken silence, attributed by the author to the chagrin of Croker at finding himself superseded in a similar plan. The book, however,

made its way; increased numbers were printed of succeeding volumes and new editions published of the old; the later volumes were regularly produced at the rate of one in eighteen months; and being resolved to bring out the tenth and concluding volume on the anniversary of the battle of Waterloo, he began to dictate the last pages at 10 A.M. on 6 June 1842, and went on till 3 A.M. of the next day, when his amanuensis broke down, and he finished the last line by himself at 6 A.M. In emulation of Gibbon, he then opened his windows and looked out complacently at a summer morning. The book was afterwards frequently revised as he obtained new materials. A sixth edition, for which he received 2,000 guineas, was published in 1844. By 1848 100,000 copies had been sold in the United States. It was translated into French, German, and even Arabic, in which language 2,000 copies were published 'under the auspices of the Pasha of Egypt.' In 1847 was published a crown 8vo edition in 20 vols. of 12,000 copies, in 1849 a library edition of 2,000 copies, and in 1853 the book was stereotyped; 3,000 copies were sold at once, and of the later volumes 25,000 copies were printed and 20,000 sold at the first subscription. Alison modestly, truly, and, it is to be hoped, sincerely, attributes his success to his fortunate choice of an interesting subject and his priority in occupying the field. In truth, the book has been useful as a good business-like summary of an important period of history, whilst the reader can sufficiently discount for the strong prejudices of the author and skip his ambitious reflections upon the currency and political philosophy.

His other works were less successful. The essay on 'Population,' of which the first draught was written in his boyhood, was finished after various interruptions on 22 Dec. 1828, but not published till June 1840. Though the author was now well known, it made little impression, because it attacked received principles, or because it was long, heavy, pompous, and irrelevant. It states, however, some obvious limitations to the applicability of Malthus's theory.

In 1845 and 1846 he published some articles upon Marlborough in 'Blackwood.' A 'Life of Marlborough,' constructed from these articles, was published in November 1847, and, after a sale of two editions, was rewritten on a larger scale and published in the new form in 1852. Between 1 Jan. 1852 and 1 Jan. 1859 he wrote a continuation of the 'History' which had a considerable sale, though it was unfavourably received by critics in consequence of the malignity of liberals, the jealousy which 'Quarterly' reviewers had inherited from Croker, and the growing tyranny of democratic opinions.

In 1855 he had inspected the manuscripts in possession of Lady Londonderry, preserved at Wynyard Park, and in 1861 he published the lives of Lord Castlereagh and Sir Charles Stewart founded upon these materials, having begun the work on 27 March 1859 and written five pages a day regularly for two years. The family and other 'persons of eminence' were satisfied with the result. A volume called 'England in 1815 and 1845; or a Sufficient and Contracted Currency,' was published in the autumn of 1845, and another, called 'Free Trade and a Fettered Currency,' in 1847. A collection of his essays was published in America in 1845, and another collection from 'Blackwood' appeared in England in 1849. Lists of his articles in 'Blackwood' are given in his 'Autobiography,' i. 308, 326, 363, 516, 554, 598, ii. 9.

Alison's domestic life was prosperous. His sons, the present Sir Archibald, and Frederick, were distinguished in the Crimea and the Indian mutiny; his daughter, Eliza Frances Catherine, was married to Robert Cutlar Ferguson, who died in 1859, and in 1861 to the Hon. J. C. Dormer. Sir Archibald was elected lord rector of Marischal College, Aberdeen, in 1845, against Macaulay, and in 1851 lord rector of Glasgow against Lord Palmerston. In 1852 he was made a baronet by Lord Derby's government. The last volume of his autobiography contains full details of many interviews with distinguished persons in London and elsewhere, his reception at the houses of the nobility, and his speeches at public dinners and meetings, together with speculations upon politics, human nature, and criticism. He was a strong opponent of the North in the American civil war, believed in the necessity of slavery, and was a devoted adherent of protection. He disliked Dickens's novels because they dealt with the foibles of middle and low life, and preferred 'elevating' romances. He thought Cobden a monomaniac. But, on the whole, his accounts of distinguished men, though coloured by his prejudices, are sensible as far as they go. The book is amusingly characteristic of his even temper, calm conviction of his own merits, and confidence in his own predictions; but, like all autobiographies, is chiefly interesting in the earlier part. After publishing the 'Life of Castlereagh,' he resolved to lay down his pen, thinking it useless to provoke hostility by his resolute refusal to 'worship the Dagon of Liberalism.' He concluded his autobiography, part of which had been written in 1851–2, bringing it down

to 1862. He was thoroughly amiable and beloved in his domestic life, and preserved health and strength, having given up writing after dinner on finishing the 'History' in 1842. He notes that on 9 Sept. 1862, that is, at the age of seventy, he walked twenty miles in five hours without fatigue. He enjoyed great popularity in Glasgow; attended to his duties on 10 May 1867, was taken ill next day, and closed a singularly industrious and thoroughly honourable life on 23 May. His funeral was attended by a crowd of from 100,000 to 150,000 of the people of Glasgow.

[Autobiography, edited by his daughter-in-law, Lady Alison, 1883.] L. S.

ALISON, WILLIAM PULTENEY (1790–1859), physician, was born at Boroughmuirhead near Edinburgh. His father, the Rev. Archibald Alison, the author of the 'Essay on Taste,' was for some years incumbent of Kenley in Shropshire, and afterwards in charge of the episcopal congregation in Edinburgh. His mother was daughter of Dr. John Gregory, a member of a family distinguished in letters and science, and long connected with the university of Edinburgh. His younger brother became Sir Archibald Alison, the eminent historian. He was educated privately and entered Edinburgh College in 1803, where he studied, first arts, and afterwards medicine. In 1811 he became M.D. with a dissertation, 'De Viribus Naturæ Medicatricibus.' During his academical career he was an enthusiastic pupil of Dugald Stewart, then the most distinguished teacher in the university, and acquired a deep interest in philosophical questions. So considerable were his attainments in this subject that it is said Dugald Stewart at one time desired that Alison should succeed him in his chair. In 1817 he wrote an article in 'Blackwood's Magazine' in defence of Dugald Stewart's philosophy.

In 1815 he entered the serious work of his profession as physician to the newly-founded New Town Dispensary, and by laborious practice among the poor gained that deep sympathy with the working-classes and knowledge of their wants and sufferings which inspired the most important part of his public work in after life. The quarterly medical reports of the dispensary, published in the 'Edinburgh Medical Journal' (1817–19), in great part written by Alison, were important contributions to the knowledge of fevers, and still supply valuable materials for the history of epidemics, though the intricate question of the specific distinctness of different forms of fever was not at that time cleared up. These reports also contain observations on a form of small-pox as modified by vaccination, which was then a novelty.

In 1820 Dr. Alison was appointed by the crown professor of medical jurisprudence, and held this office two years. About the same time he assisted his uncle, Dr. James Gregory, in the lectures on the practice of physic. In 1822 he was appointed to the professorship called that of 'institutes of medicine' or physiology (but at that time including pathology also), which he held about twenty years, first as the colleague of Dr. Duncan, and afterwards alone. In virtue of this professorship he became one of the physicians to the clinical wards of the infirmary, and was thus engaged also in clinical teaching.

The substance of his lectures on physiology was given in his text-book, 'Outlines of Physiology,' published in 1831, afterwards expanded into 'Outlines of Physiology and Pathology,' 1833. Dr. Alison's physiological teaching, which is summarised in these works, produced a powerful impression on the Edinburgh school. It was not remarkable for experimental research or for novelties in detail, but was founded upon certain broad principles which the author afterwards developed in his memoirs on 'Vital Affinity' and elsewhere. His leading idea was that of 'a *life-force* or *forces*, of something distinct from and superadded to the physical forces of dead matter. . . . These vital forces were, according to him, quite as distinct from the mind and its special endowments as from the physical forces. . . . Throughout the range of animated creation we find peculiar laws of being which may be termed vital, and of which organisation is the result. Two modifications of vital force are especially known to us; one in alliance with the mechanical properties of matter, giving rise to *vital contraction* or muscular motion; the other grafted upon its chemical properties and shown forth in *vital attractions* and *repulsions* of the ultimate molecules. These peculiar phenomena can be studied only in living beings; there is nothing analogous to them in dead matter, nor are they to be confounded together, though motion is necessarily the result of both. Vital contraction is inherent in particular tissues; vital attraction is shown forth in every part of the organism, at every moment of nutritive, secretive, absorbent change.'

The views thus expounded by a competent authority (*Edinburgh Medical Journal*, 1859, p. 475) were applied by Alison to explain not only physiological processes, but processes of disease, such as asphyxia and inflammation. They deal with a long-standing

controversy in biology, whether life precedes organisation, or is the result of organisation, and one not yet decided. But the vortex of dispute has drifted away from the standpoint of Alison, and it would be impossible here to discuss the bearings of his views on modern controversies. These topics, and inquiries arising out of them, occupied Alison's mind and pen for many years, during which time, and indeed during the whole tenure of his professorship of institutes of medicine, he made few contributions to practical medicine.

The record of his strictly professional life will be completed by saying that in 1842 he was promoted to be professor of the practice of medicine, and held this office till 1856. In 1844 he published a text-book, 'Outlines of Pathology and Practice of Medicine,' which was rather intended for his own students than for general use, and is not, among text-books of medicine, very noteworthy. He was appointed first physician to her majesty for Scotland, and in 1850 received the honorary degree of D.C.L. from the university of Oxford.

His academical position and his own personal qualities gradually won for him a very large practice, especially in consultation. He performed his hospital duties with the utmost conscientiousness, visiting his patients, when necessary, several times a day. He was, besides, incessantly engaged in literary and public work, especially in connection with that great philanthropic effort which we shall speak of later. By these unremitting labours, which only great bodily as well as mental energy could have rendered possible, he had established himself as the unquestioned head of the medical profession in Scotland, when he was seized with the first attack of the malady, epilepsy, to which he was subject for the rest of his life, and to which he ultimately succumbed.

In the winter session of 1855–6 he was two or three times attacked by fits while lecturing, and in 1856 he resigned his chair, and retired almost entirely from practice. In 1858, however, he presided at the meeting of the British Medical Association at Edinburgh, but died on 22 Sept. 1859, at Colenton, near Edinburgh.

During the thirty-six years that Dr. Alison was a professor in the university of Edinburgh his influence and success deserved a higher name than popularity. Several generations of students went away impressed by his devotion to duty and grandeur of character. Such were the qualities which led him to undertake the task by which, more than by professional success, his name will be known, that of ameliorating the condition of the poor in Scotland through a reform in the system of public relief.

From the beginning of his medical experience among the poor, Alison had been penetrated with a sense of the way in which poverty and unfavourable social conditions assisted in the spread of disease. The epidemic of cholera in 1831–32, and subsequent epidemics of fever, confirmed him in the belief of the momentous importance to national health of this question. In the years 1832–40 he thought he traced an increase in the prevalence and in the mortality of fevers, which was directly connected with the spread of pauperism, especially in great towns. To attack disease it was necessary first, he thought, to attack the conditions favouring disease. Imbued with these ideas it became to his philanthropic and conscientious nature a religious duty to express them, as he did, in the pamphlet, 'Observations on the Management of the Poor in Scotland, and its Effects on the Health of the Great Towns' (Edinburgh, 1840).

The system for the relief of the poor in Scotland at that time differed widely from that of England, in being almost entirely dependent on voluntary benevolence, no legal claim for relief being recognised except on the part of such persons as were actually disabled, and these claims being met in most cases only by voluntary contributions. There was also, it would seem, little or no provision for the occasional distress arising from vicissitudes of trade, famine, and the like. Alison, profoundly acquainted with the terrible destitution of the lower classes in Scotland, sought a remedy in some approach to the English system, involving a legal provision for the relief of the poor by assessment. The alteration had, indeed, been proposed before, but had been opposed by those who were tenacious of the Scotch system, and had been unfavourably reported on to the general assembly so lately as 1839. Alison's pamphlet, being virtually an attack on the Scotch poor-law system, excited vehement opposition. The principles advocated were opposed to the prevalent doctrines of political economy, and extremely distasteful to Scottish national feeling. Among other eminent persons, the Rev. Dr. Chalmers offered a vigorous opposition. But Alison, or the principles he advocated, gained a considerable if not complete success. After prolonged agitation a royal commission of inquiry was issued in 1844, on the report of which an act was passed in 1845 which embodied much of that for which Alison had contended. This victory was not gained without repeated efforts. The fever of 1843 furnished Alison with fresh proof of the con-

nection between disease and destitution; and the famine of 1846, which was severe not only in Ireland but in the highlands of Scotland, confirmed in his eyes the lesson. On the former occasion he wrote 'Observations on the Epidemic Fever in 1843 in Scotland, and its Connection with the Destitute Condition of the Poor,' 1844. The ultimate triumph of his cause was the more satisfactory to him, that it implied a change in public opinion, and not merely improvements in legislation.

Other public questions which engaged Alison's attention were the best methods of registration, with a view to an act for the registration of births, deaths, and marriages in Scotland, and the reclamation of waste lands, a subject on which he wrote a dissertation (Edinburgh, 1850).

Such were the public works of Dr. Alison. A few words must be said of his character. He seems to have been one of those men whose moral superiority is such as to cause their intellectual powers to appear of secondary importance. Nevertheless, these powers were in Alison very considerable. His scientific works show a firm grasp of the subjects dealt with, and were conscientiously brought up to the state of knowledge at the time. He was a vigorous writer and an acute thinker. But his moral worth was what impressed his contemporaries most profoundly. His worst fault was that in works of charity he might carry generosity to an extreme. A characteristic remark of his was, 'If we reserve our charity until we meet with human beings exempt from sinful propensities or indulgences on whom to bestow it, we may reserve it for the next world; for assuredly we shall not find fitting subjects for it in this.'

He wrote, besides works mentioned above: 1. 'On Vital Affinity' (Trans. Royal Society of Edinburgh, vol. xvi.). 2. 'Defence of the Doctrine of Vital Affinity' (*ibid.* vol. xx.). 3. 'On the History of Medicine' (Encyclopædia of Practical Medicine, London, 1834). 4. 'On Inflammation' (Tweedie's Library of Medicine, vol. i. London, 1840). 5. 'Supplement to Outlines of Physiology,' Edinburgh, 1836. 6. 'Reply to Dr. Chalmers's Objections to the Improvement of the Legal Provisions for the Poor in Scotland,' 1841. 7. 'Remarks on a Report on the Poor Law for Scotland,' 1844; and several other pamphlets on that subject. 8. 'Observations on the Famine of 1846-7 in Scotland and Ireland' (Blackwood's Magazine, 1847). 9. 'Letter to Sir John McNeill, G.C.B., on Highland Destitution,' Edinburgh, 1851. He was likewise the author of numerous papers on Physiology, Pathology, and the Etiology of Disease, in 'Edinburgh Medical and Chirurgical Transactions,' 'Edinburgh Medical and Surgical Journal,' 'Monthly Journal of Medicine,' 'London British and Foreign Medico-Chirurgical Review,' 'London Statistical Journal.'

[Medical Directory for Scotland, 1856, &c.; Edinburgh Medical Journal, November 1859, p. 469, and January 1860, p. 597.] J. F. P.

ALKEN, HENRY (*fl.* 1816–1831), draftsman and engraver, is said to have been originally huntsman, stud-groom, or trainer to the Duke of Beaufort. His earliest productions were published anonymously under the signature of 'Ben Tallyho;' but in 1816 he issued with his name 'The Beauties & Defects in the Figure of the Horse comparatively delineated.' From this date until about 1831 he produced many sets of etchings of sporting subjects, mostly coloured, and sometimes humorous in character, the principal of which were 'Humorous Specimens of Riding,' 1821–3; 'Symptoms of being amazed,' 1822; 'Symptoms of being amused,' 1822; 'Flowers from Nature,' 1823–5; 'A Touch at the Fine Arts,' 1824; and 'Ideas,' 1830. Besides these, he published in 1821 'The National Sports of Great Britain,' 'Illustrations for Landscape Scenery,' and 'Scraps from the Sketch-Book of Henry Alken;' in 1823, 'New Sketch-Book;' in 1824, 'Sporting Scrap-Book' and 'Shakespeare's Seven Ages;' in 1827, 'Sporting Sketches;' and, in 1831, 'Illustrations to Popular Songs' and 'Illustrations of Don Quixote,' the latter engraved by John Christian Zeitter. The fertility of Alken's pencil was amazing; but the idea of it might be fictitiously enhanced if the fact were not borne in mind that he left two or three sons—one of whom was named Henry—all artists, and all sporting artists, who have been incessantly painting, lithographing, aquatinting, and etching for the sporting publishers and for private patrons of the turf. In all Alken's works there is a freedom of handling and a happy choice of subject which rendered them very popular in their day. One of his drawings in water-colours, 'Fox-Hunting,' is in the South Kensington Museum.

[Notes and Queries, 3rd ser. xi. 516, xii. 155; Blackwood's Edin. Mag. 1824, xv. 219; Alken's works in Print-Room, British Museum.]

R. E. G.

ALKEN, SAMUEL (*fl.* 1780–1796), was a draughtsman and engraver, and his aquatint engravings are of high merit. Alken produced plates after Morland, Richard Wil-

son, Rowlandson, Wheatley, and others. As an original artist he is known by the 'New Book of Ornaments,' which he designed and etched himself, by his 'Views in Cumberland and Westmoreland,' published in 1796, and by 'Aquatint Views in North Wales,' published in 1798.

[Redgrave's Dict. of Painters; Nagler, Künstler-Lexicon, ed. 1872.] E. R.

ALLAM, ANDREW (1655–1685), antiquary, born at Garsingdon, Oxfordshire, April 1655, was educated at a private grammar school at Denton, near Cuddesden; on leaving which he entered St. Edmund's Hall, Oxford, in Easter term 1671, where, after taking his degree, he was made tutor, and subsequently appointed vice-principal. At Whitsuntide 1680 he took holy orders, and in 1683 was elected one of the masters of the schools. He devoted much time to literary pursuits, and assisted Anthony à Wood in the compilation of his 'Athenæ Oxonienses,' who speaks of him as highly qualified for such a work by reason of his extensive knowledge in all historical matters, adding: 'He understood the world of men well, authors better; and nothing but years and experience were wanting to make him a complete walking library.' The antiquary Hearne, in his 'Short Life of Anthony Wood,' says that he had often heard it 'reported at Oxford that the greatest help Mr. Wood found from any one person was from Mr. Andrew Allam; this ingenious person helping him very much in the notitia of divers modern authors, whilst Mr. Wood was day and night drudging in those more ancient.' Among his other chief contributions to literature may be mentioned the short biographical notice prefixed to Dr. Cosin's 'Ecclesiæ Anglicanæ Politeia in tabulas digesta,' Oxon. 1684, fol., and a preliminary account, with additions and corrections, of a work entitled 'Some Plain Discourses on the Lord's Supper, &c., written by Dr. George Griffith, Bishop of St. Asaph,' Oxon. 1684, 8vo. He also wrote the preface to a small pamphlet, 'The Epistle Congratulatory of Lysimachus Nicanor, &c., to the Covenanters of Scotland,' Oxon. 1684, and translated the 'Life of Iphicrates,' 1684. Some additions made by him to Chamberlain's 'Angliæ Notitia' (1684) were printed in the edition of 1687 without due acknowledgment, according to Wood. He projected a 'Notitia Ecclesiæ Anglicanæ, or History of Cathedrals,' a design which he was prevented from completing by death, from smallpox, on 18 June 1685. Wood further tells us that he began and made various additions to Helvicus's 'Historical and Chronological Theatre,' as occasion required, and left unfinished a supplement to that work from 1660 to 1683. His additions, as far as they went, were printed with that author in 1687. But 'whereas,' says Wood, 'there was a column in the edition of 1687 intended to contain the names of the most famous Jesuits, from the foundation of the order to 1685, this was not done by Allam, nor that passage under 1678, which runs thus: "Titus Oates discovers a pretended popish plot."'

[Wood's Athenæ Oxon. (ed. Bliss), iv. 174; Biographia Britannica; Brit. Mus. Cat.; Hearne's Life of Wood in Rawlinson MSS., Bodleian Library.] T. F. T. D.

ALLAN, DAVID (1744–1796), a painter of history, portrait, and Scotch character, was born at Alloa, in Stirlingshire, on 13 Feb. 1744. He was the son of the 'shoremaster' of that place, and was born prematurely. His mother died a few days after his birth. He showed early signs of artistic proclivities, and his dismissal from school for caricaturing his master led to his apprenticeship in 1755 to Robert Foulis, one of the celebrated printers of Glasgow, who, with his brother Andrew, had recently established an Academy of Arts in that city. Their kindness to him he was afterwards able to return when their fortunes were reversed. By the aid of the Erskines of Mar, Lord Cathcart, and other influential gentlemen in the neighbourhood of Alloa, Allan was sent to Rome with good introductions in 1764. He is probably the 'Allen' who, in 1771 and 1773, sent from Rome pictures of 'Pompey' and 'Cleopatra,' the 'Prodigal Son' and 'Cupid and Psyche' to the Royal Academy. At Rome Gavin Hamilton assisted him, and he gained a silver medal for drawing, and afterwards (in 1773) the gold medal of St. Luke's for the best specimen of historical composition, an honour which had also been gained by Hamilton, but by no other Scotchman. The subject of Allan's picture was 'The Origin of Painting; or the Corinthian Maid drawing the Shadow of her Lover.' This picture, which was praised by Wilkie and Andrew Wilson, for a long time hung on the walls of the Academy of St. Luke's at Rome, but has now disappeared. It was engraved by Cunego and others. While in Italy Allan painted the 'Prodigal Son' for Lord Cathcart, and 'Hercules and Omphale' for Sir William Erskine of Torrie, and sent, in 1775, pictures of travellers and soldiers to the Free Society; but the future direction of his talent was better indicated by four sketches of Rome during the carnival, which were exhibited at the Royal Academy in

1779, engraved in aquatint by Paul Sandby, and published in 1781 with descriptions by Allan. These are said to contain several portraits of persons well known to the English who visited Rome from 1770 to 1780. They border on caricature, and, with some other sketches of Italian manners, earned for the artist the name of the Scottish Hogarth. In 1777 Allan was in London, where he remained till 1780, painting portraits for a livelihood. He then settled in Edinburgh, and on 14 June 1786 was installed director and master of the Trustees' Academy at Edinburgh, succeeding Runciman. Henceforth, with occasional attempts at historical painting—as in some scenes from the life of Mary Queen of Scots, exhibited at the last exhibition of the Society of Artists (1791)—Allan was mainly occupied on those humorous designs of Scottish character in which he shows himself a precursor of Wilkie rather than a follower of Hogarth. His 'Scotch Wedding,' the 'Highland Dame,' and the 'Repentance Stool' were his most successful pictures, and his popularity was much increased by his designs to Allan Ramsay's 'Gentle Shepherd,' which were published in 1788 by the Foulises, with a dedication to Gavin Hamilton. He also made several drawings in illustration of those songs by Robert Burns which were written for George Thomson's 'Collection of Scottish Airs.' The poet admired these illustrations. Thomson only published one of them, and this after Allan's death, when a print from it was presented to subscribers of Thomson's book. It is possible that the others (etched by Allan) found their way into the hands of Alexander Campbell, who published in 1798 his 'Introduction to the History of Poetry in Scotland, to which are subjoined Songs of the Lowlands . . . with designs by David Allan.' They are of very little merit. Allan also etched in a free style the illustrations for Tassie's 'Catalogue of Engraved Gems.' The frontispiece for this work, dated 1788, was also designed and etched by Allan, and he published some etched scenes of cottage life, combined with mezzotint. Allan died on 6 Aug. 1796, leaving one daughter and one son, David. In person he was not prepossessing, but his face lighted up in society, and his conversation was gay and humorous. His manners were gentle, and his honour scrupulous. His portrait by himself hangs in the National Portrait Gallery of Scotland, and there is a portrait by him of Sir William Hamilton, K.B., in the National Portrait Gallery.

[Redgrave's Dict. of Artists; Cunningham's Lives of Eminent British Painters, edited by Mrs. Charles Heaton; Edwards's Anecdotes of Painters; Stark's Biographia Scotica; the Works of Robert Burns (Bohn, 1842); Catalogue of National Portrait Gallery; George Thomson's Select Collection of Scottish Airs; Alexander Campbell's Introduction to the History of Poetry in Scotland; Allan Ramsay's Gentle Shepherd, with plates by D. A., 1788; Prints in the British Museum; Catalogues of the Free Society of Artists, the Society of Artists, and the Royal Academy.] C. M.

ALLAN, GEORGE (1736–1800), a celebrated antiquary and topographer, son of James Allan, of Blackwell Grange, near Darlington, co. Durham, was born 7 June 1736. He had an extensive practice as an attorney at Darlington, but chiefly devoted his energies to antiquarian pursuits, with especial reference to the history of Durham. He acquired, at great expense, the various collections known as Gylls's, Hunter's, Mann's, Hodgson's, and Swainston's MSS. He also purchased the rich and splendid museum of natural history belonging to Marmaduke Tunstall, of Wycliffe, the birds alone of which had cost 5000*l*. The Rev. Thomas Rundall, vicar of Ellingham, Northumberland — previously usher, then headmaster, of Durham Grammar School—bequeathed to him in 1779 twenty manuscript volumes of collections relating to the counties of Durham and Northumberland. To these manuscript treasures he added a vast mass of charters, transcripts of visitations, legal and genealogical records, and printed works on history and topography; and the noble library thus accumulated Allan generously laid open to the use of the antiquaries of his time. Hutchinson's well-known 'History of Durham' (3 vols. 1785–1794) was undertaken at his instigation, and the chief material was furnished by Allan from five large manuscript volumes previously arranged and digested, besides which he contributed engravings of coins, seals, and other illustrations.

In 1764 he had an offer of the place of Richmond Herald, but refused the appointment as incompatible with his established professional connection and future prospects. In 1766 he married Anne, only daughter and heiress of James Colling Nicholson, Esq., of Scruton, Yorkshire, by whom he had six children—George Allan, who succeeded him at the Grange, and was M.P. for the city of Durham 1812; James Allan, captain 29th foot; and four daughters. In 1744 he was elected fellow of the Society of Antiquaries, to whose library he presented twenty (or twenty-six) manuscript volumes of collec-

tions relating to the university of Oxford, made by the Rev. William Smith, rector of Melsonby.

About 1768 he set up a private press at the Grange, and from that time worked at it indefatigably, producing many valuable antiquarian and historical books and pamphlets, now very rare and valuable, of which it is scarcely possible to make a complete list. We know of the following, some without date:—1. 'Charter granted by Queen Elizabeth . . . . Free Grammar School at Darlington,' 1567. 2. 'Inspeximus of the Surrender . . . . Monastery of St. Cuthbert at Durham,' 1540. 3. 'Foundation Charter of the Cathedral Church at Durham,' 1541. 4. 'Collections relating to St. Edmund's Hospital at Gatesheved, from 1247,' 1769. 5. 'Collections relating to the Hospital of Gretham from 1272,' 1770. 6. 'Collections relating to Sherburn Hospital, from 1181,' 1771. 7. 'Recommendatory Letter of Oliver Cromwell to William Lenthall, Esq., Speaker . . . . College and University of Durham.' 8. 'Letter from William Frankeleyn, Rector of Houghton-le-Spring, to Cardinal Wolseley, . . . Coal Mines at Whickham and the Cardinal's Mint.' 9. 'Address and Queries . . . compiling a complete Civil and Ecclesiastical History of the County Palatine of Durham,' 1774. 10. 'Antiquarian Tracts, selected from the Archæologia.' 11. 'A Sketch of the Life and Character of Bishop Trevor,' 1776. 12. 'The Legend of St. Cuthbert, by Robert Hegg, 1626,' 1777. 13. 'Origin and Succession of the Bishops of Durham,' 1779. 14. 'Hall's MS. Catalogue of Bishops, from the Dean and Chapter's Library.'

He also issued, as early as 1763, a prospectus for an elaborate copper-plate peerage in forty-two numbers, but finding the expense would reach some thousands of pounds he relinquished the scheme after publishing the first number. He also engraved several charters in facsimile and seals of bishops for his own and other works. He was so industrious in literary matters that for the mere love of typographical art he printed gratis some of the works, pamphlets, and poetical pieces of his friends. There are now existing seven works of Mr. Pennant's, done by him, some with the imprint, 'Printed by the friendship of George Allan, Esq., at his private press at Darlington.' He was so fond of transcribing that, shortly before his death, he copied a manuscript visitation by Dugdale, 2 vols. fol., and emblazoned the arms neatly. In short, 'every day of his life he is said to have written almost a quire.' His copy of Le Neve's 'Fasti' contained many thousands of corrections and additions when he offered it to Gutch for his edition of that work.

Allan was of a kindly nature, and the only shadow resting on the story of his life is a long-standing quarrel with his father, which continued until the death of the latter in 1789; but the literary correspondence of the time seems to imply that the fault was not with the son. He retired from the law in 1790, and died suddenly of a second paralytic stroke, 18 May 1800.

His great library and museum was sold under the will, and purchased by his son, George Allan, who with like liberality opened the collections to literary men. Amongst others indebted to them were Robert Surtees, in his 'History and Antiquities of Durham,' Sir Cuthbert Sharp, in his 'History of Hartlepool,' and John Nichols, for the materials which furnished the lives of Bishop Talbot and Mr. Hutchinson.

Excellent steel portraits of the subject of this memoir and his literary colleague, Hutchinson, seated in council in the Grange library, are given in vol. ix. of Nichols's 'Literary Anecdotes.'

[Brit. Top. i. 332; Hutchinson's Durham; Nichols's Literary Anecdotes and Illustrations; Gent. Mag. lxx. 802, lxxxvi. pt. 2, 137; Surtees's History of Durham, iii. 371.] J. W.-G.

ALLAN, PETER (1798–1849), remarkable for the excavations he made in the solid rock on the sea-coast near Sunderland, was born of Scottish peasants in 1798, either at Selkirk or at Tranent in Haddingtonshire. In early life he was in domestic service as a valet. Afterwards he became gamekeeper to the Marquis of Londonderry, and was reputed to be an unerring shot, and to possess unparalleled physical strength. At a later date he opened a tavern at Whitburn, a village on the coast of Durham. The acquisition of some small property near his inn drew his attention to the quarries in the neighbourhood; and he exhibited so much practical skill in works of excavation that several quarries were placed under his superintendence. About 1827 he formed an eccentric plan for colonising the wild rocks round the bay of Marsden, five miles to the south of Sunderland. After many months spent in carrying out his project, he removed thither in July 1828, with his wife, children, and parents, and resided there for the remainder of his life.

The Marsden rocks had already been known as a rendezvous of smugglers, and a passage had been perforated through them from the high land to the beach, but to all

appearance the place was uninhabitable. The cliff, of hard magnesian limestone, rose perpendicularly from the shore to a height of 100 feet, and the surface it presented to the sea was only broken by two caverns at its base, which the sea filled at high tide. Nevertheless, Allan's superhuman energy and industry transformed the rock into a large dwelling-house. Having hollowed a wide ledge on the face of the rock, and connected it with the land above, he built upon it a large timber hut, part of which formed a tavern entitled 'The Grotto,' and part a farmhouse. Within the adjoining rock, on the same level, Allan dug out fifteen large rooms in succession, most of which were lighted by windows hewn in the cliff overlooking the sea. The total length of the excavated chambers, each of which received a name, such as the 'gaol room,' the 'devil's chamber,' the 'circular room,' and so forth, was 120 feet, their greatest height 20 feet, and their greatest breadth 30 feet. On the waste ground above the excavations Allan planted rabbits for shooting, and the farmhouse and ledge he stocked with domestic animals.

During the twenty-one years that Allan lived with his family in the rock he paid rare visits to the neighbouring towns, and was on one occasion snowed up for six weeks together. He rescued several vessels in distress off the coast, and in 1844 he saved from drowning some lads who had wandered into the caves below his dwelling; an act which was commemorated by the vicar of Newcastle in a poem entitled 'The Mercy at Marsden Rock.' Allan was nevertheless regarded by his neighbours with many misgivings, and the excise officers, suspecting him to be a smuggler, frequently molested him. In 1848 the lord of the manor claimed rent from him as the owner of the surface ground, and on his denial of his liability served him with a process of ejectment. Allan refused to quit, and brought a suit against the landlord, by which his right of habitation was upheld, but each side was condemned to pay its own costs. Amid these anxieties Allan's health gave way, and he died 31 Aug. 1849, in his fifty-first year. He was buried in the presence of his parents, who had lived with him and who survived him, in Whitburn churchyard, and his tombstone bore the inscription, 'The Lord is my rock and my salvation.'

His family continued to dwell for some years at Marsden after Allan's death. One of his sons inherited his passion for excavation, and his daughter, from the readiness with which she aided distressed ships, was compared to Grace Darling. The singular edifice was for many years 'one of the principal curiosities of the north of England,' and many descriptions of it have been published by local writers. It endured till February 1865, when it was destroyed by a fall of the cliff (Murray's *Guide to Northumberland and Durham*, p. 136).

[Notes and Queries (1st series), viii. 539, 630, 647; Gent. Mag. (new series), xxxii. 440; Latimer's Local Records of Northumberland and Durham, p. 265; Marsden Rock, or the Story of Peter Allan and the Marsden Marine Grotto, reprinted from the 'Sunderland and Durham County Herald' (1848); Shirley Hibberd, in the People's Illustrated Journal.] S. L. L.

ALLAN, PETER JOHN (1825–1848), poet, was born at York on 6 June 1825. His father was Dr. Colin Allan, at one time chief medical officer of Halifax, Nova Scotia, and Allan's short life was mainly spent in that town and at Fredericton, New Brunswick, whither his family removed on Dr. Allan's retirement from professional life in 1836. For a time Allan studied law, but the success attending the publication of some youthful poems in a weekly journal induced him to devote himself exclusively to literature, and he rapidly prepared a volume of poems, which was sent in manuscript to England for publication. But before the book was printed, Allan was seized with fever, and died, after a brief illness, at the age of 23.

More than four years after Allan's death there was published in London the 'Poetical Remains of Peter John Allan, Esq., with a short biographical notice, edited by the Rev. Henry Christmas, M.A., F.R.S.,' 1853. The memoir, which is unaffectedly pathetic, is by the poet's brother, J. McGrigor Allan. The poems show much metrical skill, and the lyrics interspersed in a fragment of a drama, entitled 'Pygmalion,' are very melodious. But Allan evidently wrote largely under Byron's influence, and there is throughout the volume an absence of any striking originality. The majority of the poems are evidently very youthful compositions, and fail to justify the extravagant expectations expressed by Allan's friendly critics of his future achievements.

[Poetical Remains of P. J. Allan, edited by the Rev. Henry Christmas, 1853.] S. L. L.

ALLAN, ROBERT (1774–1841), Scotch poet, was born on 4 Nov. 1774, at Kilbarchan, Renfrewshire, where his father was a flaxdresser, and where he himself became a muslin-weaver. Early in life he began to write songs, chiefly in the Scottish dialect, often composing them at the loom, and he re-

ceived with other encouragement the praise of Tannahill, like himself a Renfrewshire weaver and song-writer. R. A. Smith set to music many of his Scotch songs, published in the 'Scottish Minstrel' (1820), and a number of them appeared in the 'Harp of Renfrewshire.' A volume of Allan's poems was printed by subscription in 1836, without success. He had reared a large family, and was poor, old, and discontented, when, in opposition to the advice of his friends, he sailed for the United States, where his youngest son was a portrait-painter of promise. He died at New York on 1 June 1841, six days after landing. Allan's Scotch lyrics are melodious and occasionally pathetic, but seldom of more than average merit. The best of them is the 'Covenanter's Lament.'

[Memoir in Charles Rogers's Modern Scottish Minstrel (1856), and in Chambers's Biographical Dictionary of Eminent Scotsmen (1868).] F. E.

ALLAN, THOMAS (1777–1833), mineralogist, was born at Edinburgh on 17 July 1777, where his father was a banker, and was educated at the High School. He entered his father's bank, but took to scientific pursuits from his childhood. At the peace of Amiens he visited Paris, made scientific acquaintances, and began a mineralogical collection in Dauphiné. In 1808 he published an 'Alphabetical List of Minerals in English, French, and German,' and he is the reputed author of a 'Sketch of Mr. [afterwards Sir Humphry] Davy's Lectures in Geology, from Notes taken by a Private Gentleman,' which appeared about 1811. He afterwards travelled in Ireland and England; in 1812 he visited the Faroe Islands, and communicated to the Royal Society of Edinburgh an account of their mineralogy. In 1811 Giesecke shipped for Denmark a collection of minerals, formed during six years' labour in Greenland. The ship was captured by a French privateer, retaken by an English frigate, and the boxes sold at Leith for 40*l.* to Allan. Amongst them was 5,000*l.* worth of cryolite, and a new mineral called, after the purchaser, Allanite. In 1813 Giesecke returned with a fresh collection, made in Greenland, and was hospitably received by the proprietor of his first collection, who afterwards obtained for him a professorship of mineralogy at Dublin. Allan continued to increase his collection, with the assistance of W. Haidinger, a German geologist, until it became the finest in Scotland. Allan was an admirer of Hutton, and published papers upon his theories in the Edinburgh Transactions. Besides the volumes noticed above, Allan wrote the article 'Diamond' for the 'Encyclopædia Britannica.' He was a fellow of the Royal Society and a member of the Royal Society of Edinburgh. He was a public-spirited citizen, filled many municipal offices, and was a liberal contributor to Edinburgh charities. He married in 1806 Miss Smith, sister of Elizabeth Smith of Tent Lodge, Coniston. He died of apoplexy on 12 Sept. 1833.

[S.D.U.K. Dictionary; Scotsman, 18 Sept. 1833; Brit. Mus. Cat.; Proceedings of Edinburgh Royal Society, xii. 567.]

ALLAN, SIR WILLIAM (1782–1850), painter of history and scenes of Russian life, was born in Edinburgh, and was the son of the macer, a humble officer of the Court of Session. He was educated at the High School, Edinburgh, under William Nicol, the companion of Burns. Soon showing a love of art, he was apprenticed to a coach-painter, and studied under Graham at the Trustees' Academy, with Wilkie, John Burnet, and Alexander Fraser. After a few years he came to London, and entered the schools of the Royal Academy. His first exhibited picture was a 'Gipsy Boy with an Ass' (1803), in the manner of Opie. In 1805 he started for Russia, and was wrecked at Memel, where he recruited his funds by painting portraits of the Dutch consul and others. He then proceeded overland to St. Petersburg, passing through a great portion of the Russian army on its way to Austerlitz. At the Russian capital he found friends, including Sir Alexander Crichton, physician to the imperial family. Having learned Russian, he travelled in the interior of the country, and spent several years in the Ukraine, making excursions to Turkey, Tartary, and elsewhere, studying the manners of Cossacks, Circassians, and Tartars, and collecting arms and armour. In 1809 a picture by him of 'Russian Peasants keeping their Holiday' was exhibited at the Royal Academy. His wish to return in 1812 was prevented by the French invasion, many of the horrors of which he witnessed. Returning to Edinburgh in 1814, he was well received, and became something of a 'lion.' In 1815 his picture of 'Circassian Captives' attracted notice at the Royal Academy, though it did not find a purchaser; but Sir Walter Scott, John and James Wilson, Lockhart, and others, got up a lottery for it, with 100 subscribers at 10*l.* 10*s.* each, and the picture was won by the Earl of Wemyss. He now remained in Edinburgh, and though his pictures (including 'Tartar Robbers dividing their Spoil,' left to the nation by Mr. Vernon) did not find purchasers amongst his countrymen, some of them were

bought by the Grand Duke Nicholas when he visited Edinburgh. Allan afterwards painted some scenes from Scottish history, suggested by the novels of Sir Walter Scott. Mr. Lockhart, M.P., bought his 'Death of Archbishop Sharpe,' and Mr. Trotter, of Ballendean, his 'Knox admonishing Mary Queen of Scots,' which was exhibited in 1823, and engraved by John Burnet. His 'Death of the Regent Murray' (exhibited 1825) was purchased by the Duke of Bedford for 800 guineas, and gained the artist his election as an associate of the Royal Academy. In 1826 he was appointed master of the Trustees' School, Edinburgh, an office which he held till a few years before his death.

Soon afterwards Allan's health gave way, and he was threatened with blindness. For rest and change he went to Rome, and, after spending a winter there, proceeded to Naples, Constantinople, Asia Minor, and Greece. In 1826 he exhibited 'Auld Robin Gray,' in 1829 the 'Prophet Jonah.' In 1830 he returned to Edinburgh restored to health. His picture of the 'Slave Market, Constantinople,' was purchased by Alexander Hill, the publisher, and 'Byron in a Fisherman's Hut after swimming the Hellespont' (exhibited 1831) by R. Nasmyth, who also bought Allan's portraits of Burns and Sir Walter Scott, which were engraved by John Burnet. A smaller one of Scott in his study was engraved for the 'Anniversary,' a periodical edited by Allan Cunningham, and one of Ann Scott by her father's empty chair, called the 'Orphan,' was bought by Queen Adelaide. In 1834 he visited Spain and Morocco. In 1835 he was elected a Royal Academician, and in 1838, on the death of Sir George Watson, president of the Royal Scottish Academy. In 1841 he went to St. Petersburg, and in the same year succeeded Wilkie as limner to the queen in Scotland, an office which was, as usual, followed (in 1842) by knighthood.

In 1843 Sir William exhibited the 'Battle of Waterloo from the English side,' which was purchased by the Duke of Wellington, and the next year went again to St. Petersburg, where he painted, for the Czar, 'Peter the Great teaching his Subjects the Art of Shipbuilding,' a picture now in the Winter Palace. The last large work which he finished was a second view of the battle of Waterloo, this time from the French side. It was exhibited at Westminster Hall in 1846, in competition for the decorations of the Houses of Parliament, but was unsuccessful. He visited Germany and France in 1847. At the time of his death in Edinburgh, on 23 Feb. 1850, Sir William was engaged on a large picture of the 'Battle of Bannockburn,' which is now in the National Gallery of Scotland. A portrait by Sir William Allan of Sir Walter Scott is in the National Portrait Gallery.

Sir William Allan was not a great painter; but he deserves to be remembered in the history of English art for the impulse he gave to historical composition, and the example he set in depicting the manners of unfrequented countries. In the distinguished society in which he moved, he was noted for the geniality of his disposition, his natural humour, and his power as a mimic.

[Notes and Queries, 2nd series, vi. 528; Athenæum, 1850, pp. 240–1; Art Journal, 1849, pp. 108–9; Catalogues of Royal Academy, National Gallery, and National Portrait Gallery; Redgrave's Dictionary of Artists.] C. M.

ALLARDICE, ROBERT BARCLAY (1779–1854), pedestrian, generally known as Captain Barclay, was the son of Robert Barclay, representative of the family of Barclays of Ury, who took the name of Allardice upon his marriage to Sarah Ann Allardice in 1776. The marriage was dissolved in 1793; Mrs. Allardice married John Nudd in 1795, and died in July 1833. Robert was born in August 1779, succeeded to the family estate after his father's death in 1797; went into the 23rd regiment in 1805, and served in the Walcheren expedition in 1809 as aide-de-camp to the Marquis of Huntly. He devoted himself to agriculture and improved the local breed of cattle. He married Mary Dalgarno in 1819; and their only child Margaret married S. Ritchie in 1840, and settled in America. After his mother's death, Captain Barclay claimed the earldom of Airth on the ground of his descent from William, Earl of Monteith, (*d.* 1694). The case was heard before the House of Lords in 1839; and in 1840 Captain Barclay claimed also the earldoms of Strathern and Monteith, but proceedings were ultimately dropped. In 1842 he published a short account of an agricultural tour made in the United States in the preceding spring. He died 8 May 1854, from paralysis, having been injured three days previously by a kick from a horse. Captain Barclay is known by his extraordinary pedestrian performances. His most noted feat was walking one mile in each of 1,000 successive hours. This feat was performed at Newmarket from 1 June to 12 July 1809. His average time of walking the mile varied from 14 min. 54 sec. in the first week to 21 min. 4 sec. in the last, and his weight was reduced from 13 st. 4 lb. to 11 stone. Though he had not trained himself regularly, he was so little exhausted

that he started for the Walcheren expedition on 17 July in perfect health. He had previously accomplished many remarkable feats. In 1801 he had gone 110 miles in 19 hours 27 min. in a muddy park; in the same year he did 90 miles in 20 hours 22 min. 4 sec.; in 1802 he walked 64 miles in 10 hours; in 1805 he repeated this feat, and on another occasion walked 72 miles between breakfast and dinner; in 1806 he walked 100 miles over bad roads in 19 hours; and in 1807 78 miles on hilly road in 14 hours; in 1808 he started at 5 a.m., walked 30 miles grouse-shooting, dined at 5, walked 60 miles to his house at Ury in 11 hours, after attending to business walked 16 miles to Laurence Kirk, danced at a ball, returned to Ury by 7 a.m., and spent the next day partridge-shooting, having travelled 130 miles and been without sleep for two nights and three days. In 1810–11 he rode twice a week 51 miles to hunt, and after hunting returned the same night. A year later he went 33 miles out and home three times a week for the same purpose. At the age of 20 he could lift half a ton, and lifted a man weighing 18 stone, standing upon his right hand and steadied by his left, from the floor to a table. Barclay's strength was inherited. His ancestor, the first Barclay of Ury, was one of the strongest men in the kingdom, and his sword, too heavy for ordinary men, was preserved in the family; his grandfather (great-grandson of this first Barclay and grandson of the apologist) was known as 'the strong;' and his father was a 'noted pedestrian,' who walked from Ury to London (510 miles) in 10 days, and had also walked 210 miles in three days, and 81 miles in about 16 hours. He was six feet high, and remarkably handsome. A portrait of Captain Barclay is given in 'Pedestrianism,' with a minute account of his athletic feats.

[Pedestrianism, by the author of the History of Aberdeen (W. Thom), 1813; Gent. Mag. (new series), vol. xlii.; History of the Earldoms of Strathern, Monteith, and Airth, by Sir Harris Nicolas, 1842.] L. S.

ALLDE, ALDEE, or **ALDEY, EDWARD** (*fl.* 1583–1634), printer, son of the John Allde mentioned below, was made free of the Company of Stationers by patrimony 18 Feb. 1583-4, and resided for some time with his father near St. Mildred's Church, Poultry. In 1560 he was fined 5*s.* for printing a ballad without authority. He left the Poultry in 1590 for the sign of the Gilded Cup, without Cripplegate, and appears to have been more of a printer than his father, whose business was chiefly selling books. He was chosen to go to 'my Lord Maiours dynner' in 1611 (Arber, *Transcript*, iii. 695). Entries in the registers occur under his name down to 1623. On 29 June 1624 'Master Aldee' acquired the stock of 'Mistris White,' consisting of twenty-one works, among which may be mentioned 'Arden of Feversham' (1592), Baxter's 'Sir Philip Sydney's Ourania' (1606), Greene's 'Orpharion,' &c. (*ib.* iv. 120). There is one more entry in respect to Master Aldee on 5 May 1627. After his death, which is supposed to have taken place about 1634, his widow (who could not be admitted to the company) carried on the business in the name of a son by a former husband (*ib.* iii. 701–2).

[Ames's Typ. Antiq. ed. Herbert, ii. 1238.] H. R. T.

ALLDE, ALDAYE, ALDE, or **ALDYE, JOHN** (*fl.* 1555–1592), stationer and printer, was the first person on the registers to take up the freedom of the Stationers' Company, when in January 1555 he paid the modest sum of 6*s.* 8*d.* for the customary breakfast to the brotherhood. His name appears in the original charter of the company in 1557. From 1560 to 1567 he received many licenses for ballads and almanacs, but for little else. He then began to print more books, chiefly of a popular nature, but continued his incessant production of ballads, many of which are to be seen in Huth's 'Ancient Ballads and Broadsides' (1867). Herbert seems to have possessed or examined but few books of this press; the list of examples is much enlarged by Dibdin. Allde lived 'at the long shop adjoining to St. Mildred's Church in the Pultrie,' and, judging from the considerable number of apprentices bound over to him from time to time, must have carried on a flourishing bookselling trade. After his death his widow Margaret continued the business, and took an apprentice on 23 April 1593, when she was described as 'widowe, late wife.' On 25 June 1594 and 3 March 1600 she took two more apprentices, and then her name disappears from the registers.

[Arber's Transcript of the Stationers' Registers; Ames's Typogr. Antiq. ed. Herbert, ii. 889, ed. Dibdin, iv. 571.] H. R. T.

ALLEINE, JOSEPH (1634–1668), author of 'An Alarm to the Unconverted,' was descended from the Alleines of Sibbes' county—Suffolk. As early as 1430 some of them, descending of Alan, lord of Buckenhall, settled in the neighbourhood of Calne and Devizes, whence came the immediate ancestry of 'worthy Mr. Tobie Alleine of

Devizes,' father of Joseph Alleine. Fourth of a large family, he was born at Devizes early in 1634. The year 1645 is marked by an eye-witness on the title-page of a quaint old tractate accidentally preserved, as that of his 'setting forth in the christian race.' His eldest brother Edward had been a clergyman, but died in 1645 in his twenty-seventh year. This seems to have been the occasion of his 'being born again,' as the puritan phrasing put it. He entreated his father that he might be educated to succeed his brother in the work of the christian ministry. His father consented, and he was immediately sent to Poulshot, then under a fellow of Exeter College, Oxford, named William Spinage. In April 1649 he was entered at Lincoln College, Oxford, the president being Dr. Paul Hood, with Dr. John Owen for vice-chancellor of the university.

A Wiltshire 'place' being vacated in Corpus Christi College, he was chosen scholar of that house on 3 Nov. 1651. Of his student life it was said by a contemporary, not given to enthusiasm, 'he could toil terribly.' On 6 July 1653 he took his degree of B.D., and thereupon became a tutor of his college. He also took the chaplaincy in preference to a fellowship.

In 1654 he had high and enticing offers to serve in the state. He resisted, and at last peremptorily declined. The Rev. George Newton, of the cathedral-like church of Taunton, now sought him for assistant, and putting from him all other things, he accepted the invitation, proceeded at once to Taunton, underwent the usual exercises and examinations, and was 'ordained' as the associate of this most revered of the later puritan fathers. Nearly coincident with his ordination came his marriage to Theodosia Alleine, daughter of Richard Alleine. Friendships among 'gentle and simple'—of the former one may be named, viz. Lady Farewell, granddaughter of the Protector Somerset—witness to the attractiveness of his private life.

This activity was all the more remarkable, as the pastor was a pre-eminently bookish man, and still pursued his student-toil of Corpus Christi years. One lost monument of this, his 'Theologia Philosophica'—a treatise that sought to establish the harmony between revelation and creation, and the learning and power of which drew forth the amazed praise of Richard Baxter—stole forth from him hours that ought to have been given to sleep. At the same time the intimate and equal of the original founders of the Royal Society, he was a thoughtful scientific experimentalist and observer.

The year 1662 found senior and junior pastors of Taunton like-minded. Both were of the two thousand ejected.

Joseph Alleine, with a Wesley—grandfather of John and Samuel—for fellow-labourer, who was also ejected, carried on a work of evangelising after the old model of Galilee. For this he was cast into prison, charged at sessions, fined and browbeaten and made to suffer. His 'Letters' written from prison formed an earlier 'Cardiphonia' than John Newton's. He was released on 26 May 1664, and, in spite of the Five Mile Act (or Conventicle Act), he returned to his work of preaching the Gospel, but he was again and again flung into prison. His evening years, spent often in hiding, were tempestuous and dark. He died 17 Nov. 1668, and the mourners, remembering their beloved minister's words while he was yet with them—'If I should die fifty miles away, let me be buried at Taunton'—buried him in his old church's chancel. No puritan name save Richard Baxter's is so affectionately cherished by the English-speaking people of God as Joseph Alleine's. His 'Remains' (1674) are of the highest interest. 20,000 copies of his 'Alarm to the Unconverted' were sold under that title on its first appearance in 1672, and 50,000 three years later, when it was republished as the 'Sure Guide to Heaven.' It has since been frequently reprinted in England and America. He was also author of an 'Explanation of the Assembly's Shorter Catechism' (1656); a 'Call to Archippus' (1664); and 'Divers Cases satisfactorily resolved' (1672).

[Palmer's Nonconformists' Memorial (1802), iii. 208; Wood's Athenæ (Bliss), iii. 819; Life and Death of . . . Joseph Allein, containing Narratives by Baxter, Alleine's widow, Theodosia, and others; Biog. Brit.; Joseph Alleine, his Companions and Times, by Charles Sanford (1861); Dr. Williams' MSS.; Article in the Encyc. Britannica by the present author, partly reproduced by permission of Messrs. A. & C. Black.]

A. B. G.

ALLEINE, RICHARD (1611-1681), author of 'Vindiciæ Pietatis,' 'Heaven Opened,' 'The World Conquered,' 'Instructions about Heart-work,' and other practical books, was son of a clergyman of his own name, who was rector of Ditcheat, Somerset, for upwards of half a century. He was born at Ditcheat in 1611. His first education was under his father's eye. He then proceeded, in his sixteenth year, to the university, being entered at St. Alban's Hall, Oxford. He was elected a commoner in 1627. He there took his degree of B.A., and then transferred himself to New Inn, and remained there until he passed M.A.

Having completed a distinguished academic course, he was ordained, and became 'assistant' to his venerable father. In March 1641 he succeeded the many-sided Richard Bernard, B.D., as rector of Batcombe (Somerset). He sided with the puritans by subscribing the 'Testimony of the Ministers in Somersetshire to the Truth of Jesus Christ'—a calm and statesman-like paper—and the 'Solemn League and Covenant.' In 1654 he and his father were appointed assistants to the commissioners of the parliament for 'ejecting scandalous ministers.'

For twenty years Alleine remained at Batcombe, and was idolised by his parishioners. At the Restoration he showed a willingness to acquiesce in the government, being of the old-fashioned type of believer in monarchy, if not in any and every monarch; but the Act of Uniformity came, and he felt compelled by loyalty to conscience to cast in his lot with the 'ejected.' Because of the Five Mile Act, which hindered him opening his mouth at Batcombe, he removed to Frome Selwood, and preached there and in the neighbourhood semi-privately until his death on 22 Dec. 1681. As one proof of many of the regard in which he was held, it is to be recorded that the Rev. Richard Jenkins, M.A., vicar of Frome Selwood, preached his funeral sermon, and therein gave 'full and fair testimony to his piety, meekness, and moderation.' Even Anthony à Wood was constrained to admit, in the very act of sneering at the preacher, that Jenkins 'was the better judge, from his long acquaintance with him and frequent visits to him in his last sickness.'

Alleine's works are distinguished more for their searching spiritual force than for display of intellectual ability. His 'Vindiciæ Pietatis' was refused license by Sheldon, and was published, as other nonconformist books had to be if published at all, without it. It was rapidly bought up, and 'did much to mend this bad world.' Roger Norton, the royal printer, caused a large portion of the first edition to be seized, on the ground of its not being licensed, and to be sent to the royal kitchen. But glancing over its pages he was arrested by what he read, and on second thoughts it seemed to him a sin that a book so holy and so saleable should be killed. He therefore bought back the sheets, says Calamy, for an old song, bound them, and sold them in his own shop. This in turn was complained of, and the shrewd publisher had to beg pardon on his knees at the council-table. The remaining copies were further sentenced to be 'bisked' or rubbed over with an inky brush, and sent back to the palace kitchen for lighting fires. Even in the palace there must have been worthy traitors, for 'bisked' copies occasionally turn up still.

The 'Vindiciæ Pietatis, or a Vindication of Godliness . . . together with several Directions for a Godly Life,' by R. A., was printed in 1663, and again in 1664, dedicated 'to the inhabitants of B. in the county of S.' The 'Godly Man's Portion' was also published in 1663, and joined to the former as a second part. 'Heaven opened . . . being the third part' of the 'Vindiciæ,' appeared in 1666 (and apparently as a separate work in 1665). 'The World conquered, being the fourth part,' appeared in 1668. These were collected as Alleine's Works in 1671. Alleine also published 'Godly Fear,' a collection of sermons, in 1664; a 'Rebuke to Backsliders,' 1677 and 1684; a 'Companion for Prayer,' 1680; 'Instructions about Heart-work,' 1681, 1684.

[Calamy and Palmer's Nonconformists' Memorial, iii. 167; Biog. Brit. i. 143; Wood's Athenæ (Bliss), iv. 13; Scobell's Collections, pt. ii. p. 342; Dr. Williams' MSS.; Article in Encyc. Britannica by the present author, partly reproduced by permission of Messrs. A. & C. Black.] A. B. G.

ALLEINE, WILLIAM (1614–1677), younger brother of Richard Alleine [see ALLEINE, RICHARD], was born at Dichet (or Ditcheat), Somerset, in 1613–14. As with all this remarkable family, his first education was under his own father. He proceeded to the university of Oxford, being, like Richard, entered at St. Alban's Hall. He took his degrees of B.A. and M.A. On leaving the university he became private chaplain in 'a noble house' (Lord Digby?) in London. At the beginning of the great civil war he is found residing at Ilchester, and 'consulted by great officers.' For his letters to them he was 'proclaimed by the cavaliers a traitor in three market towns.' He held them, in turn, for traitors against the kingdom. He was repeatedly plundered and maltreated. Hairbreadth escapes for his life were long remembered. Having removed to Bristol, he was there brutally ill used. In the 'Commission' of 1650 he is entered 'William Allen [*sic*], a learned, orthodox, able divine, the present incumbent.' In 1653 he is similarly designated. When the Act of Uniformity was passed, the vicar of Blandford never hesitated. His parishioners held him in the utmost veneration, and he 'dearly loved' them. But he 'freely quitted his living,' and 'ministered to a few people in private.' A few years after the ejection he took up his residence again in

Bristol, where he carried on his ministry with ever-increasing acceptance. From thence he went to Yeovil, in his native county of Somerset. He there died in October 1677, aged 63. His 'character' by Calamy and Palmer is thus modestly summarised: 'He was a man of good learning and piety, particularly eminent for modesty and meekness. A true, patient labourer in the Gospel, and a most happy comforter of many dejected souls and wounded spirits by a wise application of Gospel cordials. When he set himself to an immediate preparation for death, he had some regret (as it is said Archbishop Usher had) that he had not better improved his time and talents.' His writings reflect and confirm this estimate. He published two books on the 'Millennium,' and after his death there were printed 'Six Discourses on the Unsearchable Riches of Christ,' &c., now extremely rare.

[Calamy and Palmer's Nonconformists' Memorial, ii. 119; Hutchins, s. 'Blandford;' Researches at Blandford and Yeovil and Ditcheat.]

A. B. G.

ALLEN. [See also ALLAN, ALLEIN, ALLEINE, ALLEYN, ALLIN.]

ALLEN, ALEXANDER (1814–1842), son of John Allen, author of 'Modern Judaism,' was born at Hackney, 23 Sept. 1814, and died 6 Nov. 1842. He was educated at his father's school and the university of London, where he distinguished himself by his classical proficiency. On his father's death he carried on the school, which was called the Madras House Grammar School, at Hackney. He obtained, in 1840, the degree of doctor of philosophy from the university of Leipzig. His kind disposition and natural sagacity made him an excellent instructor. In the dedication of his 'Analysis of Latin Verbs' to Thomas Hewitt Key, he confesses that many of his philological principles were derived from that gentleman. He also acknowledges, in his 'Essay on Teaching Greek,' his obligations to his friend Mr. W. Wittich, teacher of German in University College, London. In the last years of his life he paid considerable attention to Anglo-Saxon, Swedish, Danish, Icelandic, and German, with a view to a comprehensive work on the history and structure of the English language. He left many notes upon this subject, but not in a state fit for publication.

His chief works, of which, considering the early age at which he died, the number is extraordinary, are an 'Etymological Analysis of Latin Verbs,' Lond. 1836, 8vo; 'Constructive Greek Exercises, for teaching Greek from the beginning by Writing,' 1839; 'Eclogæ Ciceronianæ,' 1839; 'A New Greek Delectus, translated from the German of Dr. Kühner,' 1839; 'A New Latin Delectus,' 1840; 'A New English Grammar,' 1841: an Essay on teaching Greek, published in vol. i. of the 'Papers of the Central Society of Education:' an Essay on writing Latin and Greek Exercises, in No. 18 of 'Journal of Education,' and one on Parsing, in No. 20. These essays show Dr. Allen's skill as a teacher. He also contributed articles to the 'Penny Cyclopædia' and Smith's 'Dictionary of Greek and Roman Antiquities' and 'Dictionary of Greek and Roman Biography and Mythology.'

[Brit. Mus. Catal.; Athenæum for 1842, p. 972; Papers of the Central Society of Education, i. 257.]

J. M.

ALLEN, ANTHONY (*d.* 1754), lawyer and antiquary, was born at Great Hadham, Hertfordshire, towards the close of the seventeenth century. He was educated at Eton, and went thence to King's College, Cambridge, where he took his B.A. degree in 1707, and his M.A. in 1711. He was afterwards called to the bar, and by the influence of Arthur Onslow, speaker of the House of Commons, became a master in chancery. A few years later he was made an alderman of the corporation of Guildford, and a county magistrate. He died 11 April 1754, and was buried in the Temple church. He formed a biographical account, in five folio volumes, of the members of Eton College, which, by his will dated 1753, he ordered to be deposited in the libraries of Eton College and King's College, Cambridge, and a third copy he bequeathed to Mr. Onslow. He also collected materials for an English dictionary of obsolete words, and of those which have either changed their meaning or assumed a proverbial usage.

[Harwood's Alumni Etonenses, 1797, 286; Gent. Mag. 1754, xxiv. 191; Nichols's Literary Illustrations, 1831, vi. 704.]

T. F. T. D.

ALLEN, BENNET (*fl.* 1761–1782), miscellaneous writer, was educated at Wadham College, Oxford, where he took the degree of B.A. 16 Nov. 1757, and that of M.A. 12 July 1760 (*Catalogue of Oxford Graduates*, p. 9). He subsequently appears to have taken holy orders, for which his writings prove him to have been singularly unfitted, and to have settled in London. Patronised by leaders of society of doubtful reputation, he apparently obtained a livelihood for some time by pandering in the press to the fashionable vices of the age. His first work, a 'Poem inscribed to his Britannic Majesty,' published in 1761, shortly after the

accession of George III, is unobjectionable; but in 1768 he is generally credited with aiding the son of the Marquis of Granby to defend Lord Baltimore, who was awaiting his trial in Newgate on a charge of rape, by the publication of an anonymous pamphlet entitled 'Modern Chastity; or the Agreeable Rape, a poem by a young gentleman of sixteen in vindication of the Right Hon. Lord B——e.' The production chiefly consists of a coarse attack on the Methodist sect, to which the prosecutrix in the case against Lord Baltimore belonged. [See CALVERT, GEORGE, Lord Baltimore, 1731–1771.] It is attributed to Allen on the fairly certain ground of a contemporary manuscript note in the copy at the British Museum, stating it to be 'undoubtedly by the well-known Rev. Bennet Allen.' Horace Walpole (*Letters*, vi. 44) is believed to refer to this work and to another on a kindred topic, of which Allen is also assumed to be the author, in a letter to the Countess of Ossory, dated 5 Jan. 1774. 'The present Lord Granby [who had succeeded to the title in 1770],' he writes, 'is an author, and has written a poem on "Charity" [i.e. a probable misreading for 'Chastity'], and in prose a "Modest Apology for Adultery." . . . They say his lordship writes in concert with a very clever young man, whose name I have forgotten.' A shilling pamphlet, entitled 'A Modest Apology for the prevailing Practice of Adultery,' was announced for publication in August 1773 in the 'Gentleman's Magazine' (p. 398), but nothing further is known of it, and it may possibly have been suppressed.

In subsequent years Allen contributed largely to the 'Morning Post,' and in an anonymous article, called 'Characters of Principal Men of the [American] Rebellion,' which appeared there on 29 June 1779, he vehemently attacked the character of a gentleman named Daniel Dulany, formerly secretary of Maryland. On 1 July the 'Morning Post' withdrew the charges against Dulany, but Mr. Lloyd Dulany, a brother of the subject of the alleged libel, challenged its unknown author in the pages of the newspaper. Allen does not appear to have declared himself the writer of the article immediately, but after a long interval a meeting was arranged. On 18 June 1782 the duel was fought, and Dulany was killed. Allen and his second, Robert Morris, surrendered themselves on 5 July of the same year, to answer a charge of manslaughter at the Old Bailey sessions. After a trial, which attracted general public attention, Allen, in spite of the evidence as to his character adduced by Lords Bateman, Mountnorris, and many fashionable ladies, was convicted, and sentenced to a fine of one shilling and six months' imprisonment. Of Allen's later life no account is accessible.

[Notes and Queries (3rd series), iii. 251; Annual Register (1782), p. 213; European Magazine, ii. 79; Gent. Mag. lii. 353.] S. L. L.

ALLEN, EDMUND (1519?–1559), bishop-elect of Rochester, a native of the county of Norfolk, was elected a fellow of Corpus Christi College, Cambridge, in 1536, took the degree of M.A. in 1537, and was steward of his college in 1539. Not long afterwards he obtained permission from the society to go and study beyond the seas for a limited time. When the leave of absence had almost expired, his friend Sir Henry Knyvett wrote to the master and fellows requesting a further indulgence of two or three years, both on account of the wars, which rendered his return unsafe, and of his being in a situation where he had an opportunity of making considerable advances in learning. Sir Henry seems to have been more than ordinarily solicitous about obtaining this favour, and he assured the college authorities that if they would oblige him therein, he should gladly lay hold of any opportunity to show his gratitude. To this appeal the president (Mr. Porie), in the absence of the master, with the consent of the rest, returned a favourable answer, granting leave of absence for two years longer, but exhorting him to advise Allen in his next letters 'to use himselfe in all points pristelike in holinesse and devocion, whereof we here otherwise, but as all reports be not true, so I trust this is not.' On the receipt of Sir Henry's letters Allen wrote a long answer to the president (dated from Landau, 22 March 1545-6), acknowledging the favour shown him, and endeavouring to purge himself from the slanderous reports by solemnly declaring in the presence of God that they were all utterly false. He entreats Porie to continue to him both his friendship and good offices with the society, and also to remit him his stipend, of which he stood in urgent need by reason of 'the extreme dearth that hath beene here so great thes three yearys, as no man here lyvyng can remember any like.' He adds that he was frequently obliged to change the place of his abode on many necessary considerations, more particularly to hear the divers gifts of God in good men, whereby, he thanked the Lord, he had found no little profit; and he concludes, in the same pious strain in which the rest of his letter is written, with his hearty prayers for the prosperity of the society. There can be no doubt that his denial of the reports that he was attached to the

reformed doctrines was prompted by prudential motives, for Strype admits that while abroad he became not only a proficient in the Greek and Latin tongues, but an 'eminent protestant divine' and a 'learned minister of the Gospel.' Moreover, it appears that, so far from being bound by his ordination vows, he had a wife and eight children (Machyn, *Diary*, 208). As he is styled B.D., and no such degree is recorded, he probably took it in some foreign university. In 1549 he was in England, and was appointed chaplain to the Princess Elizabeth, afterwards queen. On Mary's accession he again went abroad, and did not return to England till after her death.

Queen Elizabeth constituted him one of the royal chaplains, and gave him a commission to act under her as an ambassador. He was nominated to the see of Rochester, and is presumed to have been elected to that bishopric under a *congé d'élire* which issued 27 July 1559. He died, however, before consecration, and was buried in the church of St. Thomas the Apostle, London, 30 Aug. 1559.

He is author of: 1. 'A Christian Introduction, forsouth, containing the Principles of our Faith and Religion,' London, 1548, 1550, and 1551, 8vo. 2. 'A Catechisme, that is to say, a Christen Instruction of the principal Pointes of Christes Religion,' London, 1551, 8vo. 3. 'Of the Authority of the Word of God, translated from Alexander Ales.' 4. 'On both Species of the Sacrament and the Authority of Bishops, translated from Philip Melancthon.' 5. 'On the Apocalypse, translated from Conrad Pelican.' 6. 'Paraphrase upon the Revelation of St. John, translated from Leo Jude, minister of Zurich,' London, 1549, fol. 7. To him is also attributed the translation of an epistle of Dr. Matthew Gribald, professor of law at Padua, on the 'Tremendous Judgment of God,' 1550, 12mo.

[Masters's Hist. of Corpus Christi Coll. Camb. 213, Append. 85; MS. Addit. 5862 f. 45; Tanner's Bibl. Brit. 27; Ames, Typogr. Antiq. (Herbert), 544, 547; Cooper's Athenæ Cantab. i. 198; Machyn's Diary, 208.] T. C.

ALLEN, JAMES BAYLIS (1803–1876), line-engraver, was born in Birmingham, 18 April 1803. He was the son of a button-manufacturer, and as a boy followed his father's business; but at about fifteen years of age he was articled to an elder brother, a general engraver in Birmingham, and about three years later he commenced his artistic training by attending the drawing classes of John Vincent Barber. In 1824 he came to London, and soon found employment in the studio of the Findens, for whose 'Royal Gallery of British Art' he engraved at a later period 'Trent in the Tyrol,' after Sir A. W. Callcott. Allen's best plates, however, are those after Turner's drawings for the 'Rivers of France,' 1833–5, consisting of views of Amboise, Caudebec, Havre, and St. Germain; and for the 'England and Wales,' 1827–32, for which he engraved the plates of Stonyhurst, Upnor Castle, Orfordness, Harborough Sands, and Lowestoft Lighthouse. To these may be added 'The Falls of the Rhine,' after Turner, for the 'Keepsake' of 1833; some plates after Stanfield and Allom for Heath's 'Picturesque Annual,' and others after Prout, Roberts, Holland, and J. D. Harding, for Jennings's 'Landscape Annual;' and 'The Grand Bal Masqué at the Opera, Paris,' after Eugène Lami—a plate remarkable for its effective rendering of artificial light and hot atmosphere—for Allom's 'France illustrated.' His larger works were executed chiefly for the 'Art Journal,' and comprise 'The Columns of St. Mark, Venice,' after Bonington, the 'Battle of Borodino,' 'Lady Godiva,' and 'The Fiery Furnace,' after George Jones, R.A., and 'Westminster Bridge, 1745,' and 'London Bridge, 1745,' after Samuel Scott, for the Vernon Gallery; the 'Death of Nelson,' 'Phryne going to the Bath as Venus,' the 'Decline of Carthage,' 'Ehrenbreitstein,' 'St. Mawes, Cornwall,' and 'Upnor Castle,' for the Turner Gallery; and the 'Battle of Meeanee,' after Armitage, 'Greenwich Hospital,' after Chambers, 'Hyde Park in 1851,' after J. D. Harding, 'Venice: the Bucentaur' and 'The Dogana, Venice,' after Canaletto, and 'The Herdsman,' after Berchem, for the Royal Gallery; 'The Nelson Column,' after G. Hawkins, 'Smyrna,' after Allom, and 'The Temple of Jupiter Panhellenius,' after Turner. He engraved likewise a set of five views on the coasts of Suffolk and Kent, and plates for Bartlett's 'Ireland,' 1835, Bartlett's 'Switzerland,' 1839, Bartlett's 'Canadian Scenery,' 1840, Beattie's 'Scotland,' 1836, Finden's 'Views of the Ports and Harbours of Great Britain,' 1839, and Wright's 'Rhine, Italy, and Greece,' 1843.

Allen, together with William and Edward Radclyffe and the Willmores, belonged to a school of landscape-engravers which arose in Birmingham in the earlier part of the present century in consequence of the employment of numerous engravers of various kinds in the iron and steel manufactures of that city, which were then in some respects different from what they are now. He died, after a long illness, at Camden Town, London, 10 Jan. 1876.

[Art Journ. 1876, p. 106.] R. E. G.

ALLEN, JAMES C. (*d.* 1831), line-engraver, the son of a Smithfield salesman, was a native of London. He was a pupil of William Bernard Cooke, in whose studio he worked for several years after the termination of his apprenticeship, and in conjunction with whom he engraved and published in 1821 'Views of the Colosseum,' from drawings by Major-General Cockburn, and in 1825 'Views in the South of France, chiefly on the Rhone,' from drawings by Peter De Wint, after original sketches by John Hughes. He likewise engraved a spirited plate of the 'Defeat of the Spanish Armada,' after P. J. de Loutherbourg, for the 'Gallery of Greenwich Hospital;' 'St. Mawes, Cornwall,' after Turner, for Cooke's 'Picturesque Views on the Southern Coast of England;' 'Portsmouth from Spithead,' after Stanfield; and 'The Temple of Isis,' after Cockburn. He excelled especially in etching, and was much employed on illustrations for books. Weak in constitution and eccentric in his habits, he died in middle life soon after 1831.

[Redgrave's Dictionary of Artists of the English School, 1878.] R. E. G.

ALLEN, JAMES MOUNTFORD (1809–1883), architect, was son of the Rev. John Allen, vicar of Bleddington, Gloucestershire, formerly master of Crewkerne Grammar School, Somersetshire. He was born at Crewkerne 14 Aug. 1809. After studying architecture for five years at Exeter under Mr. Cornish, he came to London at the age of 21, worked for some time in Mr. Fowler's office, and settled down into general practice till he was 47, when he returned to Crewkerne, where he carried on an extensive practice as a church architect till his death in 1883. A considerable number of churches, rectory-houses, and schools, either new or restored, passed through his hands, in addition to gentlemen's residences. The little church at Cricket Malherbie, near Ilminster, is much admired, and the reredos at Chardstock is well known and has been reproduced in other churches in the neighbourhood.

[Builder, xliv. 863.] T. C.

ALLEN, JOHN (1476–1534), archbishop of Dublin, studied first at Oxford and afterwards at Cambridge, where he took the degree, as Wood believes, of LL.B., and not M.A., as others supposed. He afterwards, according to the same authority, was made LL.D., either at Rome or at some Italian university, having been sent abroad by Archbishop Warham on matters connected with the church, and resided in Italy for a period of nine years. His absence from England could scarcely have been so long; for Warham became archbishop in 1504, and Allen received English benefices at pretty frequent intervals, even from an earlier date than that till 1515, while we know that he was at home in 1522, and that he could not have gone abroad afterwards for any length of time. The history of his early promotions is mainly derived from a catalogue of documents exhibited by him to Dr. Brett, commissary of the Bishop of Bangor, in 1525. He first obtained a 'title' or capacity to receive orders, 'dated at the manor of Denham, 10 Sept. 1496.' Next he had 'letters dimissory,' dated London, 6 Feb. 1498 (that is, 1498–9). He took subdeacon's orders on the 23rd of the same month, and deacon's on 16 March following. A dispensation for age was granted to him on 8 March 1499, and he became a priest on 25 Aug. in the same year. He was instituted to the vicarage of Chislet, in Canterbury diocese, on 6 July 1503, and shortly afterwards obtained from Rome what is called a *bulla trialitatis*, probably a dispensation to hold three benefices at a time, dated 13 Feb. 1503–4. In 1505 he obtained another bull, dated 13 April, for uniting the vicarage of Chislet to the prebend of St. Margaret's in Lincoln Cathedral; but apparently this was never acted upon, for his name does not appear among the prebendaries of St. Margaret's. On 12 Jan. 1507–8 he was presented to the living of Sundridge in Kent, and three years later (6 March 1510–1) to that of Aldington in the same county. The latter he resigned within a twelvemonth, obtaining in its place the rural deanery of Risebergh, or Monks Risborough, in Buckinghamshire, a peculiar of Canterbury, to which he was instituted by letters dated at Lambeth 25 Jan. 1511–2. Meanwhile he had obtained another bull, dated 19 June (13th calends of July) 1508, for the union of Sundridge with the canonry of Westbury. On 1 March 1515–6 he was made rector of South Ockendon, Essex, which he resigned in 1526 (Newcourt, *Repertorium*, ii. 448). But in anticipation, as it would seem, of this last preferment, he had obtained a bull from Leo X, who was then at Florence, dated (apparently) on 7 Feb., for the union of South Ockendon to the prebend of Asgarby in Lincoln Cathedral. On 2 June 1518 he obtained another promotion, described in the catalogue as 'Literæ institutionis Archi'tus Calipolen.'

He now began to attract the notice of Cardinal Wolsey, whose commissary he was as early as 1522. On 2 Dec. 1523 he obtained (of Wolsey's gift) the rectory of Gaulby (not Dalby: see *Valor Ecc. Record Commission*, iv.

152, 162) in Leicestershire, which properly belonged to the master and brethren of the hospital of Burton Lazars. The cardinal was then at the height of power; but one of the articles for which he was impeached six years later was that he had disposed of this benefice by virtue of his legatine authority in derogation of the rights of the true patrons (Brewer's *Letters &c. of Henry VIII*, vol. iv. pt. 3, No. 6035). It is clear this was only one of those technical offences which the ingenuity of lawyers never failed to discover when it was sought in those days to crush a falling statesman. Much more serious complaint was made at the time of another of the cardinal's measures, in which Allen acted as one of his chief agents—the suppression of a number of minor monasteries in 1524 and 1525, with a view to the foundation of his two colleges at Ipswich and Oxford. This he was authorised to do by papal bull; but the conduct of his agents in the matter, especially of Allen, gave rise to considerable outcry, and complaints were made about it to the king. Wolsey, however, appears to have satisfied the king on this point, and Allen continued on the high road to favour. On 19 Nov. 1524, he was made, in addition to his other promotions, vicar of Alborne, and in August 1525 rector of Llaniestyn in Carnarvonshire. It was with a view to his institution to this latter benefice that the documents above referred to were exhibited by him to the Bishop of Bangor's commissary, Dr. Brett.

On 18 June, 1526, he was admitted to the prebend of Southwell in Nottinghamshire, belonging to Wolsey's see of York, which he resigned two years later on being made archbishop of Dublin. On 12 Jan. 1527, he was made prebendary of Reculverland in St. Paul's Cathedral. That he was also treasurer of that cathedral, as stated by some writers, appears to be a mistake; for, according to Le Neve, the office was held by Thomas Benet, LL.D., from 1521 to 1558. He continued to assist Wolsey in the discharge of his legatine functions, as in the examination of heretics and in the collusive suit shamefully instituted by the cardinal against the king in May 1527, by which it was sought at first to get the marriage with Katharine declared invalid without her knowledge. In July of the same year he accompanied his patron on his splendid mission to France, described by Cavendish. In August 1528 he was nominated to the archbishopric of Dublin, and resigned the livings of Sundridge and Risborough, with the three prebends of Southwell, Asgarby, and Reculverland. On 19 Sept. he was made chancellor of Ireland, and the money due to the king on the temporalities of his see was remitted (Rymer, *Fœdera* (1728), xiv. 266, 268). His consecration as archbishop took place on 13 March, 1529 (Cotton's *Fasti*, ii. 18). A difficult task lay before him in Ireland, where he was expected to support Wolsey's authority as legate, which, it was maintained by the primate (the Archbishop of Armagh), did not extend to that country (Brewer, iv. 5624). A few months later (October 1529) Wolsey fell into disgrace, and was indicted for the exercise of his legatine powers in England; and when, in 1531, the English clergy were heavily fined for having submitted to his authority, Allen also had to compound for offences against the statutes of provisors and *præmunire* at no less a sum than 1466*l.* 13*s.* 4*d.* He received on this (7 Feb. 1532) a general pardon, both as chancellor of Ireland and as Wolsey's commissary. But he was greatly impoverished, and begged Cromwell for a prebend of 100*l.* a year to enable him to maintain appearances. On 5 July the Archbishop of Armagh, with whom he had great controversies as to precedence, was made chancellor of Ireland in his room.

In 1534 broke out the formidable rebellion of Lord Thomas Fitzgerald. Archbishop Allen secretly left Dublin Castle, where he was in danger of being besieged, and took sail for England; but, the wind being unfavourable, he was driven back, and compelled to land at Clontarf on the north side of Dublin Bay. He took refuge, along with some dependants, in a house in the village of Artaine. On the news of his landing becoming known, Lord Thomas repaired to the spot, and caused him to be dragged out of bed into his presence. The archbishop knelt before him in his shirt and mantle, entreating for mercy. But the followers of Lord Thomas, mistaking, as some say, an order from their master, which was simply to take him away and put him in confinement, butchered him and most of his attendants without remorse. This foul deed was done on 27 (or perhaps 28) July 1534, and Campian, writing of the event a generation later, says 'the place is ever since hedged in, overgrown and unfrequented, in detestation of the fact.' The archbishop is said to have been at the time in his fifty-eighth year.

Allen was the author of two treatises: 'Epistola de pallii significatione activa et passiva,' written when he received his pall as archbishop, and 'De consuetudinibus ac statutis in tutoriis causis observandis.' He also compiled two Registers, both of which are still extant, the one called 'Liber Niger,' and the other 'Repertorium Viride,' full of

valuable information regarding the affairs of his diocese and the state of the churches.

[Wood's Athenæ, ed. Bliss, i. 76; State Papers of Henry VIII, vol. ii.; Calendar of State Papers, Henry VIII, vols. iii. to vii.; Campian's History of Ireland.] J. G.

ALLEN, or **ALLIN**, JOHN (1596–1671), one of the patriarchs of New England, was born in 1596. It is believed he was of Cambridge University, where he proceeded M.A. He is described by one not given to laudation as having been 'a hard student, a good scholar,' and it is added he was 'an excellent preacher, a grave and pious divine, and a man of a most humble, heavenly, and courteous behaviour, full of sweet christian love to all.' None the less was he exposed to the politico-religious persecutions of the times. Being 'settled' at Ipswich, he came under the ban of that high-church precisian and fanatic combined, Bishop Wren. He voluntarily left his 'cure' and removed to London, rather than be contentious. About the year 1637-8 he accompanied a band of the best of English Puritanism to New England, 'being obliged to go on board the ship which was to convey him thither in disguise, in order to elude pursuit.' In 1639 he was 'chosen pastor of the [congregational] church of Dedham, Massachusetts,' where he continued 'much beloved and useful all the rest of his days,' only now and again accompanying Eliot in his 'labours' among the Indians.

In 1637 a number of English divines, having had it bruited that their brethren on the other side were departing from the old landmarks in regard to ecclesiastical discipline and order, addressed to them a letter of inquiry in respect to what they called the 'Nine Positions.' The New-England divines answered the communication at great length, frankly acknowledging that on certain points their views had been modified. This in turn was replied to by John Ball on behalf of the English divines, and to this finally a very able and pungent answer was given by Allen along with Thomas Shepard, entitled 'A Defence of the Nine Positions.'

Later, a protracted controversy agitated New England on the proper 'subjects' (or objects) of baptism. Allen was foremost in the fray, and published a vigorous 'Defence of the Synod held at Boston in the year 1662.' He was likewise associated with Shepard in a treatise on 'Church Reformation.'

But Allen was more than a pastor and preacher. Though of rare patience and peacefulness, he could take a stand when called to it. Necessity was laid on him to do so very strongly and peremptorily. In 1646 an attempt which was made to bring the colonists into subjection to the British parliament produced passionate resistance. Allen was chosen to be the 'voice' of the colony, and he submitted a statesmanlike paper in 'a manly and decided tone,' marking the just limitations of colonial allegiance and imperial rights, and fully sustaining the colonists.

He was twice married. His first wife, Margaret, went over with him to New England. Shortly after her death he married his second wife Katharine, widow of Governor Thomas Dudley. He left three sons, and all over the United States to-day families are found to trace their descent from him. He died on 26 Aug. 1671. His bereaved congregation published his last two sermons: the one from Song of Solomon viii. 5, and the other from St. John xiv. 22. In their preface the editors denominate him 'a constant, faithful, diligent steward in the house of God, a man of peace and truth, and a burning and shining light.' These two sermons were some years since reprinted in a memorial volume, entitled 'The Dedham Pulpit.' Allen's name appears with reverent mention in Winthrop's 'Letters and Journals.'

[Brook's Lives of the Puritans, iii. 456; Sprague's Annals of the American Pulpit, i. 108–10; Wren, Parentalia, p. 96; Mather's Magnalia, b. iii. pp. 132–3; E. Worthington's Hist. of Dedham.] A. B. G.

ALLEN, or **ALLEYN**, JOHN (1660?–1741), physician and inventor, the date of whose birth is not positively known, was M.D., but of what university does not appear. He was admitted extra-licentiate of the College of Physicians of London 13 Sept. 1692; practised, and apparently died, at Bridgewater, Somersetshire. The very existence of this physician has, strangely enough, been called in question, even quite recently (Wernich und Hirsch, *Biograph. Lexicon der Aerzte*, Wien, 1884), and contemporary writers (Manget, *Bibliotheca Scriptorum Medicorum*, Genevæ, 1731, i. 106, and Eloy, *Dict. Historique de la Médecine*, Mons, 1778, i. 95) believed the name under which his chief work, the 'Synopsis Medicinæ,' was published, to be a pseudonym (*nom supposé*), though it is quoted correctly in 'Acta Eruditorum' (Lipsiæ, 1720, p. 75). But there can be no doubt as to the identity of this author and Dr. Allen of Bridgewater. His portrait, engraved by Van der Gucht, *ad vivum*, is also extant to show that he actually existed. Allen published in 1719 'Synopsis universæ Medicinæ practicæ; sive doctissimorum Virorum de Morbis eorumque causis ac remediis judicia,' a work which became

extremely popular, being printed in many editions at home and abroad, both in Latin and translated into modern languages. This work claims to be entirely practical, and not to deal with the new views and hypotheses which abounded in the medicine of the time, but makes no pretensions to originality. It gives, under the head of each disease, the opinions of various authors, ancient and modern, to which the writer added, especially in later editions, certain observations of his own. Allen published also 'Specimina Ichnographica; or a brief narrative of several new inventions and experiments,' London, 1730, 4to, pp. 44. These inventions were three: (1) a new method of saving coal in the engine for raising water by fire (i.e. Savery and Newcomen's atmospheric steam-engine) by enclosing the fire within the boiler; (2) a further proposal to place such an engine, made by this improvement more portable, in a ship, and, by forcing water out of the stern, to make the vessel move, so that it could be navigated in a calm; if ever carried out, this would have been probably the first known model of a steamship; and (3) a new method of drying malt. These inventions were patented. Allen is also said to have invented a new model of a chariot going on steel springs, probably at that time a novelty. In 1730 Allen was elected a fellow of the Royal Society, to which he had in 1716 communicated a paper containing the plan of a 'Perpetual Log' for ships. He died 16 Sept. 1741.

The editions of the 'Synopsis Medicinæ' were very numerous. In the following list those marked with an asterisk have been verified by the present writer:—Latin: first edition, Londini, *1719, 8vo, third (enlarged), ibid. *1729, 1749; Amstelodami, 1720, 1723, *1730 (ed. quinta); Venetiis, 1732, *1762; Francofurti, 1749, 1753. English: translated by a physician, 2 vols, London, *1730, 8vo; translated by the author, 2 vols., London, *1733, 8vo, also 1740, 1761. French: translated by Devaux, with additions, Paris, *1728, 3 vols. 12mo; translated by Boudon, Paris, 1737, 6 vols., ibid. 1741, 7 vols., 1752, 7 vols. German: Budissin, 1726.

[Gent. Mag. 1741, p. 500; Nichols's Literary Anecdotes, i. 152. 411, 431; Eloy's Dict. Historique; Brit. Mus. Catalogue; Munk's College of Physicians, 2nd ed. i. 485.] J. F. P.

ALLEN, JOHN (*fl.* 1764), nonconformist divine, became minister in 1764 of the Baptist church in Petticoat Lane, having been previously a preacher at Salisbury. On settling in London he opened a linendraper's shop in Shoreditch. He failed in business, and passed some time in the King's Bench. He was acquitted on a trial for forgery; but his church gave him up for bad behaviour. His next congregation, at Broadstairs, Newcastle, had also to dismiss him; and he retired to New York, where he preached to large congregations till his death at an uncertain date. 'It is to be feared that he was deficient in principle,' or rather in practice; but he published a good many tracts, which have been frequently reprinted, some of them with commendatory prefaces by W. Romaine. One of these was the 'Spiritual Magazine,' which originally appeared in sixpenny numbers in 1752, and professes to contain a 'compleat body of divinity.' Others are: 1. 'The Door of Knowledge opened in a Spiritual Campaign;' 2. 'The Christian Pilgrim; or the Travels of the Children of Israel Spiritualised;' 3. 'A Chain of Truths: or a Dissertation upon the Harmony of the Gospels:' 4. A compendious Descant of the Autogenial and Theanthropos Glories of Christ; or the Crown of Crowns set upon the head of King Jesus.' Allen called himself a 'strict Trinitarian,' and was a high Calvinist, with an attachment for some of Hutchinson's opinions. His works, we are told, were in high repute with supralapsarians.

[Wilson's Dissenting Churches, iv. 426.]

ALLEN, JOHN, jun. (*d.* 1831), bookseller and antiquary, the son of a Hereford man, who as far back as 1775 was the leading bookseller in the county. Besides attending to an extensive printing and new-book trade, the younger Allen took an active part in local affairs, and brought together the remarkable collection of antiquities, books, manuscripts, maps, and prints relating to Herefordshire, described in his 'Bibliotheca.' A history of the county, with which he had made some progress, has never been published. He retired to London about six or seven years before his death, which occurred in 1831.

His printed works are: 1. 'A Translation of the Charter granted to the City of Hereford by King William III, 14 June 1697 [by J. A.],' Hereford, J. Allen, 1820, sm. 4to, pp. 56. 2. 'Bibliotheca Herefordiensis, or a descriptive catalogue of books, pamphlets, maps, prints, &c., relating to the county of Hereford,' Hereford, J. Allen, 1821, 8vo, pp. xii, 119. Only twenty-five copies printed on writing-paper and one on vellum, for private distribution, were issued of this work. The titles in this very complete bibliography are supplied in almost every instance from the books themselves. It is arranged under

seventeen headings, with an introductory chapter on some of the best known manuscript collections. 3. 'The Proceedings in Herefordshire connected with the Visit of Joseph Hume, M.P. . . . with an appendix of documents [ed. by J. A.],' Hereford, J. Allen, 1822, 8vo, 48 pp. 4. 'Collectanea Herefordensia, from the "Hereford Independent,"' Hereford, 1825, po. 8vo, 32 pp.

[Walk through Hereford, by J. P. Wright, 1819, p. 45; Gent. Mag. 1825 (July), p. 27; Martin's Cat. of Priv. Pr. Books, 1854, p. 281; Havergal's Fasti Heref. 1869.] H. R. T.

ALLEN, JOHN (1771–1839), dissenting layman, was born at Truro in 1771, educated there by Dr. Cardue, and afterwards kept an academy for thirty years at Hackney, where he died on 17 June 1839. His chief work was called 'Modern Judaism; or a Brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in Modern Times' (i.e. since the christian era), 1 vol. 8vo, 1816. It was reprinted in 1830. He also published in 1812 an anonymous volume called 'The Fathers, the Reformers, and the Public Formularies of the Church of England in Harmony with Calvin and against the Bishop of Lincoln' [Dr. Tomline]; 'Memoirs of Major-General Burn,' 1815; and translated Calvin's 'Institutes' (1815, 2nd edition 1838); some sermons of D. de Superville, 1816; and 'Two Dissertations on Sacrifices' from the Latin of William Owtram, 1817.

[S.D.U.K. Dictionary; Gent. Mag. N.S. xii. 210; Courtney and Boase's Bibliotheca Cornub. i. 3–4.]

ALLEN, JOHN, M.D. (1771–1843), political and historical writer, was born at Redfoord, in the parish of Colinton, near Edinburgh, on 3 Feb. 1771. His father, James Allen, a writer to the Signet and the owner of the small estate of Redfoord, became bankrupt; but the son, through the aid of his mother's family and the liberality of her second husband, was furnished with a good education. He was apprenticed to Mr. Arnot, an Edinburgh surgeon (in whose house his lifelong friend, Professor Thomson, was his companion in instruction), and in 1791 became M.D. of the university of Edinburgh. Whilst living in that city, waiting for a practice which did not come to his doors, he added to his resources by lecturing on medical topics —Francis Horner being one of the students who were attracted to his course—and translated Cuvier's 'Introduction to the Study of the Animal Economy' (1801). In private life he was known for his zeal in promoting the cause of political reform in Scotland, and through his sympathy with the principles of the whig party and his deep knowledge of constitutional history, he was one of the select few to whom the plan of the 'Edinburgh Review' was communicated by Jeffrey and his coadjutors. In 1801 Lord Holland desired the services of 'a clever young Scotch medical man to accompany him to Spain,' and Allen was recommended, according to one account by Lord Lauderdale, and according to another by Sydney Smith. With this family Allen remained abroad until 1805, and on his return to England became a regular inmate of Holland House. For a few months in 1806 he was under-secretary to the commissioners for treating with America; but that was the only official position which he ever held. Two years later Allen accompanied Lord Holland on a tour in Spain, and whilst there made a close and accurate study of the history and social characteristics of the Spanish people. He made some progress towards a volume 'on the interior economy and administration of Spain under the different periods of her history,' with the object of illustrating the different causes that have checked her progress; but it was never finished. Two articles from his pen on Spanish America appeared in the 'Edinburgh Review' (April 1810), and in the previous year he printed in Spanish and English, though he did not publish, a pamphlet with the title 'Suggestions on the Cortes,' containing his views on the principles which should guide the Spanish statesmen.

It is as a figure in the social life of Holland House that he is best known. With Allen the owner of that great whig house searched the records of history for the materials of his speeches, and to Allen's acute criticism he submitted the historic protests which appeared in the journals of the House of Lords. Allen sat at the bottom of the table and carved, went out with the family to dinner parties, and had a room of his own, still known by his name, in the house. Macaulay styles him 'a man of vast information and great conversational powers,' and Lord Byron said that he was 'the best informed and one of the ablest men' that he knew. Lord Brougham appended a warm eulogy of Allen to the third series of the 'Historic Sketches of Statesmen who flourished in the Time of George III' (1845 ed., ii. 175–82), and there are frequent and laudatory notices of him in Charles Greville's Journals in his description of the famous dinner parties at Holland House. Had it not been for this luxurious retreat, his contributions to literature would have been more numerous. The historical portion of the 'Annual

Register' for 1806–7 was written by him, and among his articles in the 'Edinburgh Review' were the 'Constitution of Parliament,' June 1816, a review (December 1816) of Warden's letters from St. Helena, a contribution which is said to have surprised Napoleon by its intimate knowledge of his early life; two criticisms (April 1825, and June 1826) of Dr. Lingard's 'History of England,' and a dissertation (October 1834) on the propriety and legality of creating peers for life. To the second review of Dr. Lingard's history, which dealt especially with his account of the St. Bartholomew massacre, the learned historian replied in a 'Vindication' (1826) of his accuracy, which went through at least five editions, whereupon the critic issued a rejoinder, which went into a second edition. Allen's best known work was an 'Inquiry into the Rise and Growth of the Royal Prerogative in England' (1830), which was reprinted after his death with biographical notices by Sir James Gibson Craig and Major-general Fox, and still remains the standard treatise on the subject. As a Scotchman he resented Sir Francis Palgrave's opinion, that from the seventh century to the reign of Edward I Scotland was a dependent member of the English monarchy, and he issued in 1833 a 'Vindication of the Ancient Independence of Scotland.' Considerable portions of the 'Memorials and Correspondence of Charles James Fox,' a work which bears the name of Lord John Russell as editor, were left by Allen in a state ready for the press, and the life of Fox in the seventh and eighth editions of the 'Encyclopædia Britannica' was his composition. Mr. Allen was steeped in the history and traditions of the whig politicians of the eighteenth century.

He was warden of Dulwich College from 1811 to 1820, and master from that year until his death. He died at 33 South Street, Lady Holland's residence, on 10 April 1843, and was buried at Millbrook, close by the third Lord Holland. He left his medical books and manuscripts to Dr. Thomson, his other manuscript journals and diaries to Major-general Charles Richard Fox, and his Spanish and Italian books to Dulwich College.

[Lady Holland's Sydney Smith; Memoirs of Horner; Blanch's Parish of Camerwell; Princess Marie Liechtenstein's Holland House, i. 153, 266–75, ii. 143; Gent. Mag. xx. 96–97 (1843).]

W. P. C.

ALLEN, JOHN (*d.* 1855), a colonel in the French army, and an associate of Robert Emmet in the *émeute* of 1803, was a native of Dublin, where he was also for some time a partner in a drapery business. Along with Arthur O'Connor he was tried for high treason at Maidstone in February 1798, but acquitted. After the abortive result of the project of Emmet, whose special confidence he enjoyed, Allen escaped from Dublin in the uniform of the Trinity College Yeomanry corps, and obtained a passage in a vessel to France. Entering the French service, he was promoted colonel for leading the storming party at the capture of Ciudad Rodrigo, in Spain, in 1810. During the second occupation of Paris his surrender was, it is said, demanded by the English government; but while being conducted to the frontier, he made his escape, with the connivance of the gendarmes who had him in charge, at the last station on French territory. Subsequently he took up his residence at Caen, in Normandy. Allen was a protestant. He is stated in Miles Byrne's 'Memoirs' (iii. 190) to have died at Caen 10 Feb. 1855.

[Madden's United Irishmen, 1846, 3rd series, vol. iii. pp. 135–139.]

T. F. H.

ALLEN, JOSEPH WILLIAM (1803–1852), landscape painter, the son of a schoolmaster, was born in Lambeth and educated at St. Paul's School. He was some time usher in a school at Taunton, but gave up teaching for art. He painted first in water-colours, latterly for the most part in oils. He found his first employer in a dealer. Afterwards he took to scene-painting, and was associated in this work with Charles Tomkins and Clarkson Stanfield. He painted much of the scenery of the Olympic for Madame Vestris. Allen took an active part in establishing the Society of British Artists, and latterly exhibited only in the Suffolk Street Gallery. An important painting by him in 1842 attracted much attention, and was sold for three hundred guineas. In the following year he painted a companion picture, 'Leith Hill,' which was hardly less successful. He was drawing-master in the City of London School from its foundation. He died in August 1852, leaving a widow and large family. 'His works were of some merit,' his subjects well chosen, and not without artistic feeling, but 'crude and unfinished.' This is Redgrave's criticism, which agrees with that of Nagler. Ottley's praise is not modified by any censure. He etched some landscapes, of which a specimen may be seen, as well as a characteristic water-colour drawing, in the print-room of the British Museum.

[Ottley's Recent and Living Painters, 1866; Nagler's Künstler-Lexicon, ed. 1872; Redgrave's Dictionary of Painters; Gent. Mag. October 1852.]

E. R.

ALLEN, RALPH (1694–1764), famous for his munificence, was the son probably of John Allen, of St. Blazey, Cornwall, and Mary Elliott, of the adjoining parish of St. Austell, who were married on 10 Feb. 1687. His father kept a small inn called the 'Duke William,' or the 'Old Duke,' at St. Blazey Highway. His grandmother kept the St. Columb post-office, and the boy, whilst staying with her, attracted the notice of the post-office inspector by his shrewdness and neat-handedness. This led to an appointment in the Bath post-office. Here he distinguished himself, and gained the patronage of General Wade by detecting a Jacobite plot. Soon after, he married his first wife, Miss Earl, a natural daughter of General Wade. In 1745 he raised, and equipped at his own expense, a corps of Bath city volunteers, 100 strong. On becoming deputy-postmaster at Bath, Allen's attention was frequently drawn to the great inconveniences of the postal system, a letter from Bath for Worcester, for instance, being sent round by London. Allen devised a system of cross-posts for England and Wales, and farmed them himself. From 16 April 1720, the date on which the new scheme was announced in the 'London Gazette,' to 1764, his profits were on an average 12,000*l.* a year. (Lewins, *Her Majesty's Mails*, 104–112, ed. 1865), amounting to a total of about half a million of money. Allen also became an employer of labour to a very large extent as proprietor of the Combe Down quarries, near Bath, and invented a very ingenious contrivance for conveying the huge blocks of stone from the quarries down to the canal. He had thus become a man of such importance in the city that he was known as 'The Man of Bath;' and, although only once mayor (in 1742), his influence in the town council was so great that it gave rise to a good-humoured caricature portrait of him, long popular in Bath, entitled 'The one-headed Corporation.' He now left his old residence, between York Street and Liliput Alley, and built out of his own quarries a solid and magnificent mansion on the Prior Park Estate, Widcombe, some three or four miles from Bath, and near the site of his famous quarries. The building was commenced in 1736 and finished in 1743. His splendid notions as to this structure are said to have utterly confounded his architect, John Wood of Bath; but Allen carried them out, and built a very handsome structure in the Corinthian style. He also erected the picturesque modern-antique structure, known as 'Sham Castle,' which stands on the hill to the south-east of Bath. At Prior Park he generally resided (except for about three months annually, which he spent at Weymouth); and here for many years he entertained a continual succession of guests, including members of the royal family and other distinguished visitors to Bath. Allen also had a residence at Bathampton, to which he was fond of retiring occasionally for the sake of seclusion and repose.

Fielding has avowedly drawn his host's portrait in Squire Allworthy in 'Tom Jones' (Lawrence, *Life of Fielding*, 1855, p. 252), and has again referred to him in 'Joseph Andrews,' comparing him to the Man of Ross. 'One Al— Al—; I forget his name.' Allen is said to have presented the novelist with 200 guineas, in admiration of his genius, before he knew him personally (*ib.* p. 292). Fielding, moreover, dedicated his 'Amelia' to Allen; and, after his death, Allen took charge of his family, provided for their education, and left 100*l.* a year among them (*ib.* 370–1).

Pope's acquaintance with Allen dates from 1736. He refers to him in the Epilogue to the 'Satires of Horace:'

> Let humble Allen, with an awkward shame,
> Do good by stealth, and blush to find it fame.

The friendship with Pope was interrupted for a while by the poet's attempt to foist Martha Blount upon the Prior Park family, or, according to other accounts, by her demanding Allen's chariot to take her to a Roman catholic chapel at Bath. But the intercourse between the poet and his friend was afterwards resumed; and Pope's letters prove that Allen overwhelmed him with kindnesses. Pope brought Warburton to Prior Park; and one result of this was Warburton's marriage to Gertrude Tucker, Allen's favourite niece, and his appointment, through Pitt's influence, to the bishopric of Gloucester. Sherlock, bishop of Salisbury, was also a visitor to Prior Park; and Hurd, successively bishop of Coventry, Lichfield, and Worcester—the latter commemorating his host by an inscription (now effaced) on a tower in the park: 'Memoriæ optimi viri, Radulphi Allen, positum. Qui virtutem veram simplicemque colis, venerare hoc saxum.' Pitt's friendship with Allen appears to have been most intimate. Pitt sat for Bath, and it seems not improbable that he had money transactions with Allen (see a letter, dated 16 Dec. 1760, in the Egerton MSS.). A slight coolness once arose between the friends on account of Pitt's refusing to join Sir John Seabright, his colleague in the representation of Bath, in presenting to the king a memorial of congratulation from the Bath

Corporation on the conclusion of the peace of 1763. Pitt objected to the peace being described as 'adequate,' and Allen avowed himself entirely responsible for the insertion of the word. That they continued friends is, however, shown by Pitt's writing to Mrs. Allen on her husband's death, 'I fear not all the example of his virtues will have power to raise up to the world his like again,' and by Allen's leaving to Pitt, by his will, 1,000*l.*, 'as the best of friends, as well as the most upright and ablest of ministers that has adorned our country.' Pope left Allen 150*l.* by his will, that sum 'being, to the best of my calculation, the account of what I have received from him, partly for my own, and partly for charitable uses.' Allen quietly observed, 'He forgot to add the other 0 to the 150,' and sent the money to the Bath Hospital. This was an institution in which he took a warm interest, giving all the stone, and 1,000*l.* besides. A ward of this building is called after him, and a bust portrait is preserved there, as well as another bust and an oil painting at the Guildhall. He also cased the exterior of St. Bartholomew's Hospital in London with stone, at his own expense. Allen's known acts of benevolence are too numerous to mention. He gave away more than 1,000*l.* a year. On his way to London in 1764 he was taken ill at Maidenhead, and returned to Bath to die on 29 June in that year. A mural tablet is erected to his memory in the south aisle of Bathampton Church, a part of the structure which he rebuilt in 1754. His remains were interred in the neighbouring churchyard of Claverton, where there is a pyramid recording his age, the day of his death, and his 'full hopes of everlasting happiness in another state.' Ralph Allen was rather above the middle height, of stout build, 'very grave and well-looking,' says Derrick, extremely plain in his costume, and remarkably courteous in his behaviour. His character has been drawn in the most glowing terms, not only, as we have seen, by Pitt, but also by Warburton, Hurd, Mrs. Delany, and others, all bearing the strongest testimony to his simplicity, his benevolence, his splendid hospitality, his strong natural abilities, his superior good sense, and his domestic virtues. His second wife was a Miss Elizabeth Holder, by whom he had an only child, Ralph, who became comptroller of the Bye Letter Office, and of whom little further is known; his nephew, Thomas Daniell, was a wealthy merchant of Truro, whose son, Ralph Allen Daniell, was M.P. for West Looe from 1806 to 1813, and built the handsome mansion of Trelissick, which overlooks Falmouth harbour.

[Chatham Correspondence (1838); Thackeray's Life of Lord Chatham; Wood's Essay towards a description of Bath; Derrick's Letters written from Liverpool; Thicknesse's New Bath Guide, 1778; Hurd's Works of Bishop Warburton, vol. i. ed. 1811; Collinson's History of Somerset; Brayley and Britton's Beauties of England and Wales; Egan's Walks through Bath; Lætitia Hawkins's Anecdotes; Polwhele's Biographical Sketches; Bartlett's History of the Parish of St. Blazey; Nichols's Literary Anecdotes; Nichols's Illustrations; Cornhill Magazine, vol. xxvii.; Annual Register, 1763; Gentleman's Magazine, 1764; Kilvert's Remains, and his 'Ralph Allen and Prior Park;' Quarterly Review, 1875; Earle's Guide to the Knowledge of Bath; Monkland's Literature of Bath; Tunstall's Rambles about Bath; Wright's Historic Guide to Bath; Rede's Anecdotes and Biography; Autobiography of Mrs. Delany, iii. 608, ed. 1861; Calendar of Home Office Papers, 1760–65; Royal Magazine, vol. ix. 1763; Egerton MSS. British Museum, 1947 and 1955.] W. H. T.

ALLEN, THOMAS (1542–1632), mathematician, was born at Uttoxeter, Staffordshire, 21 Dec. (St. Thomas's Day), 1542, being a descendant, through six generations, of Henry Allan, or Alan, lord of the manor of Bucknall, in the same county. He was admitted a scholar of Trinity College, Oxford, 4 June 1561, proceeded to his B.A. degree 13 May 1563; was chosen fellow of his college in 1565, and proceeded to his M.A. degree 21 April 1567. Being studious and averse from taking holy orders, he left his college and fellowship, and retired to Gloucester Hall about 1570. He became an eminent mathematician, philosopher, and antiquary, and was invited to visit the houses of noblemen of his own and foreign nations. Albertus Laski, palatinate of Sieradz in Poland, while on a visit to England in 1583, vainly invited Allen to go and live with him in that country.

He spent some time under the roof of Henry, earl of Northumberland, the great patron of mathematicians, probably at Sion House, where he became acquainted with those 'Atlantes of the mathematical world,' the famous Dr. John Dee, Thomas Harriot, Nathaniel Taporley, and Walter Warner. He was highly respected by, and corresponded with, other famous men of his time, as Sir Thomas Bodley, William Camden, Sir Robert Cotton, Selden, and Sir H. Spelman. Robert, earl of Leicester, chancellor of the university of Oxford and Queen Elizabeth's favourite, offered him a bishopric, but he preferred a life of retirement. He is described by Fuller as having 'succeeded to the skill and scandal of Friar Bacon.' His skill in mathematics and astrology, and the great

number of instruments and glasses in his room, made the vulgar look upon him as a magician; his servitor would tell them 'that he met the spirits coming up the stairs like bees.' (For another quaint story see AUBREY, *Letters from Eminent Persons*, Lond. 1813, vol. ii. p. 202.) Allen was also a great collector of manuscripts, especially those of history, antiquities, astronomy, mathematics, and philosophy; and it is supposed that those on philosophy fell into the hands of Sir K. Digby, who made use of them in his own works. Allen died in Gloucester Hall, 30 Sept. 1632, and was buried on the following day in the chapel of Trinity College, upon which occasion two learned orations setting forth his merits were read by William Burton and George Bathurst before the vice-chancellor and heads of colleges; they were published the same year. His portrait is still preserved in the president's lodge of Trinity College, from which an engraving was executed by J. Bretherton *circa* 1770.

Copies of a few of Allen's manuscripts on astrology, &c., chiefly by later hands, are preserved in the Ashmolean Collections, Bodleian Library, codices 192, 350, 388, and 1441.

The one by which he is best known, but which has never been printed, is No. 388, 'Claudii Ptolomæi Peleusiensis de Astrorum Judiciis, aut ut vulgo vocant Quadripartitæ Constructionis, liber secundus [et liber tertius] cum Expositione Thomæ Alleyn Angli Oxoniensis.' This manuscript would appear to be the original. He also made some learned notes upon Joh. Bale's 'Scriptorum Illustrium Maioris Britanniæ Catalogus,' Basileæ, 1557–9, fol., which were afterwards printed at the end of Leland's 'Itinerary,' vol. ix. Among the Cotton MSS. are to be found two original letters from Allen to Camden, the historian, dated respectively 1 March, 1619, and 19 Nov. 1621. The latter, which was printed in Camden's 'Epistolæ,' is not without literary interest; it doubtless procured for Allen's friend, Degory Wheare, the appointment, on 10 Oct. 1622, to the first Camden professorship of history at Oxford.

[Burton and Bathurst, Orationes Binæ, Lond. 1632; Epicedum Magistri Thomæ Alleni, in Epistola Thomæ Mori, Rich. Jamesius, Oxoniæ, 1633, 4to; Fuller, Worthies of England, Lond. 1662, part ii. p. 46; Camden, Epistolæ, Lond. 1691, p. 315; Biographia Britannica, Lond. 1747, vol. i. p. 106; Wood, Athenæ Oxonienses, ed. Bliss, Lond. 1815, 4to, vol. ii. pp. 542–4; Biographical Dictionary, S. D. U. K., vol. ii. p. 201, 8vo, 1842; Cotton MS. (Jul. C. 5, fols. 295, 353).]

C. H. C.

ALLEN, THOMAS (1608–1673), a famous nonconformist divine, was born at Norwich in 1608, and was educated in his native city. He proceeded to the university of Cambridge, being entered of Caius College, where he took the degrees of B.A. and M.A. in ordinary course. Having received license and holy orders, he was appointed to the parish church of St. Edmund's of Norwich. But he was too pronouncedly evangelical and too outspoken for reformation doctrines as against popish to be long endured by the bishop of the diocese at the time. Bishop Wren 'silenced' him in 1636, together with the learned William Bridge and others, for refusing to read 'The Book of Sports.' In 1638 he passed over as a fugitive to New England. Cotton Mather testifies that he 'approved himself a pious and painful minister of the Gospel at Charlestown.' He remained in New England until 1651, and Dr. W. B. Sprague, in his 'Annals' of the American pulpit, enrols his name among the worthies of New England. He returned in 1651-2 to Norwich, where he remained 'in the exercise of his ministry' until 1662. Curiously enough, his ministry was twofold—firstly, he became rector of St. George's, Norwich, yet, secondly, he was also chosen 'pastor of the congregational church' there (1657). The explanation is that Allen was 'preacher of the city' in St. George's parish rather than 'rector,' and as such was ejected among the two thousand. He died 21 Sept. 1673. His books are exceedingly rare, and of uncommon vigour and tenderness combined. His 'Invitation to Thirsty Sinners to come to their Saviour,' published in Boston, Massachusetts, has fetched fabulous prices. His 'Glory of Christ set forth, with the Necessity of Faith,' furnishes an excellent example of the average sermons of the 'ejected'—strong, clear English, and full of 'the Gospel' as a honeycomb of honey. The work that won him most celebrity was his 'Chain of Scripture Chronology from the Creation to the Death of Christ' (1659). The renowned William Greenhill wrote the preface, and it immediately became famous at home and abroad. It is said that its author was glad to leave others to 'dispute' while he should 'compute.'

[Palmer's Nonconf. Mem. iii. 11–12; Cotton Mather's Magnalia (1702), bk. iii. 215; Works, as cited.]

A. B. G.

ALLEN, THOMAS (1681–1755), divine, was born at Oxford 25 Dec. 1681, educated at New College school and Wadham, where he took the degree of B.A. on 2 July 1705; he was for a time a clerk in Lincoln's Inn; then became a schoolmaster; was ordained in 1705; in February 1706 he became vicar

of Irchester, Northamptonshire, which he resigned in 1715 to take the less valuable rectory of Kettering. He married Dorothy Plowman, who, disliking the exchange of livings, murdered her infant son and cut her own throat, but recovered, and was tried and acquitted at the next assizes. Allen died, while reading prayers, 31 May 1755. He was the author of various religious writings. 'The Practice of a Holy Life, or the Christian's Daily Exercise,' 1716, a collection of prayers and meditations, is his chief work. He is also the author of an 'Apology for the Church of England, and Vindication of her Learned Clergy' (1725), in reply to Mr. Woolston's pamphlet on 'the hireling priests of this age,' and of a sermon preached at Newgate in 1744 to twenty-one condemned criminals, and published at the request of the congregation; of the 'Way to grow Rich' (about 1753); a sermon with a preface and essay, recommending the payment of tithes, and reprobating the enclosure of commons; and of 'The New Birth; or Christian Regeneration, being the marrow of Christian Theology, expressed in blank or Miltonian verse,' &c. A preface states that the design of these verses is 'no less than regenerating the whole British nation,' and expresses the opinion that all who have Mr. Milton's fine poem—the 'Paradise Regained'—'would do well to furnish themselves with this little piece, which compleats, or rather realizeth, his design.' According to an advertisement appended to his 'Apology for the Church of England,' Allen had already published in 1725, or was just about to publish, a Greek grammar, entitled 'English and Greek Institutions for the more easy attaining the Knowledge of the Greek Language;' a 'Greek and English Dictionary;' 'Practical Christianity; or the whole Will of God and Duty of Man methodically laid down according to both the Testaments or Covenants;' and 'An Explanation of the Seven Words of the Lord Jesus to the Seven Churches of Asia,' which the writer describes as a 'practical piece.' But none of these books appear to have survived.

[Catalogue of Oxford Graduates, p. 8; Rawlinson MSS., fol. 16, 25 (a short autobiography); Gent. Mag. for 1755, p. 284; Brit. Mus. Cat.; Cat. of King's Pamphlets at the British Museum.]

L. S.

ALLEN, THOMAS (1803–1833), topographer, son of a map engraver, was born in 1803, and died of cholera on 7 July 1833. In 1827 he published a quarto volume, 'The History and Antiquities of the Parish of Lambeth and the Archiepiscopal Palace,' with illustrations, chiefly drawn and etched by himself. He afterwards published, in parts, the 'History and Antiquities of London, Westminster, and Southwark' (1827 and 1828), illustrated by engravings on copper by himself and woodcuts; 'A New and Complete History of the County of York' (1828 to 1831), with engravings after Whittock; 'A History of the Counties of Surrey and Sussex' (1829 to 1830), with engravings after Whittock; and he began in 1830 a 'History of the County of Lincoln,' with engravings after his own drawings, which was completed after his death and published in 1834. He also published guide-books to London and the Zoological Gardens, contributed some plates and articles to the 'Gentleman's Magazine,' and projected 'A Historical and Topographical Atlas of England and Wales,' which he did not live to attempt.

[Gent. Mag. xcix. pt. ii. p. 356, ciii. pt. ii. p. 86.]

ALLEN, WILLIAM (1532–1594), cardinal, was the second son of John Allen of Rossall in Lancashire. George, the cardinal's grandfather, who is described as of Brook House, Staffordshire, received from a kinsman, the abbot of Dieulacres, near Leek, a beneficial lease of the Grange at Rossall, where George took up his residence. John Allen, the son of George, married Jane Lister, sister of Thomas Lister, of Westby, in Yorkshire, and had six children. William, the second son and future cardinal, was born at Rossall in 1532, the year in which Henry VIII secretly married Anne Boleyn and nominated Cranmer to the see of Canterbury. His father, who was of gentle birth and related by blood and affinity to the principal families of the province, had him educated at home until his fifteenth year (1547), when he was entered of Oriel College, Oxford. Conformity not being very much enforced in the reign of Edward VI, he pursued his studies quietly. His tutor at the university was the Rev. Morgan Philipps, a zealous catholic, usually called the 'Sophister.' Allen, who under his guidance 'profited to a miracle in logic and philosophy,' took his B.A. degree in 1550, and in the same year was unanimously elected a fellow of his college. Dr. Whitaker alleges that 'he must at this time, at least, have professed himself of the reformed religion' (*Hist. of Richmondshire*, i. 444). But Allen was not then in orders, and notwithstanding the care of Henry VIII in exacting the oath of supremacy, he had probably avoided taking it, even during that monarch's reign. On this point Mr. Thomas Heywood, F.S.A.,

observes: 'We know that through life Allen's convictions would prevent his taking the oath of supremacy; he was the object of the bitterest enmity and of the most unscrupulous attacks in his own day, but that he ever sided with the protestants is nowhere imputed to him, and yet the opposite party were not inattentive to the college life of those inimical to them, as Parsons experienced; to admit, therefore, such a charge, we must require positive evidence, and not a conjecture made two centuries after the supposed occurrence' (*Defence of Sir W. Stanley*, introd. p. lxv). At Queen Mary's accession Allen resoved to dedicate himself to the ecclesiastical state (Dodd, *Church Hist.* ii. 44), and, after seven years spent in literary and philosophical studies, proceeded M.A., 16 July 1554. In 1556 he was chosen principal of St. Mary's Hall, Oxford, and in that and the following year he served as one of the proctors of the university. It was the intention of Sir Thomas Pope, the founder of Trinity College, to appoint Allen one of the fellows of his new society, partly on the recommendation of Cardinal Pole, but the design did not take effect. Wood tells us that Allen was made a canon of York in or about 1558, but it is certain that he was not a clerk in holy orders at this period, for he himself states distinctly that he received all the orders, priesthood included, at Mechlin. 'Machliniæ omnes ordines ipsumque sacrum presbyteratum accepimus; ubi et aliquamdiu habitavimus' (*Records of the English Catholics*, ii. 317).

We are not sufficiently informed of Allen's career at Oxford, and if it is a matter of surprise that in 1550 he could retain a fellowship at Oriel, the circumstance that he remained at the university after Queen Elizabeth's accession until 1561 is still more remarkable. It is true that he resigned the office of principal of St. Mary's Hall in or about 1560, but he found it possible to continue his residence at Oxford for some time afterwards. At length his zeal for the catholic faith gave such offence to the civil authorities that he was obliged to leave his native land. He crossed over to Flanders in 1561 and took up his abode at the university of Louvain, where he found many English exiles who had refused to comply with the change of religion under Elizabeth. At Louvain his talents and zeal recommended him to his countrymen, who looked up to him as their superior, while they were charmed with his personal appearance and easy address, chastened by a dignified gravity of manner. In order to supply his wants he became tutor to a young gentleman of distinction, Christopher Blount, who was afterwards knighted, and who died in 1600 on the scaffold for his share in the conspiracy of the Earl of Essex. He also began to write in support of the cause for which he had left his country, his earliest work, subsequently printed at Antwerp, being a treatise on purgatory in English. Attendance on his pupil during a dangerous illness, and constant application to study having injured his health, his physicians recommended him to try his native air as the only means of saving his life. Allen acted on this advice. At great personal risk he came to England in disguise, and arrived in Lancashire some time in the year 1562.

Nicholas Fitzherbert thus describes the motives and occurrences of Allen's secret visit, which was a most important event in the history of Lancashire: 'In those days a certain noble English youth (Blount), who had been trusted to Allen's care at Louvain, had an atrophy, his body gradually growing thinner. As Allen, assiduous in doing his duty, remained with his pupil, he also was in a short time entirely infected with the same wasting away, unnoticed at the commencement, for he was a person of vigour and of the best habit of body, and yet the disease was not slight, as presently appeared.' He endangered his life, and received the advice from his physicians already mentioned. He therefore returned into England, and 'lay hid amongst his own family, undiscovered, indeed, but not idle, until' his health improved. 'Moreover, such a pernicious opinion had crept into the minds of certain catholics . . . by which they persuaded themselves, in their extreme terror and in their imminent danger of losing goods and life, it was permitted them to attend the heretical churches and meetings without committing any great crime, or separating themselves from the catholic church. But Allen, on the contrary, . . . went, even vehemently, to exhort at various meetings, and to enforce with many arguments that so great was the atrocity of this crime, that whosoever was contaminated by it could on no account remain in the Roman catholic communion; wherefore, by the great number thus prevented in Lancashire and its confines from assembling with the heretics and from adopting this fatal error of occasional conformity, so much did Allen there incur the hatred of the bad, that he was compelled, presently, to migrate to a distant province. Nor did he therefore abandon his undertaking, for he both kept to their duty the family in which he resided, and often visited Oxford, which was near, and there soon converted not a few.' The importance of Allen's visit is shown, first in the anxiety which Lancashire

caused the government, even after the rising in the north was suppressed; and secondly in the almost universal support which was given to the seminary system by the catholics in that district. Strype informs us that in 1567 'religion, in Lancashire and the parts thereabouts, went backwards, papists about this time showing themselves to be numerous, mass commonly said, priests harboured, the Book of Common Prayer and the church established by law laid aside, many churches shut up and cures unsupplied, unless with such popish priests as had been ejected.'

Allen's open hostility to the established church greatly alarmed the magistrates of Lancashire, but he eluded their search for him, and retired to the neighbourhood of Oxford, where he continued the same agressive tactics, and composed two controversial treatises on the priesthood and on indulgences. Once more obliged to seek a new place of refuge, he found a shelter in the county of Norfolk, in the family of the Duke of Norfolk, who, though himself a protestant, gave protection to several learned catholics. It was while living here that he wrote 'Certain Brief Reasons concerning Catholic Faith.' Afterwards he revisited Oxford and converted an old acquaintance, whose parents pursued Allen so closely that he was forced to leave England after he had resided here about three years. He finally landed, in 1565, in the Low Countries, and never returned to England.

After being ordained priest at Mechlin, where he had previously received all the other orders, he read lectures on theology in the splendid college which the Benedictine monks possessed in that city. In the autumn of 1567 he set out on a pilgrimage to Rome in the company of his old master, Morgan Philipps, and of Dr. Vendeville, at that time professor of canon law in the university of Douay, and afterwards bishop of Tournay. The object of Dr. Vendeville's journey was to lay before Pope Pius V a project which he had formed for the conversion of the infidels, or, according to another account, for the relief of slaves out of Barbary (Dodd, *Church History*, ii. 45). He spent the whole winter in Rome, but to no purpose, for the sovereign pontiff was too much occupied with other more weighty matters to attend to him. In the spring he returned with Allen to the Netherlands in a somewhat despondent state of mind, and on the journey disclosed to his companion the subject of his grief. Allen at once seized the opportunity of giving Dr. Vendeville's zeal a new direction. He pointed out the great needs of the catholics in the Netherlands and England, and showed him how much easier than to carry out his other plan it would be to succour them. He dwelt particularly on the danger which threatened the church in England through the dying out of the ancient priests, and suggested, as a remedy for the evil, the foundation of a college for English students abroad. Writing some years later to Dr. Vendeville, he thus reminded him of what they had agreed upon in the course of this conversation, which resulted in the establishment of the English college at Douay, and, by degrees, of all the other colleges and religious communities on the Continent that subsequently furnished England with missionary priests. 'Our first purpose was to establish a college in which our countrymen, who were scattered abroad in different places, might live and study together more profitably than apart. Our next intention was to secure for the college an unbroken and enduring existence by means of a constant succession of students coming and leaving; for we feared that if the schism should last much longer, owing to the death of the few who, at its beginning, had been cast out of the English universities for the faith, no seed would be left hereafter for the restoration of religion, and that heresy would thus obtain a perpetual and peaceful possession of the realm, there being no one to make reclamation, even though an opportunity should offer at the death of the queen or otherwise' (*Records of the English Catholics*, ii. 54). Such was Allen's aim in the establishment of a college: first to enable English students abroad to have the benefit of collegiate training; secondly, to form a body of learned priests capable of restoring the catholic religion in England whenever circumstances should permit; thirdly, to instruct in their religion English youths who might come for their education to the college. The missionary work in England was an after-thought.

Allen at once began to put into execution the plan he had formed for the establishment of a college in the university of Douay. On Michaelmas day 1568, with the approbation of Dr. Matthew Galen, chancellor of the university, and Dr. Vendeville, both of whom warmly supported his project, he took possession of a large house, which he had hired near the theological schools, and began to live there in collegiate form with a few students, English and Belgian. Among those who began the work with Allen were Morgan Philipps, Richard Bristow, John Marshall, Edward Risdon, and John White. They were afterwards joined by Dr. Stapleton, Dr. Bailey, Dr. Webb, and other eminent divines, most

of whom were graduates of Oxford or Cambridge. Small as were its beginnings, the new seminary received, within the first few months of its existence, the approbation and confirmation of Pope Pius V. It thus ranks first, in point of time, among the seminaries which the council of Trent ordered to be established in the different provinces and dioceses of Christendom. The cares attendant on the direction of the college did not hinder Allen from prosecuting his own theological studies. In 1569 he performed the three acts required for the degree of B.D.; in the following year he was admitted to the license; and in 1571 he was created D.D. In 1570, after having obtained the license, he was appointed regius professor of divinity at Douay with an annual stipend of 200 gold crowns. To carry on his great undertaking he relied mainly on the alms of the faithful in Belgium and England. When the precarious supplies from these two sources began to fall off, he made an appeal to Pope Gregory XIII, who, in 1575, granted to the seminary a monthly pension of 100 gold crowns. The college thus possessed a permanent means of support, and, in spite of the rigorous laws passed in England against persons frequenting foreign seminaries, the number of students largely increased.

On 4 Dec. 1575 Allen set out on his second journey to Rome, whither he had been summoned by Gregory XIII, to give his advice on the subject of a seminary which the pope proposed to found in Rome, and to combine with the hospital in the Via di Monserrato, established about the year 1362 by John Shepherd, a London merchant, for the reception of English pilgrims and travellers. About this time the pope conferred upon Allen a canonry in the church of Our Lady at Cambray.

On his return to Douay (30 July 1576), after an absence of eight months, he found everything in a flourishing condition. There were 80 English students in the seminary and 160 in the university; and at Michaelmas the number of students in the college had increased to about 120. But this state of prosperity was about to be rudely disturbed by the political strife which agitated the Low Countries. The Calvinists belonging to the party of the Prince of Orange stirred up the common people at Douay against the English exiles, on the plea that they were partisans of Spain. They were subjected to domiciliary visits, and it became unsafe for them to make their appearance in the streets. News arrived from various trustworthy sources in England that assassins had been sent over to make away with some of the principal members of the seminary. Moreover, there had been seen lurking about Douay some Englishmen of sinister aspect, well mounted, and to all appearance suited for the execution of such a crime. It was deemed unsafe for Allen to remain at Douay, and he withdrew for a time to Paris. When at last the revolutionary party were installed in power at Douay, the English were summarily expelled in March 1578 at a few hours' notice. The students repaired to Rheims, where the college was re-established under the friendly auspices of the Guises, who were the avowed champions of the catholic cause in France. Philip II ordered that the annual sum of 1,600 florins should be paid to the English seminary, and Gregory XIII granted it an extraordinary donation of 500 crowns for the expenses of the removal from Douay.

Allen made his third journey to Rome in 1579 for the purpose of regulating the affairs of the English college there, which was a kind of offshoot from the seminary of Douay. The new foundation was in great danger of perishing in its infancy, owing to the national rivalry and jealousy of the English and Welsh students. The college was now placed under the management of the Jesuits, who retained the charge of it till the suppression of the order in 1773. The subsequent history of the college may be briefly narrated: After 1773 it was administered by Italian priests, and was rendered almost useless to the English mission. In 1798 the college was seized by the French, and it remained closed for twenty years. At length, in 1817, Cardinal Consalvi procured the reestablishment of the college by Pope Pius VII, and since then it has belonged to the English secular clergy.

During his third visit to Rome, Allen conferred with the pope on the affairs of the English college, and he also induced the Jesuits to take part in the English mission, the result being that in 1580 Father Parsons and Father Campion were chosen to lead the way to this new field of labour. The mission of the Jesuits and the labours of Allen's secular priests together provoked Queen Elizabeth to issue a proclamation which denounced the principles taught in the foreign seminaries, commanded all persons whose children, wards, or relatives were being educated abroad to recall them within four months, and forbade all her subjects to harbour or relieve a jesuit or seminarist. It was in answer to this proclamation that Allen, in 1581, after his return from Rome, wrote and published his 'Apology for the two English Colleges' at Rome and Rheims, 'against certaine sinister informations given up against the same.'

In spite of the laws against the foreign seminaries the establishment at Rheims con-

tinued to flourish. Allen continued to govern the college till the summer of 1585. He was then obliged, by illness, to go to Spa, and on getting better he journeyed, for the fourth time, to Rome, from which city he was destined never to return. He took up his abode in the English hospital.

Allen, who had for some years been deeply involved in political intrigues, has been severely censured on account of a letter which he published in 1587, defending the surrender of Deventer, a Dutch fort, to the Spaniards, by Sir William Stanley, the English governor, and of another fort near Zutphen, by another Englishman, Rowland York. He insisted that all persons, especially those of the English nation, who detained any towns in the Low Countries from his catholic majesty, were bound, under pain of damnation, to follow the example given by the treacherous Stanley. The catholic soldier was assured that if he died 'in any known evil cause, and namely in this fight against God and defence of heretics, he is damned for ever' (*Defence of Sir W. Stanley*, 1851, p. 20). Allen declared void all 'acts of justice within the realm done by the queen's authority, ever since she was by public sentence of the church and see apostolic declared an heretic and an enemy of God's church;' declared that 'no war can be lawfully denounced or waged by her, though otherwise in itself it were most just;' and further asserted that the pope's 'sovereign authority and wisdom, derived from Christ himself, may best instruct and warrant a christian soldier how far, when, and where, either at home or abroad, in civil or foreign wars made against the enemies or rebels of God's church, he may, and must, break with his temporal sovereign, and obey God and his spiritual superior.'

On 7 Aug. 1587 the pope, Sixtus V, summoned the members of the Sacred College to a consistory, and in it he created Allen cardinal priest of the Holy Roman Church, with the title of St. Martin in Montibus. This promotion caused very general surprise, because it was in derogation of a recent constitution made by Sixtus V himself, according to which no creation of cardinals was to take place except in Advent. The rumour that Allen was about to receive a cardinal's hat was believed to be unfounded, and the merchants of Rome made, and of course lost, bets to a large amount that he would not be promoted. The real reason for the action taken by the pope requires some explanation.

Allen's constant desire was to restore England to the unity of catholic faith. Up to his fiftieth year his life had been entirely devoted to 'scholastical attempts,' as he expresses it, 'for the conversion of our country and reconcilement of our brethren to the catholic church, which we everlastingly profess, and will endeavour until death.' At first he hoped to succeed in inducing his countrymen, by the persuasion of his seminary priests, who were sent in large numbers from the colleges of Douay and Rheims, to abjure protestantism and return to the ancient religion. But when he found that his hopes could not be realised by this means he did not hesitate to resort to political intrigue and armed force in order to attain the object he had so deeply at heart. It is a very remarkable fact that he kept the work of the seminaries unmingled with his political life. The priests who were trained for the mission did not concern themselves with politics, and accordingly all questions relating to the pope's power of excommunicating and deposing princes were wholly omitted from the college course. Allen's political career appears to have begun in the spring of 1582. From that time he was in frequent communication with the Duke of Guise and Mary Queen of Scots, and he was conversant with all the schemes of Father Parsons for depriving Queen Elizabeth of the English crown. At the time of the proposed expedition under the Duke of Guise, for the purpose of placing King James, son of the captive Queen of Scots, on the throne of England, it was suggested that Allen, who was universally admitted to be the most influential person among the English catholics, should be secretly made bishop of Durham. Finally Allen gave up all idea of promoting King James's accession after that monarch's adhesion to the protestant religion, and thenceforward he and Parsons became the leaders of what was termed the 'Spanish party' among the English catholics, and warmly maintained that Philip II of Spain had a better title than any one else to the crown of England. In a joint memorandum which they drew up they insisted that 'his catholic majesty, besides the cause of the catholic religion and the injuries which he has received from England, has in the vengeance due for the blood of the queen of Scotland, which she herself commended to him, a most just ground and necessary cause for going to war, and, therefore, if he seizes upon the kingdom in so just and praiseworthy a war, the title of conquest will be legitimate.' King Philip, when his preparations for the invasion of this country were in a forward state, entreated the pope to make an English cardinal, who, in the event of success, might reconcile the realm to the church and reorganise ecclesiastical affairs in England as Cardinal Pole had done thirty-three years before. Accord-

ingly Allen was proclaimed a cardinal, and on the very day of his creation Sixtus V wrote with his own hand to the king of Spain: 'This morning I have held a consistory and made Allen cardinal to satisfy your majesty; and though in proposing him I put forward a motive which was very far from likely to excite suspicion, nevertheless it is reported that throughout all Rome there arose forthwith a universal cry—Now they are getting things into order for a war with England, and this supposition was current everywhere. Therefore your majesty should not lose time lest those poor christians suffer greater injury, for if there be delay that which you have judged to be good will turn out evil.' It was arranged that Allen should, after the conquest of the country, be despatched as legate to England and be made archbishop of Canterbury and lord chancellor. Philip, disregarding the advice of the pope, delayed taking action for a whole year, and the 'Invincible Armada' was hopelessly defeated. Several writers assert that Allen repaired to Flanders to accompany the army under the Duke of Parma to England. It is, however, certain that he remained at Rome. Prior to the sailing of the Spanish fleet from the Tagus a pamphlet was issued by 'the cardinal of England,' entitled 'An Admonition to the Nobility and People of England and Ireland, concerning the present wars, made for the execution of his holiness's sentence, by the king catholic of Spain.' Allen was induced to put his signature to this violent and offensive document, which was probably printed at Antwerp. The language and manner are certainly not those of Allen in his published works, and the appellant priests asserted that the book was penned altogether by the advice of Father Parsons; but however this may be, the cardinal was certainly responsible for the contents of the tract. To increase the effect of this address, its substance was at the same time compressed into a smaller compass and printed on a broadside for more general distribution. The abridgment was called 'A Declaration of the Sentence of Deposition of Elizabeth, the Usurper and pretensed Quene of England.' When the expedition had failed, the copies both of this and of the 'Admonition' were destroyed, and few of either seem to have escaped. In the 'Admonition' Allen assured his countrymen that the pope meant 'to pursue the actual deprivation of Elizabeth, the pretensed queen, eftsoons declared and judicially sentenced, by his holiness's predecessors, Pius Quintus and Gregory the XIII, for an heretic and usurper, and the proper present cause of perdition of millions of souls at home, and the very bane of all christian kingdoms and states near about her.' Elizabeth was described as 'an incestuous bastard, begotten and born in sin, of an infamous courtesan, Anne Bullen, afterwards executed for adultery, treason, heresy, and incest, amongst others with her own natural brother;' and he authoritatively declared that those who adhered to her cause would be defending, to their own present destruction and eternal shame, 'a most unjust usurper and open injurer of all nations, an infamous, deprived, accursed, excommunicate heretic, the very shame of her sex and princely name, the chief spectacle of sin and abomination in this our age, and the only poison, calamity, and destruction of our noble church and country.'

At this critical juncture the English catholics, forgetting the cruelty with which they had been treated, remained true to their queen and their country. With the memory of all they had endured and were still enduring, with the rack and the gibbet to reward their patriotism, they read the bull of deposition which had been published against their sovereign, they saw the shores of their country surrounded by an armament commissioned to enforce it; they felt that the moment had arrived when a breath might turn the balance in their own favour, and they generously flung aside the recollection of the past and the resentment of the present, and flew to the assistance of their country in her hour of danger (Dodd, *Church Hist.* ed. Tierney).

The college at Rheims continued to be under Allen's government until October 1588, when Dr. Richard Barret was appointed resident superior. The subsequent history of this famous seminary may be briefly traced. In 1593 the students returned to Douay. Just 200 years afterwards, in October 1793, the college was seized by the French, and its inmates were made prisoners. In 1795 they were set at liberty and proceeded to England. These last residents at Douay College became the founders and first members of the colleges of Old Hall Green, Ushaw, and Oscott, which were established shortly after the dissolution of Douay College and the return of its inmates to their native land. Many of the catholic nobility and gentry received their education at Douay College, which produced one cardinal (Allen), two archbishops, thirty-one bishops and bishops-elect, three archpriests, about one hundred doctors of divinity, 169 writers, many eminent men of religious orders, and 160 martyrs, besides a large number of other ecclesiastics, who either died in prison or suffered confinement or banishment for their faith.

In some of the reports sent home by the agents of Queen Elizabeth at Rome it is

related that Allen possessed enormous wealth, and lived in great pomp and luxury; but it is certain that these statements are incorrect. Allen, when he was created a cardinal, had neither private fortune nor ecclesiastical revenues with which to support his new dignity; but Philip II soon afterwards conferred upon him a rich abbey in Calabria, and an annual pension charged upon the revenues of the archbishopric of Palermo. Whatever this may have brought in, he still remained one of the poorer cardinals, as appears from the circumstance that Urban VII, on his elevation to the papacy (1590), bestowed upon Allen one thousand crowns, and released him from the obligation of repaying three thousand crowns, which he had borrowed from the preceding pontiff. His biographer, Nicholas Fitzherbert, also speaks expressly of his being in 'straitened circumstances.'

In November 1589 Philip II nominated him archbishop of Mechlin and metropolitan of Belgium, but he was not preconised by the pope. He did not visit Mechlin, and at length, in 1591, Philip gave up all hope of inducing Allen to accept the archbishopric, and nominated another ecclesiastic to the vacant see.

On the death of Cardinal Antonio Carafa Gregory XIV made Allen apostolic librarian. The same pontiff charged him, in conjunction with Cardinal Marc' Antonio Colonna and several consultors, to revise the edition of the Vulgate which Sixtus V had published just before his death. Allen also undertook, in conjunction with others, to correct the text of St. Augustine's works, but death prevented him from completing so vast an undertaking.

Long before he became a member of the Sacred College he had received from the holy see extensive faculties for the benefit of the English mission, and these were enlarged when he was made cardinal. For many years the most cordial relations subsisted between him and the jesuits, and he had always thankfully availed himself of their co-operation in promoting the good of the English seminaries, but it is clear that towards the end of his life a change came over these relations, and that there was no longer the same unanimity between the cardinal and the fathers of the society. It does not plainly appear what were the causes of this estrangement; but it is probable that the points of disagreement related to the English seminaries and mission, and not to political affairs.

Allen died at Rome on 16 Oct. 1594, and was buried in the church of the Holy Trinity, attached to the English college.

In forming an estimate of Cardinal Allen's character it is but fair to take into account the peculiar position in which he was placed, and the opinions generally entertained in his day by catholic theologians concerning the pope's deposing power. By many admirers of Queen Elizabeth and her policy Allen has been denounced in unmeasured terms as a traitor to his sovereign and his country. This feeling is forcibly expressed by Godwin (*Catalogue of the Bishops of England*, 698), who describes Allen as 'a man by birth English, but so ill deserving to be accounted English, as that, like another Herostratus, he endeavoured by raising a combustion in our church, the most glorious and renowned of the world, to make himself known to posterity.' On the other hand, catholic writers speak of Allen in terms of the highest commendation, and John Pits, who had studied in the English colleges of Douay and Rheims, passes this splendid eulogium on his character: 'He had a handsome countenance and dignified gait, and was on all occasions courteous; as regards mental endowments he was pious, learned, discreet, serious, and of great authority; humble, modest, patient, meek, of a peaceful disposition: in a word, graced by every species of virtue' (*Relationes Historicæ de Rebus Anglicis*, 792). Cardinal Allen and his fellow-exiles considered the catholic religion to be most essential to the welfare of their countrymen; they regarded Elizabeth as the capital enemy of their faith, and likewise as a usurper; and they never questioned the justice of those temporal and civil deprivations and forfeitures which, during so many ages, had been connected with the spiritual sentence of excommunication. That they committed a grave political error in urging the Spanish king to invade England cannot be denied, and the event proved that they had entirely mistaken the temper of their co-religionists at home. In Mary's reign Philip II was king of England, and loyalty to him was then a proper sentiment; but Allen preserved throughout life his allegiance to the monarch to whose liberality he was so largely indebted, and this led him to adopt a course of action which it is difficult to justify. All his political schemes ended in disastrous failure; but, on the other hand, it is certain that by the opportune establishment of Douay College for the education of missioners he prevented the catholic religion from being completely destroyed in England, as was the case in Sweden, Norway, and Denmark.

There is a fine portrait of Allen in Lodge's 'Portraits of Illustrious Personages.'

His works are: 1. 'Certain brief Reasons concerning Catholic Faith.' Douay, 1564. 2. 'A Defense and Declaration of the Catholike Churches Doctrine touching Purga-

tory and Prayers for the Soules departed,' Antwerp, 1565, 8vo. 3. 'A Treatise made in Defence of the lawful Power and Authoritie of Priesthod to remitte Sinnes: Of the peoples duetie for confession of their Sinnes to Gods ministers: And of the Churches meaning concerning Indulgences, commonly called the Popes pardons,' Louvain, 1567, 12mo. 4. 'De Sacramentis in genere; de Sacramento Eucharistiæ, et Sacrificio Missæ,' Antwerp, 1576, 1603, 4to. A work highly esteemed and made use of by Cardinal Bellarmin. 5. 'An Apologie and true Declaration of the Institution and Endevours of the two English Colleges, the one in Rome, the other now resident in Rhemes, against certaine sinister informations given up against the same.' Printed at Mounts in Henault (Mons), 1581, 8vo. 6. 'A briefe Historie of the Martyrdom of 12 reuerend Priests, executed within these twelue Monthes for Confession and Defence of Catholicke Faith, but vnder false Pretence of Treason, a Note of sundrie Things that befel them in their Life and Imprisonment, and a Preface declaring their Innocence,' 1582, 8vo (anon.). The same work appeared in Latin under the title 'Brevis Narratio felicis Agonis,' &c., Prague, 1583, 8vo; and it was translated into Italian with the title: 'Historia del glorioso Martirio di sedici Sacerdoti martirizati in Inghilterra l'Anno 1581–3,' Macerata, 1583, 8vo, the accounts of the last four martyrs being added by the translator. 'Altra edizione, s'è aggiunto il Martirio di due altri Sacerdoti e uno secolaro Inglesi martyrizati l'anno 1577 e 1578,' Milan, 1584, 8vo; and another edition with still further additions, Macerata, 1584, 8vo. 7. 'A true, sincere, and modest Defence of the English Catholiques that suffer for their faith both at home and abrode against a false, seditious, and slaunderous Libel, intituled "The Execution of Justice in England."' Ingoldstadt, 1584, 12mo (anon.). This reply to Lord Burghley's work appeared also in Latin under the title of 'Ad persecutores Anglos pro Catholicis domi forisque persecutionem sufferentibus contra falsum, seditiosum, et contumeliosum libellum, inscriptum: Justitia Britannica, vera, sincera, et modesta responsio' [Douay, 1584], 8vo. 8. 'The Copie of a Letter written by M. Doctor Allen: Concerning the Yeelding up of the Citie of Dauentrie unto his Catholike Maiestie, by Sir William Stanley, Knight, wherein is shewed both howe lawful, honorable, and neceessarie that action was; and also that al others, especiallie those of the English Nation, that detayne anie townes, or other places, in the lowe countries, from the King Catholike, are bound, upon paine of damnation, to do the like,' Antwerp, 1587. This letter, of which Latin, Italian, and French translations appeared, was reprinted by the Chetham Society in 1851, with an introduction and notes by Mr. Thomas Heywood. 9. 'An Admonition to the Nobility and People of England and Ireland, concerninge the present warres, made for the execution of his Holines sentence by the highe and mightie King Catholike of Spaine, by the Cardinal of England. A° MD.LXXXVIII,' 8vo. Printed at Antwerp; reprinted at London in 1842 with a preface by Eupater (Rev. J. Mendham). 10. 'A Declaration of the Sentence of Deposition of Elizabeth, the Usurper and pretensed Quene of Englande,' 1588. An abridgment of the 'Admonition.'

Besides writing the above works, he, in conjunction with Dr. Richard Bristow, revised Gregory Martin's English translation of the Holy Scriptures, commonly known as the 'Douay Bible.' The New Testament was published at Rheims in 1582, while Allen was there as president of the English College, and the Old Testament at Douay some time after his death, in 1609.

[Fitzherbert, De antiquitate et continuatione Catholicæ Religionis in Angliâ et de Alani Cardinalis vitâ libellus, Rome, 1608, 8vo; Knox's memoir of Allen prefixed to the First and Second Douay Diaries, Lond. 1878, 4to; Letters and Memorials of Cardinal Allen, edited by Fathers of the Congregation of the London Oratory, with an historical introduction by Thomas Francis Knox, D.D., Lond. 1882, 4to (this and the preceding work constitute the first two volumes of the Records of the English Catholics); Dodd's Church History, ii. 44–52, 219–245, iii. 525, and also Tierney's edit. of that work, vols. ii., iii.; Dodd's Apology for the Church History; Strype's Works; Calendars of State Papers; Lingard's Hist. of England, 5th edit. vi. 331, 498, 499, 508, 706; Heywood's preface to Allen's Defence of Sir W. Stanley; Simpson's Life of Campion; Wood's Athenæ Oxon. ed. Bliss, i. 615; Whitaker's Richmondshire, ii. 444; Butler's Book of the Rom. Cath. Church. 259; Pits, Relationes Historicæ de Rebus Anglicis (1619), 792; Petre's Notices of English Colleges; Biog. Brit. under Alan; Fuller's Church History (1655), bk. ix. p. 224; Fuller's Worthies, ed. Nichols, i. 540; Foley's Records, S.J.; MS. Egerton, 2048, f. 1; Godwin De Præsulibus, ed. Richardson, ii. 378; Catholicon, ii. 129; Bartoli, Dell' Istoria della Compagnia di Giesu: L'Inghilterra; Granger's Biog. Hist. of England, 5th edit. i. 270; Jessopp's One Generation of a Norfolk House; Camden's Annales Rerum Angl. et Hibern. regnante Elizabetha, ed. Hearne, 684; Bibl. Grenvilliana; Lodge's Portraits; Edinb. Review, clviii. 354; Wm. Dougal Christie, in Biog. Dict. Soc. D.U.K. ii. 204; Ciaconius, Vitæ Pontificum Romanorum et Cardinalium (1687), iv. 171; Gibson's Lydiate

Hall and its Associations; Sweeny's Life of Father Augustine Baker, 16; Palatine Notebook, ii. 42, 43; Butler's Hist. Memoirs of the English Catholics; Oliver's Collectanea S. J. 64, 160; Plowden's Remarks on Panzani's Memoirs.]

T. C.

ALLEN, WILLIAM (1793-1864), naval officer, was born at Weymouth in 1793, entered the navy as a volunteer in 1805, and, as midshipman, was present at the passage of the Dardanelles in 1807. Allen was promoted lieutenant in 1815, commander 1836, and captain 1842. He took part in the Niger expedition of Richard Lander and Oldfield, 1832; but is best known as having commanded the Wilberforce in the elaborately equipped but disastrous expedition under Captain Trotter to the same river in 1841-2. Though Allen cannot be blamed for any of the misfortunes of this expedition, he was on his return placed on half-pay, and retired from the service, as rear-admiral, in 1862, dying at Weymouth 23 Jan. 1864. In 1848, Allen, along with Dr. T. R. H. Thomson, the surgeon, published, in two volumes, 'A Narrative of the Expedition sent by H.M.'s Government to the River Niger in 1841.' In 1849 he travelled through Syria and Palestine, and published the results in two volumes (1855) under the title of 'The Dead Sea, a New Route to India, with other Fragments and Gleanings in the East,' in which he advocated the construction of a canal between the Mediterranean and Red Sea by the Jordan Valley and Dead Sea, entering into elaborate comparison between that route and the proposed Suez Canal by the Nile. In 1846 he published a pamphlet on 'Mutual Improvement,' advocating the institution of good-conduct prizes to be awarded by ballot by the community divided for the purpose into small groups; and in 1849 a 'Plan for the immediate Extinction of the Slave Trade, for the Relief of the West India Colonies, and for the Diffusion of Civilisation and Christianity in Africa by the co-operation of Mammon with Philanthropy,' a chimerical scheme of compulsory 'apprenticeship,' or 'temporary bondage.' Allen also brought out two volumes of 'Picturesque Views' on the island of Ascension (1838) and the Niger (1840), and papers by him will be found in the 'Journal of the Royal Geographical Society,' vols. vii. viii. xiii. and xxiii. He was a fellow of the Royal Society, and an accomplished musician; some of his landscape paintings were exhibited at the Royal Academy from 1828 to 1847 (Graves's *Catalogue*).

[O'Byrne's Naval Biography, and Allen's publications; Gent. Mag. 1864, i. 659.] J. S. K.

ALLEN, WILLIAM (1770-1843), man of science and philanthropist, was born 29 Aug. 1770. His father, a silk manufacturer, was a member of the Society of Friends. Allen imbibed in childhood the religious principles of his parents, and adhered to them through life. After going to a school at Rochester he was employed in his father's business; but his taste for chemistry induced him to enter J. G. Bevan's chemical establishment at Plough Court. On Bevan's retirement in 1795 he took the business and opened a laboratory at Plaistow. His position enabled him to make many scientific experiments, and he associated with some friends of similar tastes (including Astley Cooper) in the 'Askesian Society.' He gave lectures to his fellow-members at Plough Court; became Fellow of the Linnean Society in 1801, and of the Royal Society in 1807. He was appointed lecturer at Guy's Hospital in 1802, and lectured there till 1826. At the request of his friend Humphry Davy he also lectured at the Royal Institution. His attention, however, was drawn from science to the philanthropic movements of his time. He had been interested from boyhood in the agitation against the slave trade. Clarkson became his friend in 1794, and he was on intimate terms with both Clarkson and Wilberforce through life. On the abolition of the slave trade he became an active member of the African Institution, and shared in the agitation for the abolition of slavery. He was equally active in promoting education. He was a member of the committee formed in 1808 for the support of Lancaster, which in 1814 became the British and Foreign School Society. Allen was its treasurer and steady supporter. The Lancaster and Bell controversy was one of the topics of the 'Philanthropist,' a quarterly journal which he started in 1811 and maintained until 1817, and in which many other schemes of social improvement were discussed. James Mill was his chief contributor, and their friendly relations were undisturbed by radical religious differences. A full account of this review is given in Bain's 'Life of James Mill' (pp. 82, 112, 125, 144, 158, 161). In 1814, Allen, with Bentham, Robert Owen, and four other partners, bought the New Lanark Mills from Owen's previous partners in order to carry out the well-known scheme for social improvement. Owen declares that Allen was bustling and ambitious, though he admits him to have been anxious to do good in his own way. Differences arose as to the management, and Allen succeeded in obtaining an agreement in 1824 by virtue of which some bible instruction was to be

given in the schools, and singing and drawing lessons to be no longer supplied by the company. Allen had been not unnaturally alarmed at Owen's avowed infidelity, and Owen after this withdrew from the management and gave up his partnership in 1829, Allen retaining his interest until 1835. Owen considered Allen to be narrow-minded, and thought that intercourse with great men had rather turned the worthy quaker's head. The Duke of Kent was interested both in Owen's and Lancaster's schemes; his affairs had become embarrassed, and Allen undertook to act as trustee for his estates, the duke consenting to live upon a fixed allowance till his debts were discharged. Allen continued to act until the duke's death and a final settlement of his affairs. When the allied sovereigns visited England in 1814, the Emperor Alexander was introduced to Allen as a model quaker; attended a meeting and visited Friends' houses; and a personal friendship arose, the emperor feeling, it seems, respect for Allen's character and sympathy with his religious sentiments. In August 1818 Allen left England, travelled through Sweden and Finland to Russia, saw Alexander at St. Petersburg, travelled to Moscow and Odessa, reached Constantinople in July 1819, and returned by the Greek islands, Italy, and France to England in February 1820. In 1822 he went to Vienna to see Alexander again, chiefly in order to secure his influence in obtaining a declaration from the powers that the slave trade should be piracy. The emperor and quaker parted, after affectionate interviews, with prayers and embraces. Allen made other journeys to the Continent in 1816, 1832, and 1833, examining schools, prisons, and social institutions, and having interviews with statesmen and rulers, including the Crown Prince of Prussia, the King of Bavaria, and the King and Queen of Spain, to inculcate his views of desirable reforms. At home he took an interest in numerous philanthropic undertakings; he promoted schools and district visiting societies; agitated for the abolition of capital punishment and the protection of the Greeks; corresponded with the Duke of Wellington and other political leaders; and was an active member of Friends' meetings. His chief interest in later years seems to have been in an 'agricultural colony' with industrial schools, which he helped to found at Lindfield in Sussex. He frequently stayed there to superintend its working, and died there 30 Dec. 1843.

Allen was married in 1796 to Mary Hamilton, who died ten months later, leaving an infant daughter, who in 1822 married Cornelius Hanbury, and died in 1823 after the birth of a son; secondly, in 1806, to Charlotte Hanbury, who died in 1816; and thirdly, in 1827, to Grizell Birkbeck, who died in 1835. His father died in 1800; his mother, to whom he was tenderly attached, survived till 1830.

[Life of William Allen, chiefly a collection of diaries and correspondence, 3 vols. 1847; Life by James Sherman (chiefly abridged from the preceding), 1851; Eclectic Review for April 1848; Bain's Life of James Mill; Sargant's Life of R. Owen; Owen's Life of Himself and New Existence of Man, part v. 1854.] L. S.

ALLENSON, JOHN (*fl.* 1616), puritan divine, a native of Durham, matriculated as a sizar of Trinity College, Cambridge, in 1576; but in November of the same year he migrated to St. John's College, where he obtained a scholarship on Mr. Ashton's foundation, and became a pupil of the famous puritan Dr. William Whitaker, whose religious principles he adopted. He became B.A. in 1579–80, M.A. in 1583, and B.D. in 1590. In 1583 he was suspended from the curacy of Barnwell near Cambridge for refusing to subscribe to the articles. On 20 March 1583–4 he was elected a fellow of St. John's College on the Lady Margaret's foundation. In 1589 he was suspended from the curacy of Horningsea, Cambridgeshire, but he nevertheless continued to preach. He held in succession various offices of trust in his college, becoming senior dean and sacrist in 1602–3, and senior bursar in 1603–4. Allenson edited the following works of his old tutor Dr. Whitaker: 1. 'Prælectiones,' 1599. 2. 'Prælectiones, in quibus tractatur controversia de conciliis contra pontificios, imprimis Rob. Bellarminum,' 1600. 3. 'De Peccato Originali contra Stapletonum,' 1600. It appears that Allenson took notes of Whitaker's lectures and prepared them for the press. In 1624 John Ward edited at Frankfort Whitaker's 'Prælectiones de Sacramentis in Genere et in Specie de SS. Baptismo et Eucharistia,' and in the dedication to Dr. Tobie Mathew, Archbishop of York, informed him that Dr. Whitaker had not himself published these lectures: 'quæ tamen de Sacramentis adversus Bellarminum in Scholis Academiæ publicis prælegit, vir diligentissimus D. Allensonius, collegii D. Joannis Evangelistæ socius, fideli calamo ex ore dictantis excepit et post authoris mortem, cum ipsius D. Whitakeri concisis annotiunculis in memoriæ subsidium scriptis, accurate contulit præloque destinabat. Sed ex rerum humanarum vicissitudine, ipse etiam, antequam prælo mandarentur, fatis conces-

sit, exemplar prælo destinatum post ejus obitum ad manus meas pervenit.' Baker, in his 'History of St. John's College,' asserts that the life of Whitaker was written by Allenson; but this is certainly a mistake, as the author of the biography was Abdias Assheton.

[MS. Addit. 5862, f. 21; Baker's Hist. of St. John's Coll., Camb., ed. Mayor; Cooper's Athenæ Cantab. ii. 287, 551; Brook's Lives of the Puritans, iii. 513; Heywood and Wright's Cambridge Univ. Transactions, ii. 15, 16, 67, 72, 78, 86.]

T. C.

ALLESTREE, RICHARD, D.D. (1619–1681), royalist divine, was born, in March 1619 (according to Wood 1621), at Uppington, near the Wrekin, Shropshire. He came of an ancient stock, but owing to the lavish expenditure of his ancestors the family estate had become so impoverished that his father, Robert Allestree, had been reduced to serve as steward to Sir Richard (afterwards Lord) Newport. After being educated under Philemon Holland at the Free School, Coventry, he became in 1636 a commoner of Christ Church, Oxford, where his tutor was Richard Busby, afterwards so conspicuous as master of Westminster School. When he had been in residence six months, Dr. Samuel Fell, the dean, 'observing his parts and industry,' made him a student. He took his degree of B.A. on 24 Oct. 1640, and soon afterwards was chosen moderator in philosophy. In the following year Allestree took up arms for the king, serving, with many other scholars, under Sir John (afterwards Lord) Biron. When Biron was called away to join Prince Rupert, Allestree returned to his studies. Shortly afterwards the parliamentary forces, under Lord Say, entered the city, and proceeded to rifle the colleges of such of their plate as had not been put to the king's use. On breaking into Christ Church treasury the soldiers discovered nothing but a groat and a halter. Then they went to the deanery, collected everything of value, locked up their prize in a chamber, and retired. The next morning the chamber was found empty; and it appeared on inquiry that Allestree, who, in the absence of the dean and his family, had a key to the lodgings, had removed the spoils. Allestree was seized, and, if the forces had not been suddenly called away by the Earl of Essex, would probably have suffered severely. In the following October he again took arms, and was present at the battle of Kineton Field; after which he hurried back to Oxford, in order to prepare for the reception of Charles I, who was intending to hold his court at Christ Church deanery. On the way he fell into the hands of a party of parliamentarians from Broughton House, which had been garrisoned by Lord Say; but he was shortly afterwards released, as the garrison surrendered to the king's forces. On 2 June 1643 Allestree took the degree of M.A., and in the same year he was severely attacked by the pestilential disease that raged in the garrison. On his recovery he again took arms; but when (in the language of his biographer, Bishop Fell) 'carnal weapons proved frustrate, and Divine Providence call'd his servants to the more christian exercises of praiers and tears for the defence of the king and the church,' Allestree entered into holy orders. He was afterwards made censor of the college, and became (as Anthony à Wood says) 'a noted tutor.' Before the parliament visitors, on 5 May 1648, he refused submission to the authority of parliament (*Register of the Visitors of the University of Oxford*, 1647–1658, p. 32, ed. Prof. M. Burrows). He was therefore expelled from the university, with difficulty obtaining time to set his affairs in order. On leaving Oxford he became chaplain to the Hon. Francis Newport, on the death of whose father, Richard, Lord Newport, in France, Allestree was sent across 'to clear accounts, and see if anything could be preserv'd from the inhospitable pretence of the *droit d'Aubeine*, which pillages those strangers who happen to die in the French dominions.' Having satisfactorily accomplished his mission, he returned to Shropshire, where he remained until the defeat of the royalists at the battle of Worcester. He was then sent with despatches to King Charles II at Rouen. On his return he found that his two friends, Dolben and Fell, archbishop of York and bishop of Oxford respectively, were living privately at Oxford, and were venturing to perform the offices of the Church of England. Having stayed with them for a short time, he was induced to reside in the family of Sir Antony Cope, of Hanwell, near Banbury, a royalist gentleman of fortune. For the next few years he was frequently employed in carrying messages to and from the king. The winter before the Restoration, as he was returning from Flanders with the king's instructions for the filling up of the vacant bishoprics (*Life of Barwick*, ed. 1724, pp. 201, 250; MS. Coll. Vigorn. No. liv.), he was arrested at Dover, brought to London, and, after being examined before a committee of the Council of Safety, imprisoned at Lambeth Palace. After six or eight weeks' imprisonment, during which

time his health suffered severely, he obtained his release. Having spent a little time among his relations in Shropshire, he designed on his return to visit his friend Dr. Hammond, at Westwood, near Worcester. At the gate of the house he was met by the body of his friend, which was being carried out to burial. As a mark of his esteem, Dr. Hammond had left Allestree his library.

At the Restoration he was made a canon of Christ Church, and on 3 Oct. 1660 took the degree of D.D. He also undertook one of the lectures of the city, declining, however, to receive the salary, which he ordered to be distributed among the poor. In 1663 he became one of the chaplains in ordinary to the king, and in December of the same year was appointed regius professor of divinity. Two years afterwards, on 10 Aug. 1665, he was made provost of Eton College. By careful control of the expenditure he did much to restore the prosperity of the college; and at his own expense he built the west side of the outer court. In 1679, owing to ill-health, he resigned his professorial chair. Wood says of him that 'he was a good and most affectionate preacher; and for many years, by his prudent presiding in the professor's chair, he did discover perhaps as much learning as any, and much more moderation, as to the five controverted points, than most of his predecessors.' His biographer, Bishop Fell, observes that 'few of his time had either a greater compass or a deeper insight into all parts of learning; the modern and learned languages, rhetoric, philosophy, mathematics, history, antiquity, moral and polemical divinity.' For several years he was treasurer of Christ Church, and by his skilful administration helped to repair the losses sustained during the civil wars.

Towards the end of his life his eyesight and general health suffered from his close application to study. He died of dropsy in London, on 28 Jan. 1680–81, at the age of sixty-one, and was buried in Eton College chapel, where a monument, with a Latin inscription, was raised to his memory. He left his library to the university, for the use of his successors in the chair of divinity.

Allestree is the author of: 1. 'The Privileges of the University of Oxford in point of Visitation,' 1647 (a tract sometimes attributed to Dr. John Fell), which was answered by Prynne in his 'University of Oxford's Plea refuted.' 2. 'A Sermon on Acts xiii. 2,' 1660. 3. 'Eighteen Sermons, whereof Fifteen [were] preached before the King, the rest upon publick Occasions,' fol. 1669. Some of the sermons in this collection (which was printed for the benefit of the author's relative, James Allestry, the bookseller, who had been ruined in the great fire) had previously appeared in pamphlet form. 4. 'Forty Sermons, whereof Twenty-one are now first published,' 2 vols. fol. 1684. Prefixed to this collection is a biographical sketch by Dr. John Fell, bishop of Oxford, and a portrait of the author. Allestree joined with Abraham Woodhead and Obadiah Walker in the composition of 'A Paraphrase and Annotations upon all the Epistles of St. Paul.' The first edition, 1702, merely states that the work was 'done by several eminent men at Oxford;' the names of the three contributors appear on the title-page of the third edition, 1708. In Bishop Barlow's 'Cases of Conscience,' 1692, Allestree's judgment on 'Mr. Cottington's Case of Divorce' is recorded. It has by some been supposed that Allestree joined with Bishop Fell in writing the books put forth under the name of the author of the 'Whole Duty of Man' (Nichols, *Literary Anecdotes*, ii. 603). Sloane MS. No. 4275 contains an autograph letter from Allestree to Bishop Fell. Allestree's lectures were not published. Bishop Fell, whom he had appointed his literary executor, wrote to ask that they might be preserved for publication; but Allestree replied that he was dissatisfied with some of them, and, as he had no time for revision, he could not countenance their publication; that the bishop, however, might make what use he pleased of them, provided they were not issued as an authoritative expression of the writer's views.

A Richard Allestry, of Derby, a kinsman of the divine, was the author of several almanacs, ranging from 1624 to 1643.

[Fell's Preface to the Forty Sermons, 1684; Wood's Athenæ Oxonienses, ed. Bliss, iii. 1269; Fasti, i. 480, 514, ii. 57, 241, 343, 370, 381; Life of Barwick, ed. 1724, pp. 201, 250, &c. There are occasional references to Allestree in the State Papers, 1660–1665.] A. H. B.

ALLESTRY, JACOB (1653-1686), poetical writer, son of James Allestry, a bookseller who lost his property in the great fire, was born in 1653. After being educated at Westminster he proceeded to Christ Church, Oxford, in 1671; was 'music-reader in 1679 and terræ filius in 1682.' He had the 'chief hand,' according to Anthony à Wood, in composing the 'Verses and Pastoral' spoken in Oxford Theatre on 21 May 1681, before James, duke of York, and published in 'Examen Poeticum,' 1693. From the same authority we learn that 'being exceedingly given to the vices of poets his body was so much macerated and spent by juvenile extrava-

gance that he retired to an obscure house in Fish Row, in St. Thomas' parish, in the suburb of Oxon, which was inhabited by a nurse or tender of sick people, where, continuing incognito about seven weeks, he died in a poor condition and of a loathsome disease on Friday, 15 Oct. 1686.'

[Wood's Athenæ Oxonienses, ed. Bliss, iv. 202.]
A. H. B.

ALLEY, WILLIAM, D.D. (1510?–1570), bishop of Exeter, was a native of Chipping Wycombe, Buckinghamshire. He was educated at Eton, and was elected from that foundation to King's College, Cambridge, in 1528. He graduated as B.A. of that university in 1533, but subsequently removed to Oxford, where he spent some time in academical studies, and probably commenced M.A. He married and had a benefice, but it does not appear where it was situated. John Vowell, *alias* Hooker, whose narrative is the principal authority for the life of this prelate, says (*Catalog of the Bishops of Excester*, 1584, No. 46), that 'in all Q. Maries time, which were called the Marian daies, he travelled from place to place, in the North countrie, where he was not knowne; and sometimes by practising of physick, and sometimes by teaching of scholers, he picked out a poore liuing for himselfe and his wife, and so continued, being not knowne to have beene a preest, during all Q. Maries time.'

Early in the reign of Queen Elizabeth he became divinity reader at St. Paul's, London, and admirably performed the duties of that office. On 1 Jan. 1558–9 he was admitted to the penitentiaryship of St. Paul's with the prebend of St. Pancras in that church. Soon afterwards he was promoted to the see of Exeter, the royal assent to his election being given on 8 June 1560. He was consecrated on 14 July, and had restitution of the temporalities on 26 Aug. following. In consequence of 'the tenuitie of that living' he had the royal permission to hold other preferments therewith for a limited period. On 11 Nov. 1561 he took the degree of D.D. at Oxford.

Queen Elizabeth, out of the great respect she had for Alley, sent him yearly a silver cup for a new year's gift. John Vowell, *alias* Hooker, in the work cited above, gives the following character of him: 'He was verie well learned universallie, but his cheefe studie and profession was in divinitie, and in the tongs. And being bishop, he debated no part of his former travels, but spent his time verie godly and vertuous. Upon everie holie daie for the most part he preached, and upon the weeke daies he would and did reade a lecture of divinitie; the residue of his time, and free from his necessarie businesse, he spent in his private studies, and wrote sundrie bookes, whereof his prelections or lectures which he did reade in Paules, and his poore mans librarie he caused to be imprinted: the like he would have doone with his Hebrue grammar, and other his works, if he had lived. He was well stored, and his library well replenished, with all the best sort of writers, which most gladlie he would impart and make open to everie good scholar and student, whose companie and conference he did most desire and embrace: he seemed to the first apparance, to be a rough and an austere man, but in verie truth, a verie courteous, gentle, and an affable man; at his table full of honest speeches, joined with learning, and pleasantnesse, according to the time, place, and companie; att his exercises which for the most part was at bowles, verie merrie and pleasant; void of all sadnesse, which might abate the benefit of recreation, loth to offend, readie to forgive, void of malice, full of love, bountifull in hospitalitie, liberall to the poore, and a succourer of the needie, faithful to his freend, and courteous to all men; a hater of covetousnesse, and an enimie to all evill and wicked men, and lived an honest, a godlie, and vertuous life. Finallie he was indued with manie notable gifts and vertues, onelie he was somewhat credulous, and of a hasty beleefe, and of light credit, which he did oftentimes mislike, and blame in himselfe; in his latter time, he waxed somewhat grosse, and his bodie full of humors, which did abate much of his wonted exercises.'

Bishop Alley died on 15 April 1570, and was buried in the choir of his cathedral near the altar. His epitaph described him as being 'acerrimus Evangelicæ veritatis Propugnator, morum probitate præcelebris, bonarum disciplinarum mirabili scientiâ clarus.' By his wife Sybil, who survived him and was his executrix, he had a son Roger, whom he collated to the archdeaconry of Cornwall.

His works are: 1. 'Πτωχομυσειον. The Poore Mans Librarie. Rapsodiæ G. A. Bishop of Exceter upon the first epistle of saint Peter, red publiquely in the Cathedrall church of saint Paule within the Citye of London, 1560. . . . Here are adioyned at the end of every special treatie, certaine fruitful annotacions which may properly be called Miscellanea, bicause they do entreate of diverse and sundry matters marked with the nombre and figures of Augrime.' 2 vols. Lond. 1565, 1570, and 1571, fol.

Dedicated to the Earl of Bedford. The 'Miscellanea' consist of many curious anecdotes, and explanations of persons, places, &c., which manifest his extensive reading. 2. 'Hebrew Grammar,' MS. 3. 'Judgment concerning the doctrine and discipline of the Church,' printed in Strype's Annals, i. 348. 4. He revised the book of Deuteronomy for the Bishops' Bible.

[Wood's Athenæ Oxon. ed. Bliss, i. 376; Biog. Brit. ed. Kippis, i. 150; Calendars of State Papers; MS. Addit. 16398 f. 59; Cooper's Athenæ Cantab. i. 284, 557; Tanner's Bibl. Brit.; Lowndes's Bibl. Man. ed. Bohn; Godwin, De Præsulibus, ed. Richardson; MS. Lansd. 11 art. 56; Nasmith's Cat. of C.C.C. MSS. 153, 157; John Vowell, alias Hooker's Catalog of the Bishops of Excester (1584), No. 46.] T. C.

ALLEYN, EDWARD (1566–1626), actor, and founder of Dulwich College, was born 1 Sept. 1566, in the parish of St. Botolph without Bishopsgate, London (according to Fuller, 'near Devonshire House, where now is the sign of the Pie'), being a younger son of Edward Alleyn, or Allen, an innholder and porter to the queen. In a pedigree signed by himself, his mother, Margaret Alleyn, is said to have been a daughter of John Townley, of Townley; but, although her name is no doubt correctly given, her connection with the Lancashire Townleys is not satisfactorily made out. The elder Alleyn, who owned several houses in Bishopsgate, died in September 1570, and his widow subsequently married John Browne, a haberdasher. Mr. Collier's statement that this Browne was also an actor is grounded on a mistaken identity, and the assumption that it was by his stepfather that Alleyn, as Fuller tells us, was 'bred a stage player,' has nothing to warrant it. At what age he began to act is unknown. His name first occurs in a list of the Earl of Worcester's players in 1586, and he appears with his elder brother, John Alleyn, as a joint owner of play-books and other theatrical properties in a document dated 3 Jan. 1588–9. That he speedily gained celebrity is evident from a notice of him in Thomas Nash's 'Pierce Penilesse,' 1592, where Alleyn, Tarlton, Knell, and Bentley are said to be the four greatest English actors:—'Not Roscius nor Esope, those tragedians admyred before Christ was borne, could ever performe more in action than famous Ned Allen.' His very name even, as we learn from the same author's 'Strange Newes,' 1592, was 'able to make an ill matter good.'

On 22 Oct. 1592, he married Joan Woodward, daughter by a former husband of Agnes, then wife of Philip Henslowe. There is a tradition that he was already a widower; but the only evidence of this among his own papers is the mention of 'Mistris' Alleyn in a letter probably written in Feb. 1591–2. Henslowe was not only proprietor of the Rose, but interested in more than one other London theatre; and after Alleyn's marriage, if not before, the two were united in a partnership which lasted until Henslowe's death. The company to which Alleyn was now permanently attached was that known as the Earl of Nottingham's or the Lord Admiral's. In 1593, however, while the plague was in London, he is found joined with Lord Strange's actors in a provincial tour, which extended as far as Bristol, Shrewsbury, Chester, and York. It is to this tour that we owe an interesting correspondence with his wife and her stepfather, preserved at Dulwich. Henslowe's invaluable theatrical diary shows that he was again acting in London in 1594 and following years; but he 'left playing,' apparently for a time only, towards the end of 1597. In 1600 he built, in conjunction with Henslowe, the Fortune Theatre in Golden Lane, Cripplegate, having acquired a lease of the site in his own name only on 22 Dec. 1599. The contract for the new house, dated 8 Jan. 1600, together with warrants in its favour, is still extant. It was probably completed by the end of the year, and was occupied by the Lord Admiral's company with Alleyn himself at their head.

Before this, however, Alleyn had begun to provide the public with coarser amusement. As early as 1594 he had acquired an interest in the baiting house at Paris Garden in Southwark, and on a vacancy in 1598 he and Henslowe, now groom of the chamber to the queen, endeavoured to secure the office of master of the Royal Game of bears, bulls, and mastiff dogs. Although they failed at the time, they ultimately obtained it by purchase from the then holder in 1604, a new patent in their favour as joint masters being issued on 24 Nov. This was held by Alleyn as the survivor until his death, and it was no doubt a source of considerable profit. On special occasions he seems to have directed the sport in person, and a graphic but revolting account of his baiting a lion before James I at the Tower is given in Stow's 'Chronicle,' ed. 1631, p. 835.

Whether Alleyn still continued to act after he became bear-master is uncertain. On the accession of James I the Lord Admiral's company was taken over by Prince Henry, and Alleyn is formally styled 'servant to the prince' as late as 1612. His name, however, is not in the list of the prince's

players in 1607, nor in another list probably of a still earlier date; and from the way in which Thomas Heywood speaks of him in 1612 (*Apology for Actors*, ed. 1841, p. 43), his retirement could hardly then have been recent:—'Among so many [actors] dead let me not forget one yet alive, in his time the most worthy, famous Maister Edward Allen.' His last recorded appearance was on 15 March, 1603–4, when, as Genius, he delivered, 'with excellent action and a well-tun'de, audible voyce,' an address to James I at his reception in the city (T. Dekker, *Magnificent Entertainment*, 1604). Of his eminence as an actor there can be no question. The opinions of Nash and Heywood have already been quoted, and a still more competent critic, Ben Jonson, in his 'Epigram,' addressed to Alleyn himself, is equally emphatic. Although Fuller (*b.* 1608) could not himself have seen him on the stage, he no doubt expresses the general verdict of his older contemporaries, and his testimony is not the less valuable that he shows himself prejudiced against Alleyn's profession: 'He was the Roscius of our age, so acting to the life that he made any part (especially a majestick one) to become him.' Very few, however, of the characters he sustained have been recorded. From allusions by Heywood and others he is known to have played the hero in Marlowe's 'Jew of Malta,' 'Tamburlaine,' and 'Faustus,' as well as in the anonymous play 'Cutlack,' of which only the title survives. It has also been inferred from the existence at Dulwich of an actor's copy of the part that he played Orlando in Robert Greene's 'Orlando Furioso;' and no doubt he took the leading character in many of the pieces mentioned in Henslowe's diary. There is no evidence, however, that he acted in any of Shakespeare's dramas; and among all his extant papers (spurious documents excepted) Shakespeare's name is only once mentioned. This is in a note of the purchase by Alleyn of his 'Sonnets' in 1609.

Besides the Fortune and the Bear Garden, Alleyn's growing wealth had already enabled him to make leasehold investments in Kennington and Southwark, and at Firle in Sussex; and finally, on 25 Oct. 1605, he purchased from Sir Francis Calton the manor of Dulwich. An allusion to this has been found in a sarcastic passage on rich actors in the 'Return from Parnassus,' 1606:

> With mouthing words, that better wits have framed,
> They purchase lands, and now esquires are made.

The sum paid to Calton was 5,000*l.*, of which, however, 3,000*l.* remained at interest for six years. The bargain was completed on 8 May 1606; but as other holdings had to be bought up, it was not until 1614 that the whole estate passed into Alleyn's hands, at a total cost of nearly 10,000*l.* Having meanwhile himself removed to Dulwich from Southwark, he began the building of the college, which perpetuates his name, in 1613, the contract for the chapel, schoolhouse, and twelve almshouses, being dated 17 May. The story told by Aubrey (*Nat. Hist. and Antiq. of Surrey*, 1719, i. p. 190), that this praiseworthy disposal of his gains was due to remorse, quickened by the apparition of the devil when he was acting a demon in one of Shakespeare's plays, is hardly worth notice. As Mr. Collier suggests, it perhaps originated in a distorted account of an alarm at the Rose during a performance of 'Faustus,' recorded in Middleton's 'Black Book,' 1604. The conjecture that the idea of his college was taken from Sutton's Charterhouse, founded in 1611, only two years before, is more reasonable; and there are references also in his papers to Winchester, Eton, and a similar institution at Amsterdam. Before the building was finished Alleyn lost his father-in-law, Henslowe, who died on or about 9 Jan. 1616. Henslowe's will was in favour of his widow, and it was at once disputed by his nephew and heir-at-law. The result is not recorded, nor does it appear how much of the estate came to Alleyn in right of his wife at her mother's death in April 1617. Meanwhile, on 1 Sept. 1616, the chapel of the college was consecrated by Archbishop Abbot, but a year still elapsed before the full number of inmates were admitted. A diary of Alleyn, extending from 29 Sept. 1617 to 1 Oct. 1622, makes this the best known period of his life. Among other interesting details it shows that the necessary royal patent for the incorporation and endowment of the charity was not obtained without difficulty. It was opposed by Lord Chancellor Bacon for reasons expressed, on 18 Aug. 1618, in a letter to Buckingham, whose interest Alleyn had wisely secured. Bacon's objections were not personal to Alleyn, but were only consistent with what he had before urged to the king against the Charterhouse and all similar charitable foundations (Spedding, *Life*, iv. p. 247, vi. p. 324). On 21 June 1619, the patent at length passed the great seal, and on 13 Sept. Alleyn read and signed the deed of foundation in the chapel, afterwards entertaining the company, among whom was Bacon himself, at a sumptuous banquet. The 'College of God's Gift' thus incorporated consisted of a master, warden (both of whom were to be of the name of Alleyn), four fel-

lows, six poor brothers, six poor sisters, and twelve poor scholars, its endowment, besides the Dulwich estate, comprising property in Lambeth and Bishopsgate, together with the Fortune Theatre, the freehold of which Alleyn had secured in 1610. During the five years covered by his diary, and possibly until his death, Alleyn personally managed the affairs of the college, his average yearly expenditure on all accounts amounting to 1,700*l.* The position to which he had now attained was one of some consequence. He was on visiting terms with members of the nobility, bishops, ambassadors, and other persons of note, and among his friends were the Earl of Arundel and Sir William Alexander, the poet, the latter of whom, like Ben Jonson, made him the subject of laudatory verse. He appears, too, as the patron of Thomas Dekker, John Taylor, the water poet, and other writers; and members of his own former profession were his constant guests. Of the London theatres he seems to have had an interest in the Rose, the Hope, and the Red Bull, as well as in the Fortune; but the evidence adduced by Mr. Collier to show that he also possessed a share in the Blackfriars Theatre, purchased from Shakespeare, is of modern fabrication. On 31 Oct. 1618 he let the Fortune on lease for 31 years, and on 9 Dec. 1622 he dryly records in his diary its destruction by fire. A new house, however, was in course of erection before 16 April 1622, leases of some of the shares being signed on 20 May.

On 28 June 1623, Alleyn lost his wife Joan, with whom he had evidently lived on most affectionate terms. She was buried in the college chapel on 1 July, her epitaph stating that she was 52 years of age, and died without issue. Only five months later, on 3 Dec. 1623, Alleyn married Constance, daughter of Dr. John Donne, Dean of St. Paul's. As he must have been nearly forty years her senior, the match was a strange one. Its history is given by Alleyn himself in a curious letter addressed to Dr. Donne, with whom he had causes of difference, early in 1625, and from it we learn that it was arranged as early as 21 Oct. by Alleyn's friend and neighbour, Sir Thomas Grymes, whose wife was Constance Donne's maternal aunt. Very little is known of Alleyn's life in the three years he survived this marriage. From a letter dated 23 July 1624, he seems to have been anxious at that time to obtain 'sum further dignetie,' by which perhaps knighthood is meant; but whatever it was, it was never conferred. In 1626 he bought a property in Simondstone in Aysgarth, and a journey, which he apparently made into Yorkshire to visit it in July, may have brought on his fatal illness. On the authority of his executor and first warden of the college he died on 25 Nov. 1626, and he was buried in the chapel two days later. So far as appears, he never had any children, and the nearest relative named in his will, dated 13 Nov. 1626, was a cousin. To his 'dear and loving wife' (who, on 24 June, 1630, married Samuel Harvey, of Abury Hatch) he left 100*l.* and her jewels, besides 1,500*l.* under settlement. In completion of a scheme, which he had begun in 1620 by building ten almshouses in Cripplegate, his executors were ordered to build ten others in each of the parishes of St. Botolph, Bishopsgate, and St. Saviour, Southwark; and among other charitable bequests the college also received two leases in Southwark as an addition to its settled estates. The statutes of the college, prepared no doubt long before, were signed by Alleyn on 29 Sept., and his last recorded act was to add two clauses on 20 Nov. A curious feature in these statutes is the extent to which they modified the original constitution of the charity, a process which, in our own time, has been more than once repeated under authority of parliament, with the uniform result of enlarging its sphere of usefulness.

As depicted in the large collection of his own and Henslowe's papers at Dulwich, Alleyn's character was one of singular amiability, combined with great shrewdness and aptitude in business affairs; and his piety and benevolence are no less conspicuous in his early correspondence and in his diary than in his last will and in the noble foundation by which he is best remembered. That a man of so kindly a nature should have made profit from the cruelties of the Bear Garden is repugnant to modern ideas; but it was quite in character with the manners of his own time. Of literary ability and tastes he gives no sign, nor is there reason to suppose that he had a hand in any of the plays in which he performed on the stage, except perhaps in a piece styled by Henslowe 'Tambercam.' He evidently possessed a knowledge of music, and he is once, in 1595, formally described as a 'musicion.' A full-length portrait at Dulwich represents him as a man of dignity and presence, outwardly well qualified to sustain the tragic characters in which he is said to have most excelled.

[Fuller's Worthies, 1662, vol. ii. p. 223; Biographia Britannica, 1747; Malone's Shakespeare, 1790, vol. i. part ii., and ed. 1821, vols. iii., xxi.; Lysons's Environs of London, 1792, vol. i.; J. P. Collier's Hist. of Eng. Dramatic Poetry, 1831, 2nd edit. 1879; Collier's Mem. of Edw. Alleyn, 1841; Collier's Alleyn Papers, 1843; Collier's Diary of Ph. Henslowe, 1845; Blanch's

Hist. of Camberwell, 1875; Warner's Catalogue of MSS. and Muniments at Dulwich College, 1881, where the spurious and falsified documents used by Mr. Collier are pointed out.]

G. F. W.

ALLIBOND, JOHN, D.D. (1597–1658), master of Magdalen College School, was born in Buckinghamshire, at Chenies, of which his father, Peter Allibond, was rector [see ALLIBOND, PETER, 1560–1629]. He was educated at Magdalen College, Oxford, where he was admitted as chorister in 1612, matriculated 7 June 1616, proceeded B.A. in the same year, and M.A. three years later, and was clerk of the college from 1617 to 1625. He was master of the free school adjoining Magdalen from 1625 to 1632, and lectured on the theory of music; became D.D. 17 Oct. 1643; was rector of St. Mary-le-Crypt, Gloucester, from 1634 to 1638; was perpetual curate of St. Nicholas, Gloucester, from 1635 to 1645; and was appointed rector of Bradwell, Gloucestershire, in 1636, where he died in 1658. He published anonymously 'Rustica Acad. Ox. nuper reformatæ descriptio in Visitatione fanatica Octobris 6°, &c., 1648, cum Comitiis ibidem anno sequente . . . habitis,' 1648. This was reprinted in 1705, in 1717 (with English verse translation by Ned Ward), and again in 1834. It appears also in Somer's Tracts. It is a very lively anti-puritan satire on the first stage of the parliamentary visitation. A manuscript key exists among Wood's papers. Allibond was also author of Latin verses in 'Britanniæ Natalis,' Oxon. 1630; of 'Dulcissimis Capitibus etc. Invitatio ad frugi Prandiolum,' printed in the 'Clerk's Register,' p. 48; and of a 'Concio ad Clerum Oxoniensium' among the Taylor MSS. at Oxford. His lectures on music were highly popular in the university. He was an intimate friend of Peter Heylin.

[Wood's Fasti (Bliss), i. 365, and his Antiq. of Oxford (Gutch), ii. 358, 581; Bloxam's Register of Magdalen College, iii. 156.] A. G.

ALLIBOND, PETER (1560–1629), father of Dr. John Allibond, and a translator of theological treatises from the French and Latin, was born in 1560 at Wardington, near Banbury, where many generations of his family had resided. Becoming a student of Magdalen Hall, Oxford, in 1578, he proceeded to his bachelor's degree in 1581 (WOOD, *Fasti Oxon.* ed. Bliss, i. 218) and to his master's in 1585 (*ibid.* i. 230). After some years spent in foreign travel, he entered into holy orders, and subsequently became rector of Chenies, in Buckinghamshire, 'where,' says Anthony à Wood, 'continuing many years, he did much improve the ignorant with his sound doctrine.' It was while holding this benefice that he undertook his literary work. In 1591 he published a book entitled 'Comfort for an Afflicted Conscience, wherein is contained both Consolation and Instruction for the Sicke, against the fearfull apprehension of their sinnes, of death and the devill, of the curse of the law, and of the anger and iust iudgment of God. Written by John de l'Espine, and translated by Peter Allibond.' London, 1591, 8vo. And in the following year appeared a translation of a short tract by the same French author, bearing the title 'Confutation of the Popish Transubstantiation, together with a Narration how that the Masse was at sundrie times patched and peeced by sundrie Popes. Wherein is contained a briefe summe of the reasons and arguments for those readers that will not receive the Masse. Translated out of French into English by Peter Allibond, Minister of the Word of God.' London, 1592, 16mo. The translator deplores, in a prefatory note, that 'at this time the papists are very rife and ready with their seducing seminaries and Jesuits,' and evinces the bitterest hatred of Catholicism. His tone is always strongly Calvinistic. His theological views received their fullest exposition in a third work that he translated from the Latin in 1604. It is entitled 'The Golden Chayne of Salvation written by that reverend and learned man, Maister Herman Renecker, and now translated out of Latine into English.' London, 1604, 8vo. The English version is dedicated to the Earl and Countess of Bedford, whom Allibond calls his neighbours and 'singular good lord and lady,' and whom he thanks for special favours. He further speaks of having received aid in the translation from 'another who ioyned with me in this small work,' but no name is mentioned. Allibond died on 6 March 1628–9, and was buried in the chancel of his parish church. Anthony à Wood describes him as 'an ingenious man in the opinion of all that knew him.' Three sons survived him, of whom Job, the youngest, became a convert to the Romish Church.

[Wood's Athenæ Oxon. ed. Bliss, ii. 440; Ames's Typog. Antiq. ed. Herbert, ii. 1165 and iii. 1332, 1333.] S. L. L.

ALLIBOND, or **ALLIBONE**, SIR RICHARD (1636–1688), justice of the King's Bench, was a son of Job Allibond, and grandson of Peter Allibond, D.D., the rector of Chenies, Buckinghamshire, who has been already noticed. Job, having become a Roman catholic, was disinherited, but he obtained a considerable place in the post office, which afforded him a comfort-

able subsistence and enabled him to give his children a liberal education. Richard, born in 1636, was entered as a student at the English college, Douay, 24 March 1652. On returning to this country he began his legal education at Gray's Inn in 1663. In 1686 he was selected by King James II to be one of his counsel, and was knighted. On 28 April 1687 he was made a serjeant-at-law, and then appointed to fill the place of a puisne judge in the King's Bench, vacated by the discharge of Mr. Justice Wythens. The appointment was very unpopular in consequence of Allibond being a catholic, and Lord Macaulay asserts that he was even more ignorant of the law than Sir Robert Wright, who had been appointed lord chief justice of England. At the famous trial of the seven bishops in Trinity term, 1688, Sir Richard Allibond laid down the most arbitrary doctrines, and exerted himself to the utmost to procure their conviction. Lord Macaulay says 'he showed such gross ignorance of law and history as brought on him the contempt of all who heard him.' On going the home circuit in July, immediately after the trial, he had the indecency, in his charge to the Croydon jury, to speak against the verdict of acquittal in the case of the bishops, and to stigmatise their petition to the king as a libel that tended to sedition. His death, which occurred in the following month (22 Aug. 1688) at his house in Brownlow Street, Holborn, saved him from the attainder with which he would probably have been visited if he had lived till after the revolution. He was buried on 4 Sept. near the grave of his mother at Dagenham in Essex, where a sumptuous monument was erected to his memory. His wife was Barbara Blakiston, of the family of Sir Francis Blakiston of Gibside, Durham, baronet.

[Dodd's Church History (1737), iii. 458; Macaulay's Hist. of England, 12th edit. ii. 273, 371, 380; Foss's Judges of England, vii. 209; Foss's Biographia Juridica, 12; Wood's Athen. Oxon. ed. Bliss, ii. 441; The Trial of the Seven Bishops in Howell's State Trials, xii. 183 et seq.; Lingard's Hist. of England, 6th edit. x. 154; Salmon's Chronological Historian, 3rd edit. i. 243; MS. Addit. 9458, f. 19.] T. C.

ALLIES, JABEZ (1787–1856), antiquary, and one of the earliest writers on folk-lore, the second son of Mr. William Allies, was born at Lulsley, Worcestershire, 22 Oct. 1787, where his family had resided for generations. In early youth he was deeply impressed by the lingering relics of Roman and Saxon days and by the pastoral life that characterised his native place. He served a clerkship in London, and practised there for some years as a solicitor. Numerous papers of his were read to the Society of Antiquaries, of which he was elected a fellow about 1840, and at the meetings of the Archæological Institute. He showed there much aptness for antiquarian discovery, and threw light upon vestiges of Roman occupation in his native county which Nash and other historians had regarded as unidentified. Marrying Catherine, daughter of William Hartshorne, Esq., of Clipstone, Northamptonshire, by whom he had an only child, William Hartshorne (who succeeded him), he quitted London, and resided some years at Worcester, at Catherine Villa, in the Lower Wick, taking part in all reunions and movements connected with Worcestershire and its history. Allies wrote the following works: 1. 'Observations on Certain Curious Indentations in the Old Red Sandstone of Worcestershire and Herefordshire considered as the Tracks of Antediluvian Animals,' 1835. 2. 'On the Causes of Planetary Motion,' with a diagram, 1838, in which he put forward a simple theory, that the sun's rotation on its own axis causes an excitement of the caloric or latent heat, and creating a comparative rarefaction of the atmosphere of the earth and other planets, on one side of the same makes the opposite atmosphere press forward to keep up the equilibrium; the revolution of the planets necessarily ensuing, and their orbital course being kept by the laws of attraction and repulsion in the plane of the sun's equator. As the sun acted on the planets, so they affected their satellites, and the moon, having no atmosphere, was caused to revolve once a month only. 3. 'On the Ancient British, Roman, and Saxon Antiquities of Worcestershire,' 1840, 86 pages. 4. 'The Jovial Hunter of Bromsgrove, Horne the Hunter, and Robin Hood,' 1845. 5. 'The Ignis Fatuus, or Will o' the Wisp and the Fairies,' 1846. The last two little works are full of pleasant gossiping tales and notes illustrative of Shakespeare's fairy mythology and folk-lore in general. There was also published a supplement on the 'Seven Whistlers,' which is not always found in the copies in public libraries. 6. 'The Ancient British, Roman, and Saxon Antiquities and Folk-lore of Worcestershire,' 2nd ed. 1852. This was an extension of the original works (4 and 5 supra), making an octavo of 500 pages. It is the most interesting work on local field-names that has yet been published. Besides papers in the 'Archæological Journal,' he wrote many interesting letters on his favourite subjects in the 'Literary Gazette,' 1845, et seq., and other magazines.

He was remarkable for his kindness to authors of congenial pursuits. He died 29 Jan. 1856, at Tivoli House, Cheltenham, which he had purchased a few years before, and was buried in Leckhampton churchyard by the side of his wife, who had previously died on 28 May 1855 at the age of 74 years.

[Gent. Mag. 2nd S., xlv. 316; Archæological Journal, xiii. 596; and the writer's notes correspondence.] J. W.-G.

ALLIN, Sir THOMAS (1612–1685), naval commander, whose name has been commonly misspelt Allen, a native of Lowestoft, appears to have been in early life a merchant and shipowner in that town, which, on the outbreak of the civil war, adhered to the king, mainly, perhaps, on account of its commercial rivalry with Yarmouth, which sided with the parliament. So far as these two towns were concerned, the war resolved itself into petty privateering, in which, on the side of Lowestoft, Allin took a prominent part, and, for greater security, transferred his base of operations across the sea to the coast of Holland. At a later period he followed the fortunes of Prince Rupert (*Prince Rupert's Further Instructions for Captain Thomas Allen*, 8 Jan. 1648–9); and immediately after the Restoration, was (24 June 1660) appointed captain of the Dover, one of the first ships commissioned by the Duke of York. In 1663 he acted as commander-in-chief in the Downs; and in August of the following year was sent to command in the Mediterranean, in succession to Sir John Lawson, and with special instructions to seize Dutch men-of-war or their Smyrna fleet. These instructions were shortly after made more general (*Calendar of State Papers*, 15 Nov., 16 Dec. 1664), in consequence of which he posted himself in the Straits, and on 19 Dec., having then with him seven ships, attacked a Dutch convoy of fourteen, including three men-of-war, of which he sank two and captured two, including a rich prize from Smyrna (*ibid.* 25 Dec.) This affair has been grossly exaggerated by all our historians, who have blindly followed Colliber's 'Columna Rostrata' (p. 157).

In the spring of 1665 he returned to England, and had part in the victory of 3 June, off Lowestoft, in acknowledgment of which he was knighted on 24 June, and appointed admiral of the blue squadron in the fleet under Lord Sandwich during the following months. In the spring of the next year he was admiral of the white squadron, with his flag on board the Royal James; but when Prince Rupert was ordered round towards the Isle of Wight to look for an imaginary French fleet, and chose the Royal James as his flagship, Allin remained as his first captain, or what would now be called captain of the fleet. In the absence of this division the Duke of Albemarle, with the rest of the fleet, went out to meet De Ruyter, and, with great odds against him, began the four days' fight, 1–4 June, the fortunes of which were barely restored by the return of the prince. In the second action, on 25 July, the white squadron, commanded by Allin, had the honours of the day. It began the fight with the Dutch van, under Evertsen, who was killed, and was closely engaged through the whole day and the next, chasing the retreating foe behind the sandbanks of their own coast. During the rest of the season Allin continued with the fleet, and on 18 Sept. was left in command of a division off Dungeness, just in time to secure the one distinct advantage gained in that war over the very cautious French; for falling in with a small French squadron, one of their ships, the Ruby, of 54 guns, mistook Allin's ships for friends, and did not find out her mistake till she was so surrounded that, after a short resistance, she was obliged to surrender.

During the inglorious year of 1667 no English fleet was equipped for the sea; but after the peace with Holland, in 1668, Allin was again sent to the Mediterranean as commander-in-chief, his principal duty being to overawe the Barbary cruisers. An agreement which he made with the government of Algiers did not prove more binding than others of the same nature, and in 1669 he was again sent out to punish them for violating the treaty and plundering English commerce. After capturing and destroying great numbers of their vessels, he returned to England, and in November 1670 was appointed comptroller of the navy. He continued in this office, taking no active part in the third Dutch war till 1678, when, on the prospect of war with France, he was appointed commander-in-chief of the fleet in the Narrow Seas, with his flag again in the Royal James. When the threats of war were stilled, Sir Thomas Allin gave up the command, and retired to the country seat which, some time before, he had purchased, at Somerleyton, in the immediate neighbourhood of his native town. There, seven years later, he died. He was buried on 5 Oct. 1785, in the parish church, where a marble bust has been placed to his memory. His portrait, by Sir Peter Lely, is in the Painted Hall at Greenwich. It is one of those mentioned by Pepys (18 April, 1666), and with which he professed himself very well satis-

fied. Of Allin himself Pepys's estimate was not less variable than that which he has given of others. On one occasion he thinks him 'a good man, but one that professes he loves to get and to save;' and on another he has been told 'how Sir Thomas Allin, whom I took for a man of known courage and service on the king's side, was tried for his life in Prince Rupert's fleet, in the late times, for cowardice and condemned to be hanged.' Such a story of the man whom Rupert afterwards singled out for his especial favour, carries with it its own refutation.

[Gillingwater's Historical Account of the Ancient Town of Lowestoft, p. 111; Calendars of State Papers (Domestic), 1660–66; Pepys's Diary, passim; Brit. Mus. Add. MSS. 19098, pp. 268 b, 277.] J. K. L.

ALLINGHAM, JOHN TILL (*fl.* 1799–1810), dramatist, was the son of a wine merchant in the city of London (*Biographia Dramatica*, 1812). He was brought up to the profession of the law, but is chiefly known as a successful and prolific dramatist. His afterpiece, 'Fortune's Frolic,' first produced at Covent Garden in 1799, long enjoyed great popularity, the leading character, Robin Roughhead, having been represented by very many admired comedians. His second play, ''Tis all a Farce,' was produced at the Haymarket in 1800. Others of his works are the 'Marriage Promise,' a comedy with music by Michael Kelly, produced at Drury Lane 1803; 'Mrs. Wiggins,' a farce in two acts, produced at the Haymarket in 1803; 'Hearts of Oak,' a comedy, produced at Drury Lane in 1803; the 'Weathercock,' a farce, produced at Drury Lane in 1805; the 'Romantic Lover,' a comedy, produced at Covent Garden in 1806, and 'damned,' writes Genest. The following plays have also been attributed to Allingham: 'Who wins? or the Widow's Choice,' a musical farce, produced at Covent Garden in 1808; 'Independence, or the Trustee,' produced at Covent Garden in 1809; 'Transformation, or Love and Law,' a musical farce, produced by the Drury Lane company at the Lyceum Theatre in 1810. Much of the success obtained by Allingham's plays was due to the ability and popularity of Charles Mathews. Harlow painted a portrait of the actor as Mr. Wiggins in the farce of 'Mrs. Wiggins.' In his 'Life of John Kemble' (1825), Boaden writes of Allingham that 'with an agreeable person and a jovial temper, he became dreadfully embarrassed in his circumstances and died yet young, the victim of disease brought on by intemperance.' He is said to have devoted his leisure to the study of mechanics, and to have invented a flying machine, by means of which he succeeded in 'fluttering about his rooms like a dabchick.' He sought to rise in the air with the help of balloons filled with steam, but his experiments proved abortive. He further distinguished himself by fighting a duel in a turnip field with one of his critics.

[Genest's History of the Stage, 1832.] D. C.

ALLISON, THOMAS (*fl.* 1697), was an Arctic voyager, of whose personal history we have no record beyond what is to be gleaned from a journal of one of his voyages afterwards published. While in command of the ship Ann, of Yarmouth, of 260 tons, in the service of the Russia Company, he left Archangel in the White Sea on his homeward voyage, on 8 Oct. 1697. After beating about for seventeen days off the coasts of Russia and Lapland, he found himself, on the 23rd of the same month, twenty-one miles N.E. from the Nord Kyn, the northernmost point of Europe and Norway, in lat. 71° 6′ N. Two days later, during a gale in thick weather, he sighted the North Cape, and ran for shelter into the 'Fuel,' or wide opening between the Nord Kyn and the North Cape. A perusal of his journal in the light of the best modern charts and sailing directions for these parts serves to show that he finally anchored in a small but secure harbour on the west side of what is now known as Porsanger Fjord, probably Saernoes Pollen, where he, by stress of weather, was forced to winter. It was during this period, under most difficult and trying circumstances, that his once famous journal was written, which is a faithful record of the daily experiences and trials of himself and his hardy crew. Such was the intense cold on 1 Feb. 1698, that, in order to write his journal, 'a boy had to thaw the ink as oft as he had occasion to dip his pen.' The writer appears to have been not only a thorough seaman, well experienced in northern navigation, but also one well able to command the respect of his men by his unswerving adherence to daily work and discipline during a period of nearly five months' apparently enforced idleness. After enduring all the hardships of a severe Arctic winter with the loss of only one man, the Ann left the Fuel 26 March 1698, and on 24 April following finally reached Gravesend. This narrative was published in the following year under the title of 'An Account of a Voyage from Archangel in Russia, in the year 1697, of the Ship and Company wintering near the North Cape, in the Latitude of 71. Their manner of Living and what they suffered by the Extreame Cold.

Also Observations of the Climate, Country, and Inhabitants. Together with a Chart. By Tho. Allison, Commander of the Ship. Published at the request of the Russia Company, chiefly for the benefit of those who sail that way, as well for the satisfaction of the curious, or any who are concerned in that trade. London, 1699,' 8vo (112 pp.). This account, often overlooked, was afterwards reprinted in Pinkerton's 'Voyages,' vol. i. 1808, 4to.

[See also Biog. Dict. S. D. U. K., 1843, 8vo, ii. 222.] C. H. C.

ALLIX, PETER, D.D. (1641–1717), preacher and theologian, son of Pierre Allix, pastor of the Reformed Church of France at Alençon, was born at Alençon, department of L'Orne, Normandy, in 1641. His father directed his early studies; afterwards he attended the protestant universities of Saumur and Sedan. He was especially distinguished in the study of Hebrew and Syriac, and worked at a new translation of the Bible, in conjunction with the well-known Claude. His first charge as a pastor was at St. Agobille, in Champagne. In 1670, owing to his distinguished abilities, he was translated to Charenton, Paris, the principal reformed church of the metropols, attended by most of the distinguished families of the reformed faith. Here he acquired great fame and power as a preacher, so much so, that in Bayle's Dictionary a high compliment is paid to his learning and abilities. In 1683 he was chosen moderator of the last provincial synod, held at Lisy, in the diocese of Meaux. The synod numbered fifty-four ministers, and sat for three weeks.

In 1685, in consequence of the revocation of the edict of Nantes, Allix was compelled to leave France. He came to England, where he at once obtained naturalisation as an English subject, and authority to found in London a French church for the refugees, on condition that the worship should be conducted on the Anglican model. He rapidly acquired a complete acquaintance with the English language.

Soon after his arrival he published a learned and powerful book, entitled 'Reflections on the Books of the Holy Scripture, to establish the Truth of the Christian Religion.' The book was dedicated to King James II, and in his dedication the author makes a cordial acknowledgment of the kindness which he and his fellow-exiles had received. Allix obtained the degree of D.D. from the universities of Oxford and Cambridge, and in 1690 he was appointed treasurer of the church of Salisbury.

Allix was requested to write a history of the Church Councils, a work which would have extended to seven volumes, but for want of sufficient encouragement the undertaking had to be abandoned. He wrote many books, however, on various departments of theology and church history, and from his great stores of learning, both christian and rabbinical, many of his contributions acquired a peculiar value. In the latter part of his life he directed his attention especially to the prophecies of Scripture, and influenced in part, perhaps, by the calamities which had befallen himself and his protestant countrymen, he maintained that Jesus Christ was soon to return and reign on earth.

Louis XIV was very desirous to induce Allix to return to France, and, through his ambassador at London, made proposals to that effect, on the understanding, of course, that he would renounce his protestantism. But to such proposals Allix turned a deaf ear.

Allix was on intimate terms with many of the most eminent men of letters of the day, by whom, as indeed by all classes in England, he was highly esteemed for the firmness of his principles, the variety and extent of his learning, his social disposition, and the integrity and consistency of his character. He died at London on 3 March 1717, aged 76.

The works published by Allix, some in French, some in Latin, and some in English, were as follows: 1. 'Reponse à la Dissertation par Bertram, et Jean Scott, ou Erigene,' 1670. 2. 'Ratramme, ou Bertram Prêtre; du corps et du sang du Seigneur,' 1672. 3. 'Dissertatio de Trisagii origine,' 1674. 4. 'Dissertatio de Sanguine Domini Nostri Jesu Christi.' 5. 'Dissertatio de Tertulliani vita et scriptis.' 6. 'Les Malheurs de l'impenitence, sermon de jeune, sur Proverbes i. 24–28, prononcé à Charenton en 1675.' 7. 'Les devoirs du Saint Ministère, sermon de consecration, sur Tit. ii. 7, 8, prononcé à Charenton en 1676.' 8. 'Dissertatio de Conciliorum quorumvis definitionibus ad examen revocandis,' 1680. 9. 'Anastasii Sinaiticæ anagogicarum contemplationum in Hexahemeron lib. xii.' 1682. 10. 'Défense de la Réformation, sermon sur Jeremie vi. 16, prononcé à Charenton en 1682.' 11. 'Douze Sermons de P. A. sur divers textes,' 1685. 12. 'Determinatio F. Joannis Parisiensis de modo existendi corporis Christi in sacramento altaris,' 1686 (proving that the Church of Rome did not hold transubstantiation before the Council of Trent). 13. 'Les maximes du vrai Chrétien,' 1687. 14. 'L'Adieu de St. Paul aux Ephesiens,' 1688. This sermon

was intended to be preached at Charenton on the day on which the church was closed. 15. 'A Discourse concerning Penance,' 1688. 16. 'A Discourse concerning the Merit of Good Works,' 1688. 17. 'An Historical Discourse concerning the Necessity of the Minister's Intention in administering the Sacrament,' 1688. 18. 'Reflections upon the Books of the Holy Scripture to establish the Truth of the Christian Religion,' two vols. (the first published in French, 1687, the second in English, 1688). 19. 'Preparation for the Lord's Supper,' 1688. 20. 'An Examination of the Scruples of those who refuse to take the Oaths,' 1689. 21. 'Some Remarks upon the Ecclesiastical History of the ancient Church of Piedmont,' 1690. 22. 'Remarks upon the Ecclesiastical History of the Albigenses,' 1692. (In these two books Allix tries to prove that the Waldenses and Albigenses had preserved the truth unchanged from apostolic times.) 23. 'The Judgment of the ancient Jewish Church against the Unitarians,' 1689. (He shows that the Jews always held the divinity of their expected Messiah.) 24. 'De Messiæ duplice Adventu.' (He tries to make out that the second Advent would be in 1720, or at latest 1736.) 25. 'Animadversions on Mr. Hill's Vindication of the Primitive Fathers against Reverend Gilbert,' 1695. 26. 'Dissertatio in Tatianum.' 27. 'Preface and Arguments on the Psalms,' 1701. 28. 'Nectarii Patriarchæ Hierosolymitani Confutatio Imperii Papæ,' 1702. 29. 'Augustini Hermanni Franche [of Halle] Manuductio ad lectionem SS. edita studio P. A.,' 1706. 30. 'Dissertatio de Dómini Nostri anno et mense natali,' 1707. 31. 'A Confutation of the Hopes of the Jews,' 1707. 32. 'Prophecies applied by Mr. Whiston, &c., considered,' 1707. 33. 'Reflexions critiques et théologiques sur la controversie de l'Eglise' (no date).

[Haag's La France Protestante; L'Encyclopédie des Sciences Religieuses; Weiss's L'Histoire des Réfugiés; Drion's L'Histoire Chronologique de l'Eglise Protestante de France; Bayle's Dictionary; Biographia Britannica; Agnew's French Protestant Refugees.] W. G. B.

ALLMAN, WILLIAM, M.D. (1776–1846), professor of botany at Dublin, was born at Kingston, Jamaica, on 7 Feb. 1776, but his parents removed to Ireland before he was four years of age, his mother being a native of Waterford. He was educated at that town, and Trinity College, Dublin, where he obtained a scholarship, and graduated B.A. in 1796, M.A. in 1801, and M.D. in 1804. He practised medicine in Clonmel until 1809, when he was elected professor of botany in Dublin University. Soon after this event he became acquainted with Robert Brown, the botanist, with whom his friendship was lifelong. In consequence of this intimacy, Dr. Allman arranged his lectures in 1812 on the natural system, he being the first professor in the British isles to do so. He held the chair of botany until 1844, when he was succeeded by Dr. George James Allman; but he did not long enjoy his well-earned leisure, for he died on 8 Dec. 1846.

In addition to the two mathematical papers mentioned in the 'Catalogue of Scientific Papers,' he wrote 'On the Mathematical Relations of the Forms of the Cells of Plants,' in the 'British Association Report' for 1835, erroneously attributed in the above-mentioned catalogue to his successor. He was also the author of an 'arrangement of plants' according to their natural affinities, which was read before the British Association at Dublin in 1835, and printed in its 'Proceedings.' This was afterwards more developed and issued under the title 'Familiæ Plantarum,' Dublin, 1836, as a text-book for his classes. His best known work is a thin quarto entitled 'Analysis per differentias constantes viginti, inchoata, generum plantarum quæ in Britanniis, Gallia, Helvetia . . . sponte sua crescunt,' London, 1828. In 1844 he privately brought out an abstract of a memoir read in 1811 before the Royal Society, but not printed, on the mathematical connection between the external organs of plants and their internal structure.

[Information from Prof. G. Johnston Allman, Professor in Queen's College, Galway, son of William Allman.] B. D. J.

ALLOM, THOMAS (1804–1872), architect, born in London on 13 March 1804, was articled to Francis Goodwin, and spent more than seven years in his office. He was as much artist as architect, and, in the employ of Messrs. Virtue & Co. and Messrs. Heath & Co., he furnished the drawings for the series of illustrated works upon which his reputation rests. Amongst these may be named his 'Cumberland and Westmoreland,' 'Devonshire and Cornwall,' 'Scotland,' 'France,' 'Constantinople,' 'Asia Minor,' and 'China.' He exhibited for many years at the Royal Academy, 'where his charming pencil usually gained a place of honour.' 'He was frequently called upon to assist his professional brethren, and there are few artists who forget the vigour and beauty of the drawings, made for the late Sir Charles Barry, of the new Houses of Parliament,

and presented by him to the late Emperor Nicholas.' He died at Barnes, Surrey, on 21 Oct. 1872.

[Builder, 26 Oct. 1872; Redgrave's Dict. of Eng. Artists.] E. R.

ALLOTT, ROBERT (*fl.* 1600), was editor of a famous miscellany of Elizabethan poetry, entitled 'England's Parnassus; or the choycest Flowers of our Modern Poets, with their Poeticall comparisons, Descriptions of Bewties, Personages, Castles, Pallaces, Mountaines, Groves, Seas, Springs, Rivers, &c. Whereunto are annexed other various discourses, both pleasant and profitable. Imprinted at London for N. L., C. B., and T. H., 1600.' The compiler's name is not given on the title-page, but the initials 'R. A.' are appended to the two preliminary sonnets. Oldys, the antiquary, in the preface to Hayward's 'British Muse' (1738), asserted that he had seen a copy containing the signature 'Robert Allott' in full; and it has been solely on Oldys's authority hitherto that the compilation of this valuable anthology has been attributed to Allott. The fact has been overlooked that Dr. Farmer, in a manuscript note in his copy of 'England's Parnassus' (preserved in the British Museum), states that he, too, had seen the name 'Robert Allott' printed in full. Mr. J. P. Collier, however, in his reprint (*Seven English Poetical Miscellanies*, 1867), suggests that the initials 'R. A.' belong to Robert Armin, author of the 'Nest of Ninnies.' He reasons thus: Robert Allott prefixed some complimentary verses to Tofte's 'Alba' (1598), and therefore we should have expected to find some extracts from 'Alba' in Allott's anthology; as we find none, it is unlikely that Allott was the editor. Mr. Collier's memory was at fault. There are no such verses by Robert Allott, although, as Mr. Collier himself points out in another place (*Bibliogr. Account*, ii. 111), there is a sonnet by a certain 'R. A.,' whose identity we have no means of discovering.

In 1599 was published a thick duodecimo, entitled 'Wits Theater of the Little World,' a prose 'collection of the flowers of antiquities and histories.' There is no name on the title-page, and the dedication in most copies is addressed 'To my most esteemed and approved loving friend, Maister J. B.,' and bears no signature. One bibliographer after another ascribes the book to John Bodenham. But there is a copy (preserved in the British Museum) in which the dedication is signed 'Robert Allott,' and 'J. B.' is printed in full, 'John Bodenham.' It is thus clear that Allott was the compiler of 'Wits Theater,' and that the book was produced under Bodenham's patronage. Bodenham, it can be shown on other grounds, was not the compiler of the prose and verse miscellanies of the beginning of the seventeenth century, which, like 'England's Helicon' and 'Wits Theater,' have been repeatedly associated with his name; he was merely their projector and patron [see BODENHAM, JOHN].

No biographical facts have come down about Allott. Brydges (*Restituta*, iii. 234) surmised that he was the Robert Allott who held a fellowship at St. John's College, Cambridge, in 1599. There was also a publisher of this name in the early part of the seventeenth century; but we have no means of identifying the editor of 'England's Parnassus' with either of his namesakes. Two sonnets by a Robert Allott are prefixed to Gervase Markham's 'Devereux' (1597); his name is appended to a sonnet and six Latin hexameters prefixed to Chr. Middleton's 'Legend of Duke Humphrey' (1600), and a Robert Allott is noticed in John Weever's 'Epigrams' (1599). In each of these cases the Robert Allott is doubtless to be identified with the editor of 'England's Parnassus,' to whom we might also attribute with safety the six Latin hexameters (signed 'R. A.') prefixed to 'Wits Commonwealth.'

'England's Parnassus' is a thick octavo volume of some five hundred pages. The extracts are arranged alphabetically under subject-headings, and the author's name is appended in each case. Mr. Collier has succeeded in tracing most of the extracts to the particular works from which they are taken. From his tabular statement we find that Spenser is quoted 225 times, Shakespeare 79, Daniell 115, Drayton 163, Warner 117, Chapman 69 (really 83; vide Appendix to SWINBURNE'S *Essay on Chapman*), Ben Jonson 13, Marlowe 33. Critics have commented severely on Allott's carelessness; but perhaps the charge has been somewhat overstated. There are certainly some glaring instances of inaccuracy, as when Gaunt's dying speech is attributed to Drayton, and the opening lines of Spenser's 'Mother Hubberd's Tale' to Greene. But 'England's Parnassus' has been the means of preserving some exquisite verse. The fragment of Marlowe beginning 'I walked along a stream for pureness rare' was printed for the first time in this collection; nor is it necessary to hold with Dyce (preface to Marlowe's Works), that Allott 'never resorted to manuscript sources.' Moreover, some of the entries enable us to assign to their proper owners books of which the authorship would be otherwise unknown.

'England's Parnassus' has been twice re-

printed; first in Park's ponderous 'Heliconia,' 1815, and again, for private circulation, by Mr. Collier, 1867.

Allott's other production, 'Wits Theater,' is a collection of moral sayings gathered from classical authors, anecdotes of famous men, historical epitomes, and the like. It contains plenty of curious information, but is hardly less wearisome than Meres's 'Wit's Treasury.'

[Corser's Collectanea, i. 35-7; Collier's Bibliographical Account, ii. 108-11; Collier's Seven English Poetical Miscellanies, 1867; Appendix to Swinburne's Essay on the Poetical and Dramatic Works of George Chapman, 1875.]

A. H. B.

ALLOTT, WILLIAM (*d.* 1590?), catholic divine, was a native of Lincolnshire, and received his education in the university of Cambridge, though he does not appear to have graduated. When Queen Elizabeth came to the throne, he retired to the continent, and took up his residence at Louvain, where he studied divinity for some years and was ordained priest. He afterwards lived for some time at Cologne, and returned to England in 1579. He was in high favour with Mary Queen of Scots, whom he frequently visited in her confinement. After some years spent upon the English mission he was imprisoned and banished with many others of his religious profession. The Queen of Scots, in return for his services to her, sent him a letter recommending him to her friends in France, and, at her request, he was made canon of St. Quintin in Picardy. The fatigues of the mission and too great application to study having impaired his health, the physicians advised him to take a journey to Spa, where he died of the dropsy about 1590. During his abode in the Low Countries he became acquainted with Lord Morley and his brother Charles Parker, bishop elect at the time of Queen Mary's death. Both of them had retired from England on account of religion, and were particular benefactors to Allott during his studies, as they were to many other students similarly situated.

Allott was the author of 'Thesaurus Bibliorum, omnem utriusque Vitæ antidotum secundum utriusque instrumenti veritatem & historiam succinctè complectens. Cui in calce accessit Index Evangeliorum Dominicalium in series suas certas & capita dissectorum, omnibus Pastoribus & Concionatoribus admodum utilis.' Antwerp, 1577, 8vo; Lyons, 1580, 8vo; Antwerp, 1581, 8vo; Lyons, 1585, 8vo; Cologne, 1612; with epistles dedicatory to Pope Gregory XIII and Lord Morley.

[Diaries of the English College, Douay, 9, 10, 26, 292, 302; Pits, Relationes Historicæ de Rebus Anglicis, 788; Dodd's Church History (1739), ii. 58; Cooper's Athenæ Cantab. ii. 97; Tanner's Bibl. Brit. 37.]

T. C.

ALLSOP, THOMAS (1795–1880), stockbroker, author, commonly described as the 'favourite disciple of Coleridge,' was born 10 April 1795 at Stainsborough Hall, near Wirksworth, Derbyshire, a property which belonged to his grandfather. Allsop was educated at Wirksworth grammar school. Though originally intended to follow his father's profession, an irresistible desire to see more of the world than was possible in a secluded Derbyshire village led him to abandon farming for the experience of London, whither he went at the age of seventeen. There he entered the large silkmercery establishment of his uncle, Mr. Harding, at Waterloo House, Pall Mall, with whom he remained some years. Ultimately he left for the Stock Exchange, where he acquired a moderate competency during the early years of railway construction; he promoted those lines, other things being equal, best calculated to insure the social intercourse of the people. At eighty-two he remembered vividly circumstances occurring when he was but nine years old. Resting at the gate of a large field, half gorse and bog, on the farm of Stainsborough in the autumn of 1804, there came to him an impression that the life he saw around him was as unreal as the scenes of a play. He was not conscious in after days that this experience had any effect upon him, but the course of his inner life seemed coloured by it. Such a man would be naturally attracted to lectures by Coleridge, and he heard those delivered by him in 1818. Struck by the qualities of that remarkable speaker, Allsop addressed a letter to him of such pertinence and suggestiveness, so 'manly, simple, and correct,' as Coleridge described it, that he asked to meet the writer, and thereupon grew up an acquaintanceship which lasted all the life of the poet, who became a constant guest at Allsop's house, and maintained an intimacy with him as remarkable as any of the better-known friendships of great men. On the poet's death Allsop published in two volumes his most considerable work, entitled the 'Letters, Conversations, and Recollections of Samuel Taylor Coleridge.' As is often the case with ardent disciples, themselves of independent force of character, Allsop read into his master's mind thoughts which were his own alone, and included in his volumes some things needful to those who would judge of the many-mindedness of Coleridge,

but which seemed inconsistent with the general impression of him. These things being alone dwelt upon by the reviews caused the public to remain unacquainted with the many noble and generous thoughts and fine criticisms of Coleridge, which Allsop alone has recorded. It is impossible to read the poet's letters and be insensible to the personal value he set upon Allsop's companionship. Mrs. Allsop, who had great charms of manner and mind, as Coleridge's letters to her show, made her home so attractive to her husband's eminent associates, that it was a favourite resort also of Lamb, Hazlitt, Barry Cornwall, and others of similar mark. The letters of Lamb, no less than those of Coleridge, and the remarks of Talfourd in his 'Memorials of Lamb,' testify to a personal estimation of Allsop different from and much higher than that which a man entertains for a mere host, however generous. Allsop's power of seeing forward in public affairs, as well as in things intellectual, was shown in his 'Budget of Two Taxes only,' addressed to the then chancellor of the exchequer in 1848. His last work was 'California and its Gold Mines' in 1852–3—mines which he during two years personally explored. The book consists of letters addressed to his son Robert, after the manner of his friend Cobbett's letters to his son James. While Allsop's letters display remarkable practical judgment, similar to that of Cobbett on the subject of which he wrote, there is a brightness and vivacity of philosophic reflection in them without parallel in commercial reports. The expression of Allsop's admiration was always a gift which he had the art of making with that rare grace which imparted to the receiver the impression that it was he who conferred the favour by accepting it. And this was true, as Allsop regarded himself as personally indebted to all who, by sacrifice and persistence, made the world wiser and happier, and it was to him of the nature of a duty to acknowledge it by more than mere words. It was this alone that enabled Coleridge and Lamb to accept what Talfourd describes as Allsop's 'helpful friendship.' Besides men like Lamb or Robert Owen, who would remain weeks at will, the chief men of thought and action of his day, at home and abroad, were received at his house. He shared the personal friendship of men as dissimilar as Cobbett, Mazzini, and the Emperor of Brazil, who, after a pilgrimage to the grave of Coleridge, sent to Allsop a costly silver urn inscribed with words of personal regard. When Feargus O'Connor was elected member for Nottingham, Allsop gave him his property qualification, then necessary by law, that Chartism might be represented in parliament. Seeing the culpable insensibility of the state to the condition of the people, he, when on a grand jury about 1836, startled London by informing the commissioners at the Old Bailey that he should think it unjust 'to convict for offences having their origin in misgovernment,' since society had made the crime. He despaired of amelioration from the influence of the clergy, and, when needing a house in the country, stated in an advertisement that preference would be given to one situated where no church or clergyman was to be found within five miles. Deploring the subjugation of France under the late emperor, he, like Landor, entertained and showed sympathy for Orsini. On the trial of Dr. Bernard for being concerned in what was called the 'attempt of Orsini,' it transpired that the shells employed were ordered by Allsop in Birmingham; but as he used no concealment of any kind and gave his name and address openly, it did not appear that he had any other knowledge than that the shells were intended as an improvement in a weapon of military warfare. The government offered a reward of 500*l.* for his apprehension, when Mr. G. J. Holyoake and Dr. Langley had an interview with the home secretary, and brought an offer from Mr. Allsop to immediately surrender himself if the reward was paid to them to be applied for the necessary expenses of his defence, as he did not at all object to be tried, but objected to be put to expense without just reason. The reward was withdrawn, and Allsop returned to England. By reason of his friendships, his social position, and his boldness, he was one of the unseen forces of revolution in his day, and his sentiments are instructive. He despised those who willed the end and were so weak as not to will the means; he regarded those as, in a sense, criminal, who willed an end, ignorant of what the means were which alone could compass it. His favourite ideal was the man who was 'thorough'—who saw the end he aimed at, and who knew the means and meant their employment. He had a perfect scorn for propitiation when a wrong had to be arrested. Without expecting much from violence, he thought it ought to be tried when there was no other remedy. On the night before the famous 10th of April 1848, he, being the most trusted adviser of Feargus O'Connor, wrote to him as follows from the Bull and Mouth hotel, St. Martin's-le-Grand, London: 'Nothing rashly. The government must be met with calm and firm defiance. Violence may be overcome with violence, but a resolute determination not to submit cannot be overcome. To remain in front,

en face of the government, to watch it, to take advantage of its blunders, is the part of an old general who will not be guided like a fish by its tail. Precipitate nothing, yield nothing. Aim not alone to destroy the government, but to render a class government impossible. No hesitation, no rash impulse, no egotism; but an earnest, serious, unyielding progress. Nothing for self, nothing even for fame, present or posthumous. All for the cause. Upon the elevation of your course for the moment will depend the estimation in which you will henceforth be held; and the position you may attain and retain will be second to none of the reformers who have gone before you.' This was advice beyond the capacity of the receiver. It was to Allsop a sort of duty to the dead who had done something for mankind to testify at their burial the obligation due to them from the living. Not merely at the burial of greatness which he knew before the world discerned it, but at the grave of unregarded but honest heroism, his tall form was to be seen on the outskirts of the throng. He united in an unusual degree personal tenderness to intellectual thoroughness. Yet in these seemingly revolutionary fervours he was all the while a conservative, and only sought the establishment of right and justice. His merit—which is not common—was that he adopted no opinion which he had not himself well thought over, and he expressed none of the truth and relevance of which he was not well assured in his own mind. He died at Exmouth in 1880, and his body was removed to Woking, that his friend George Jacob Holyoake, to whom he left autobiographical papers, might speak at his grave, which could only be done on unconsecrated ground.

[Allsop's Letters, Conversations, and Recollections of S. T. Coleridge; Objections presented to Commissioners at the Old Bailey, 27 Nov. 1836; Budget of Two Taxes only, 1848; California and its Gold Mines, 1852–3; Letters and Writings of Charles Lamb, edited by Percy Fitzgerald, M.A., F.S.A., vol. iii. (1876); Talfourd's Memorials of Charles Lamb; Holyoake's Life of Joseph Rayner Stephens, 1880.] G. J. H.

ALMACK, WILLIAM (*d.* 1781), was the founder of the famous assembly-rooms that for nearly a century bore his name, and of many well-known London clubs. His origin is somewhat uncertain. According to one account, which is accepted by his living representatives, he was descended from a Yorkshire family of quakers (Lower, *Patronymica Britannica*); according to another, which was accepted by many of his contemporaries, he 'was a sturdy Celt from Galloway or Atholl, called MacCaul,' who, 'by a slight transposition of his name, gave birth to Almack's' (Kerr, *Memoirs of Smellie*, 1811, i. 436–7). He apparently came to London at an early age as the valet of the Duke of Hamilton, and towards the middle of the eighteenth century became proprietor of the Thatched House Tavern in St. James's Street. Before 1763 he opened a gaming-club in Pall Mall, which was known as Almack's Club, and from that date till his death he was the leading caterer for the amusement of the fashionable world of London. Among the twenty-seven original members of Almack's Club were the Duke of Portland and Charles James Fox, and it was subsequently joined by Gibbon, William Pitt, and very many noblemen. It was noted for its high play, and Horace Walpole wrote of it in 1770: 'The gaming of Almack's, which has taken the *pas* of White's, is worthy of the decline of our empire.' The club passed subsequently into other hands, and still survives as 'Brooks's.' In 1764 Almack erected, from the designs of Milne, out of the profits acquired in his previous speculations, the large assembly-rooms in King Street, St. James's, by which he is chiefly known. They were opened on 20 Feb. 1765, before they were quite completed; and at Almack's inaugural reception, among the visitors, who were not very numerous, were the Duke of Cumberland and Horace Walpole. The weather was bitterly cold, and Horace Walpole writes that, to induce his patrons to attend on the opening day, 'Almack advertised that the new assembly-room was built with hot bricks and boiling water.' Gilly Williams, in a letter descriptive of the ceremony addressed to George Selwyn, says: 'Almack's Scotch face in a bagwig waiting at supper would divert you, as would his lady in a sack, making tea and curtseying to the duchesses.' The success of the new rooms was rapidly assured. Under the direction of the leaders of London society, weekly subscription-balls were held there for more than seventy-five years during twelve weeks of each London season. The distribution of tickets, which were sold at ten guineas each, was in the hands of a committee of lady-patronesses—'a feminine oligarchy less in number but equal in power to the Venetian Council of Ten' (Grantley Berkeley's *Life and Recollections*, i. 256–7). At the beginning of this century admission to Almack's was described as 'the seventh heaven of the fashionable world,' and its high reputation did not decline before 1840. Many other clubs—including the Dilettanti Society and a club of both sexes on the model of that of

White's—met at Almack's rooms soon after they were opened.

Almack is said to have lived at Hounslow in his later years, and to have amassed great wealth. He died on 3 Jan. 1781 (*Morning Chronicle*, 6 Jan. 1781). The assembly-rooms he bequeathed to a niece, the wife of a Mr. Willis, after whom the rooms are now called. He married Elizabeth, elder daughter of William Cullen, of Sanches, Lanarkshire, who was waiting-maid to the Duchess of Hamilton, and sister of Dr. Cullen, the celebrated physician; Almack had by her two children, William, a barrister, who died on 27 Oct. 1806, and Elizabeth, who married David Pitcairn, F.R.S., F.S.A., and M.D., physician extraordinary to the Prince of Wales.

[Notes and Queries (3rd series), ix. 163, 298, 416, x. 37, 138, xii. 139, 179; Horace Walpole's Letters, iv. 324, v. 238, vi. 121, viii. 9; Mrs. Delany's Autobiography, iv. 47, 261–3; Timbs's Club Life of London, i. 86–89; Walford's Old and New London, iv. 196; Gronow's Reminiscences; Rogers's Boswelliana, p. 224.]

S. L. L.

ALMEIDA, JOHN (1572–1653), Jesuit missionary, was a native of London, his real name being Meade. At the age of ten he was taken, apparently without the consent of his parents, to Viana in Portugal, where he was piously brought up in the family of Benedict da Rocha, with whom he afterwards made the voyage to Pernambuco in Brazil. There he abandoned mercantile pursuits, and was admitted a member of the Society of Jesus in 1592. In describing the circumstances which led to his 'vocation' he says: 'I have been withdrawn from England, from the city of London, a very nest of heresies, at a time when they were most rampant, and that too at an age when as yet I was ignorant of good and evil. I was taken away by one unknown to me, whom until then I had never seen, when alone, and in the absence of my parents, and, overcoming the objections to my accompanying him that suggested themselves, I went with him to Viana, and afterwards to Pernambuco in Brazil. It was here that God first inspired me to join this dear, beloved, and most holy society, of which I am so unworthy.' At the end of the first year of his novitiate he was transferred to the city of Santo Spirito, where he had the Venerable Joseph Anchieta, the 'modern thaumaturgus,' for his master, on whose pattern he is said to have formed himself. After his ordination in 1602 he spent many years in wandering through the wilds of Brazil to preach the gospel and to reclaim unknown tribes to even a semblance of humanity. He always journeyed on foot, and, however rugged the way might be, he would never allow himself to be carried, as was the custom there, in a net. A detailed account of his missionary labours, his fastings, watchings, and other almost incredible austerities, is given by his companion, close friend, and religious superior, Father Simon de Vasconcellos, in the scarce biography which bears the following title: 'Vida do Joam d'Almeida da Companhia de Iesv, na provincia do Brazil, composta pello Padre Simam de Vasconcellos da mesma Companhia, Prouincial na dita Prouincia do Brazil. Dedicada ao Senhor Salvador Correa de Sâ, & Benauides dos Conselhos de Guerra, & Vltramarino de Sua Magestade,' Lisbon, 1658, fol. pp. 414, with a fine portrait.

Father Almeida died in the Jesuit college at Rio Janeiro, 24 Sept. 1653. He had the reputation of a saint, and it is said that miracles were wrought in connection with him after his death.

[Life by Vasconcellos, quoted above; Morus, Historia Missionis Anglicanæ Soc. Jesu, 503–518; Oliver's Collectanea S. J., 44; Foley's Records of the English Province of the Society of Jesus, vii. 1321–1339.]

T. C.

ALMON, JOHN (1737–1805), bookseller and journalist, was born at Liverpool on 17 Dec. 1737. He was sent to school at Warrington, and afterwards apprenticed (March 1751) to a printer and bookseller at Liverpool. In September 1758 he left his native town to visit Holland and several other parts of Europe, and in the following year obtained employment in London as a journeyman printer. Here he speedily became acquainted with the booksellers, who discovered his abilities as a ready writer, and as an intelligent observer of the occurrences of the day.

Almon had already produced several pamphlets, when, in Jan. 1761, Mr. Say, the printer and proprietor of the 'Gazetteer,' determined to engage him at a fixed salary, in order the better to meet the rivalry of the 'Public Ledger,' to which Goldsmith then contributed. Some of Almon's letters to the 'Gazetteer' were reprinted in a volume. After the death of George II he produced 'A Review of his late Majesty's Reign,' and he wrote, upon Mr. Pitt's resignation in October 1761, 'A Review of Mr. Pitt's Administration,' which obtained for him introductions to several distinguished members of the opposition. Lord Temple patronised him at once, and afterwards made Almon the *factotum* of his party. Burke and other members of the opposition learned to place the ut-

most confidence in his ability and discretion. In a short time Almon was enabled to sever his connection with the 'Gazetteer,' and to establish himself in Piccadilly as a book and pamphlet seller. He was appointed bookseller to the opposition club, 'The Coterie.' A great influx of business and increased reputation resulted. A number of opposition pamphlets continued to issue from his house; and as the expenses were usually prepaid, and he was allowed all the profits of sale, his fortune was assured.

It was, however, as the friend and confidant of John Wilkes that Almon became most distinguished. Their acquaintance began in October 1761, and, from that date until Wilkes's death in 1797, they continued on the most friendly and affectionate terms. Almon regarded Wilkes as another Hampden or Sidney; Wilkes called Almon his 'friend, and an honest worthy bookseller.' During Wilkes's absence in France they corresponded with each other most assiduously, although they were obliged to resort to the assistance of travelling friends and others, in order to defeat post-office espionage. Many of Almon's letters are in existence, although as yet unpublished, and they show him to have been a very careful tradesman, yet fully in earnest in his political views. He gave hearty support to Wilkes and his patrons during their struggle with the ministers, and of course did not entirely escape the consequences. In 1770, for the crime of selling a copy of the 'London Museum' (which contained a reprint of Junius's letter to the king), he was convicted, and ultimately fined and bound over to good behaviour for two years. He shortly afterwards published 'The Trial of John Almon,' which of course reproduced Junius's letter in the guise of the Attorney-General's information.

Almon did not confine himself to the publication of other people's writings. He either wrote or edited a number of miscellaneous works, which were more or less successful in meeting the public taste. A 'History of the late Minority,' published in 1765, had a sale of many thousand copies, and was more than once reprinted. The 'Political Register,' a periodical started in May 1767, was discontinued after the second volume, having given offence to high authorities. The 'New Foundling Hospital for Wit' and the 'Asylum for Fugitive Pieces' were collections of a lighter character, contributed by himself and others. Some effusions by Wilkes lie undiscovered in these periodical publications. 'A Collection of all the Treaties of Peace, Alliance, and Commerce, between Great Britain and other Powers, from the Revolution in 1688 to 1771,' was twice reprinted, with additions. About the year 1771, Almon was enabled by his parliamentary friends to write a short sketch of each day's debate, which he printed regularly in the 'London Evening Post.' In 1774 he began the first monthly record of proceedings in Parliament, under the title of 'The Parliamentary Register;' and he subsequently printed a *résumé* of the debates from 1742 up to the beginning of his 'Register.'

Having accumulated a moderate fortune, Almon resigned his business into the hands of Mr. Debrett early in the year 1781, and retired to Boxmoor in Hertfordshire, where he occupied himself with various compilations. But retirement proved irksome to him, and he returned to London in 1784, became proprietor and editor of the 'General Advertizer,' and recommenced business at 183 Fleet Street. He was afterwards for two years a common councilman. In 1786 he was tried before Lord Mansfield for a libel; and this, together with the doubtful success of his newspaper, brought him into such financial difficulties that he was compelled to live in France for a time. He at length retired again to Boxmoor, living on what remained of his fortune, and occupying his last years with an edition of Junius and some other works. He died on 12 Dec. 1805.

Almon was twice married, first, in 1760, to Miss Elizabeth Jackson, who brought him ten children, and died in 1781. His second wife was Mrs. Parker, widow of the proprietor of the 'General Advertizer.'

Besides the works already mentioned, Almon either wrote or edited: 1. 'The Conduct of a late Noble Commander examined' (1759). 2. 'A Military Dictionary,' published in weekly numbers, folio (about 1760). 3. 'A History of the Parliament of Great Britain from the Death of Queen Anne to the Death of George II.' 4. 'An Impartial History of the late War, from 1749 to 1763.' 5. 'A Review of Lord Bute's Administration' (1763). 6. 'A Letter to J. Kidgell, containing a full Answer to his Narrative' (concerning Wilkes's 'Essay on Woman'). 7. 'A Collection of the Protests of the House of Lords' (1772). 8. 'A Letter to the Earl of Bute' (? 1772). 9. 'The Remembrancer,' a monthly collection of papers relating to American Independence,' &c. 10. 'A Letter to the Right Hon. Charles Jenkinson,' and 'A Letter to the Interior Cabinet' (1782). 11. 'Free Parliaments' (1783). 12. 'The Causes of the present Complaints' (1793). 13. 'Anecdotes of the Life of the Right Hon. Wm. Pitt, Earl of Chatham.' 14. 'Biographical, Literary, and Political Anecdotes of several of the most

eminent persons of the present age' (1797). 15. 'The Correspondence of the late John Wilkes with his Friends, printed from the original MSS., in which is introduced memoirs of his life' (5 vols., 1805).

[MSS. Addit. 30875, f. 5; 30868, f. 136; 30869, ff. 95, 106, 110, 119, 123, 128, 139, 144, 151, 153, 157; 30870, f. 107; 20733; Gent. Mag. xxxv. 45, 243, 248, 282, xl. 240, 286, 541, xli. 80, lxxv. 1179, 1237; Public Characters, 1803–4; Timperley's History of Printing, ff. 721, 724, 758, 822; Correspondence of Wilkes, passim; Junius, ed. J. A., notes, passim.] E. S.

ALMS, JAMES (1728–1791), captain in the navy, was born at Gosport, 15 July 1728, in an humble station, his father having been, it is said, a domestic servant to the Duke of Richmond. He entered the navy early, and was rated midshipman by Captain Watson of the Dragon, a ship in which he had his small share of the battle off Toulon, 11 Feb. 1744. Afterwards he was with Boscawen in the Namur, in the action off Cape Finisterre, 3 May 1747; as also in the East Indies, when the ship was lost in a tremendous storm, 12 April 1749, near Fort St. David's, some 30 leagues to the southward of Madras: on this occasion, almost the whole of the ship's company perished, Alms being one of the twenty-three survivors. He was shortly afterwards promoted to the rank of lieutenant; and being at home, on very meagre half-pay, he obtained the command of an East Indiaman, and was for some three or four years employed trading between Bombay and China; although, his ship being taken up by government for the carriage of stores, he was present at the capture of Gheriah by his old captain, Rear-Admiral Watson, 12–13 Feb. 1756. In March 1759 he was appointed first lieutenant of the 74-gun ship Mars, commanded by Captain Young, and in her took part in the blockade of Brest, which culminated on 20 Nov. in the crushing defeat of the French in Quiberon Bay. He continued in the Mars for nearly two years longer, during the further operations on the coast of France, and in February 1762 went out to the West Indies as acting captain of the Alarm frigate. In her he was present at the reduction of Martinique by Vice-Admiral Rodney, and of Havana by Sir George Pocock; but notwithstanding the strong recommendations of Commodore Keppel and his brother the Earl of Albemarle, he was not confirmed in his rank until 20 June 1765. During this time, and till 1770, he lived with his family at Chichester, after which for three years he commanded a frigate in the Mediterranean; and in 1776 was employed as registering captain for the Sussex district. He was at this time suffering from a severe asthma, which prevented his accepting any more active service; nor did he feel equal to any appointment until, in the end of 1780, he was offered the 60-gun ship Monmouth, fitting for the East Indies. This he accepted, hoping that the warm climate might prove beneficial to his complaint. He sailed on 13 March 1781, as one of the squadron under Commodore Johnstone, and was with him in the notorious action in Praya Bay. He parted from Johnstone at the Cape of Good Hope, and passed on to join Sir Edward Hughes; which, after refitting at Bombay, he finally did on 11 Feb. 1782, in time to take part in the battle off Sadras on 17 Feb., and also in that off Providien on 12 April. By the skilful dispositions of the Bailli de Suffren, the Superb and the little Monmouth had to sustain the concentrated attack of three, four, or five of the French ships. The Monmouth was reduced to a wreck; her ensign nailed to the stump of the mizenmast, and the pennant to the stump of the mainmast; the wheel shot away; and the ship, under no control, a helpless log, lay between the lines, a target for every gun which the enemy could bring to bear. Eventually a rag of sail was hoisted on the stump of the foremast, and a lucky shift of wind enabled Captain Wood, in the Hero, to take her in tow and place her, in comparative safety, to leeward of the English line. In this severe contest, the Monmouth lost 147 killed and wounded, out of a nominal complement of 500, and an actual one of probably not much more than 400; for she had lost many men on the outward passage by sickness and death. Captain Alms's eldest son, a lieutenant of the Superb, fell in the same action; and, indeed, the Superb's loss in men was somewhat greater than that of the Monmouth; but she had a much larger complement; and her rigging was not so shattered. Still commanding the Monmouth, Captain Alms had a full share of the battles off Negapatam on 6 July, and off Trincomalee on 3 Sept.; his health broke down during the winter, and he was obliged to go on shore at Madras for several months. It was virtually the end of his active service; for though, in September 1783, he resumed his command, it was for little more than to take the ship home. He arrived at Spithead in June 1784; and after living in domestic retirement at Chichester for a few years, died on 8 June 1791, and was buried in the cathedral.

[Charnock's Biog. Nav. vi. 546; Official Documents in Record Office. The memoir in the Naval Chronicle, vol. ii., professes to be written from the papers of Mr. Edward Ives (author of 'A

Voyage from England to India,' &c.), who was certainly well acquainted with Captain Alms; but it is so crowded with mistakes of carelessness or ignorance, that but little reliance can be placed on its statements.] J. K. L.

ALNWICK, WILLIAM OF (*d.* 1449), bishop of Norwich (1426–36), and of Lincoln (1436–49), was born at Alnwick in Northumberland, from which he derived his name. He probably studied at Cambridge, of which university he became LL.D. Alnwick became a monk of St. Alban's, and speedily gained a reputation for learning and holiness of life, which secured for him the confidence of Henry V and Henry VI. The former appointed him the first confessor of his new foundation of Brigetine nuns at Syon, established in 1414, and he filled the delicate and responsible office of confessor and spiritual counsellor to his son (GODWIN, *de Præsul.*). In 1420 Alnwick became prior of Wymondham, an office which he resigned the same year (DUGDALE'S *Mon. Angl.* (1821), iii. 326), probably on becoming archdeacon of Sarum, to which dignity he was appointed at the end of that year by Bishop Chandler, on the succession of John Stafford, afterwards archbishop of Canterbury, to the chancellorship of that church (JONES, *Fasti Eccl. Sarisb.* p. 161; LE NEVE, *Fasti*, ii. 624). The following year (3 May 1421) he received from Archbishop Kemp the stall of Knaresborough-cum-Bickhill in the cathedral of York (LE NEVE, iii. 197). Both of these dignities he held till his consecration to the bishopric of Norwich, in succession to Bishop Wakering, in 1426. The papal bull for his appointment is dated 27 Feb. 1425-6; he was consecrated at Canterbury on 18 Aug., and was installed 22 Dec. of the same year (*ib.* ii. 467). At this time he also enjoyed the confidential office of keeper of the privy seal. While bishop of Norwich Alnwick was also appointed confessor to the young king, and cannot fail to have had much influence in forming the mind of the 'meek royal saint' for that life of piety and devotion which was Henry's most pleasing characteristic. Intellectual power or strength of will the ablest counsellor could not impart to so feeble a nature. In 1433, when Henry, then in his thirteenth year, was keeping his Christmas at Bury St. Edmund's, and Bishop Alnwick was attending him as his confessor, the old feud between the abbots of Bury and the bishops of Norwich, in whose diocese the abbey was locally situate, burst forth afresh. Henry compelled the rival dignitaries to assume the semblance of reconciliation, and to give one another the kiss of peace, while a commission was appointed, under Archbishop Chichele, to consider their respective claims, judgment being ultimately given in favour of the abbot (GOULBURN, *Sculptures of Norwich Cathedral*, 464–6). Alnwick was a relentless persecutor of the Lollards in his diocese. One White, a leading teacher of the new doctrines, who had taken refuge in Norfolk, was condemned at a provincial synod held in the chapel of the palace 13 Sept. 1428, and was burnt at the stake. At least 120 were forced to abjure Lollardy, and sentenced to various punishments—some to different terms of imprisonment, one for life. In 1436 Alnwick received a fresh mark of royal favour in his translation from the see of Norwich to the richer and more dignified see of Lincoln, vacant by the translation of Bishop Gray to London. The royal assent to Alnwick's election is dated 26 May 1436, on which day the king wrote to the pope informing him of it. The pope signified his approbation of the choice, and sent over his bull of provision dated 19 Sept. (*Reg. Chichele*, fol. 54; *Pat.* 14 Hen. VI, p. i., m. 9; LE NEVE, *Fasti*, ii. 18). Alnwick manifested the same zeal against heresy in his new diocese. A scholar of Oxford accused of the errors of Reginald Pecock was imprisoned by him at Wallingford, and forced to abjure his tenets and to assume monastic vows at Abingdon (GASCOIGNE, *Lib. Verit.* p. 29). Alnwick found the chapter of Lincoln in a lamentable state of dissension and demoralisation. The dean, John Mackworth (chancellor to the infant Prince of Wales), a man of violent and despotic temper, was seeking to reduce his canons to submission to his imperious will by brute force. His armed followers appeared in the chapter house during the proceedings of the chapter, and on one occasion they burst into the minster while divine service was being celebrated, dragged the chancellor, Peter Partridge, from his stall, and brutally assaulted him, leaving him sorely wounded on the pavement of the church. The case was a desperate one, and needed a wise and strong healer to remedy it. Both parties placed their disputes in their bishop's hand, and promised to abide by his decision. Alnwick proved himself an able and statesmanlike arbitrator. After twelve months of careful investigation on the points in dispute he pronounced an elaborate 'laudum' or arbitration on the forty-two articles exhibited by the chapter and the fourteen points urged by the dean, dated 23 June 1439, by which, with the alterations rendered necessary by the change of ritual, Lincoln Cathedral is practically governed at the present day. His success in this task encouraged Alnwick to undertake the far more

difficult and important work of reviewing the whole body of statutes, dating originally from the foundation of the cathedral by Remigius shortly after the conquest, and reducing the confused mass of conflicting uses and customs which had grown up into an orderly and harmonious code, entitled the 'Novum Registrum.' This laborious work was finished by the Michaelmas of the following year, 1440. Its result was less happy. The dean obstinately refused to accept a new code of statutes, tending, as he asserted, to derogate from the dignity of his office. The bishop as resolutely insisted on his acceptance of them. The strife waxed warmer and warmer; one commission of inquiry succeeded another; inhibition followed inhibition; but all to no purpose. Two years after the date of the last inhibition—17 March 1447—Alnwick died, 5 Dec. 1449, leaving Dean Mackworth, who survived him two years, practically master of the situation. 'Alnwick's register reveals some impatience and infirmities of temper, which was indeed sorely tried. But his "Laudum" and "Novum Registrum" are worthy monuments of his zeal, industry, and learning' (Bp. Wordsworth, *Twelve Addresses*, 1873, pp. 1–40; *Lincoln Cathedral Chapter Acts*; *Quarterly Review*, 'Cathedral Life,' No. 259).

To pass to another important work in which he was largely concerned, which is still bearing good fruit after the lapse of more than four centuries, Alnwick, both in his capacity of the king's spiritual adviser, and as bishop of the diocese in which the royal school was situated, took an influential part in Henry VI's foundations of Eton School and King's College, Cambridge, which, following the model first laid down by William of Wykeham in his allied foundations of Winchester School and New College, Oxford, he had resolved upon at the commencement of his personal rule 'as the first pledge of his devotion to God' ('primas nostræ in Deum devotionis arrhas,' Henry VI's letter to Pope Eugenius IV, 13 May 1443, apud Bekynton's *Correspondence*, i. 231). Alnwick entered warmly into his royal patron's scheme, and applauded his goodness towards 'our holy mother the church of England, which in these last days the sons of Belial would have destroyed,' had it not been for the royal protection vouchsafed to it. To facilitate the completion of the plan, Alnwick appointed commissaries to act on his behalf (29 Sept. 1440) (including Ayscough, bishop of Salisbury, in whose diocese Windsor was then situated, Lyndwood the canonist, keeper of the privy seal, and Bekynton, the king's secretary, archdeacon of Bucks), in converting the parish church of Eton into a collegiate church to be governed by a provost and fellows (Bekynton's *Corresp.* ii. 274 ff.). The charter of foundation bears date 11 Oct. 1440. Three years later (13 Nov. 1443), when Bekynton, as a reward for his services in the establishment of the college, had been elevated to the see of Bath and Wells, his consecration was performed by Bishop Alnwick at Eton (Stubbs, *Episcopal Succession*, p. 67).

Bishop Alnwick had a fondness for architectural works. He is commemorated in the roll of benefactors to the university of Cambridge as having contributed to the southern wing ('pars meridionalis') of the schools, including the law schools and the old library above, facing the magnificent chapel of his royal master. During his tenure of the see of Norwich he commenced the alteration of the west front of the cathedral by the erection of the great portal, the design being completed by his executors after his death, in accordance with the terms of his will, by a new large west window ('unam magnam fenestram ad decoracionem et illuminacionem ejusdem ecclesiæ'). During his episcopate the cloisters of that cathedral were also completed, and the chief gateway of the bishop's palace, afterwards finished by Bishop Lyhart, was begun. At Lincoln his architectural taste was exhibited in large additions to the episcopal palace, where he erected an extensive eastern wing, including a chapel with a dining parlour under it (both now destroyed), and a noble gateway tower, recently restored by Bishop Wordsworth. The west windows of the minster, usually attributed to him on the authority of an erroneous statement of Leland (*Collectan.* i. 95), are more than fifty years earlier. Enough, however, remains which is certainly his to warrant the description of his epitaph, 'pretiosarum domuum ædificator.' Alnwick died on 5 Dec. 1449, and was buried hard by the west door of Lincoln Cathedral, with a lengthy epitaph, preserved by Sanderson, recording his career and many virtues, and apostrophising the vanity of human life. By his will, proved at Lambeth on 10 Dec. 1449, he bequeathed 10*l.* for the walls of his native town, and the same sum for the restoration of its church. The year before his death he had been appointed one of the feoffees of 'a charity founded in the church of St. Michael Alnwick' (*Pat. Roll.* 26 Hen. VI, p. 2, m. 8).

[Godwin's De Præsulibus, ed. Richardson; Le Neve's Fasti, ed. Hardy, ii. 18, 467; Jones's Fasti Eccl. Sarisbur. p. 161; Bekynton's Correspondence (Rolls Ser.), i. 231, ii. 279, 287–90; Goulburn's Ancient Sculptures of Norwich Cathedral, 464–6; Gascoigne, Loci e Libro Veritatum,

pp. 29, 153; Willis's Cathedrals, iii. 56; Quarterly Review, No. 259, 'Cathedral Life;' Lyte's Eton College, pp. 5, 20.] E. V.

ALPHAGE, or **ALPHEGE**, ST. [See ÆLFHEAH.]

ALPHERY, NIKEPHOR (*fl.* 1618–1660), was one of the dispossessed clergy in the time of the great rebellion. The only authority for the particulars of his ejection is Walker's 'Sufferings of the Clergy,' where the author is not sure of the Christian name, and calls him Mikefer, but says he was descended from a branch of the imperial line of Russia, and was sent to England by Mr. Joseph Bidell, a Russian merchant, to be educated at Oxford, when his and his two brothers' lives were in danger from a powerful faction in Russia. In an article in the 'S. D. U. K. Dictionary,' Mr. Thomas Watts is unable to connect this story definitely with any records in Russian historians. He became rector of Woolley, in Huntingdonshire, in 1618, and was ejected in or about 1643. It appears that the 'fifths' were duly paid to him by his successor. At the Restoration in 1660 he was reinstated, but after some time retired to his son's house at Hammersmith, where he died. The particular hardships he endured are narrated by Walker, but they are not worth recording, as they are given upon mere hearsay, derived from a letter from Peter Phelips, minister of Woolley, to Mr. Clavel. He was twice invited back to Russia, but preferred remaining in England to the chance of regaining a doubtful position in his native country.

[Walker's Sufferings of the Clergy.] N. P.

ALSOP, ANTHONY (*d.* 1726), poetical writer, was educated at Westminster and Christ Church, Oxford, where he took his M.A. degree 23 March 1696, and became B.D. 12 Dec. 1706. He was a favourite with Aldrich, Dean of Christ Church, became censor of the college, and was tutor to the 'principal noblemen and gentlemen' belonging to it. Aldrich entrusted him with the publication of a selection from Æsop, entitled 'Fabularum Æsopicarum Delectus,' Oxon. 1698, as one of the series of classical works which the dean printed for new-year presents to his students. It contains 237 fables in Latin verse, with the original Greek of the first 158, the Hebrew of the next 10, the Arabic of the next 8, whilst the other 60 are in Latin only. The previous publication of Boyle's 'Phalaris' in the same series had just given the occasion of the famous controversy with Bentley. In the preface to his 'Æsop' Alsop refers to Bentley as a man 'in volvendis lexicis satis diligentem,' and gives an elegant version of the fable of the dog in the manger, with an intimation, in the phrase 'singularis humanitas,' of its applicability to Bentley. (The fable is given in MONK'S *Bentley*, i. 97.) This was followed up by the combined assault of the Christ Church wits upon Bentley, who refers contemptuously to Alsop. Warton, in his essay on Pope (ii. 320), speaks of the sixty fables as 'exquisitely written.' Bishop Trelawny afterwards gave Alsop a prebend in Winchester, with the rectory of Brightwell in Berkshire. In 1717 an action was brought against him for breach of promise of marriage, and a verdict for 2,000*l.* damages was given against him. He had to leave the country in consequence, but returned after a time, and on 16 June 1726 a bank gave way as he was walking in his garden, when he fell into the river and was drowned. He left many Latin odes in manuscript. In 1748 a proposal for publishing them was issued by Mr. (afterwards Sir) Francis Bernard [see BERNARD, SIR FRANCIS], who says that he has been 'not unjustly esteemed inferior only to his master Horace.' They were published in 1752, with a dedication to the Duke of Newcastle. The classical taste which they display seems to have been combined with the facetious qualities of a college don, not too rigidly decorous, and as fond of smoking as his patron Aldrich, one of the odes being composed, as he intimates, with a pipe in his mouth. He is mentioned in the fourth book of the 'Dunciad,' v. 224—

> Let Freind affect to speak as Terence spoke,
> And Alsop never but like Horace joke—

lines which, as Pope told Spence, are intended to have in them more satire than compliment. Some of his poems are in the 'Gentleman's Magazine,' vols. v. viii. ix., and in Dodsley's collection.

[Nichols's Anecdotes, ii. 233; Notes and Queries, 1st series, i. 249.] L. S.

ALSOP, VINCENT (*d.* 1703), a celebrated nonconformist divine, was 'a Northamptonshire man' (CALAMY). He proceeded in early youth to St. John's College, Cambridge, where he took his degree of M.A. He received deacon's orders from a bishop, whereupon he settled as assistant master in the free school of Oakham, Rutland. As a young man, Alsop was fond of gay and even convivial society. There is a tradition that his wit, while brilliant, was sufficiently broad. But Benjamin King, a 'painful' minister of the Gospel in Oakham, by his monitions and friendly interest, reclaimed him from his idle and frivolous and 'wild' ways. He subsequently married King's daughter, and, Dr. Calamy informs us, 'becoming a convert to

Mr. King's principles, received ordination in the presbyterian way, not being satisfied with that which he had from the bishop.' Everybody knows that presbyterians and all religionists who were loyal to the ruling powers and of good character and ability, were then 'presented' and admitted as clergymen in the national church. He was 'presented' to Wilby in his native Northamptonshire. But the Act of Uniformity found him prepared to adhere to the two thousand 'ejected' of 1662. After the ejection he preached semi-privately at Oakham and Wellingborough, undergoing the usual pains and penalties of nonconformists, e.g. he was once imprisoned for six months for praying with a sick person. A book by him against Sherlock, called 'Antisozzo' [= against Socinus] (1675)—written in the manner rendered famous by Andrew Marvell in his 'Rehearsal Transpros'd'—brought him fame as a wit and humourist. Like Sydney Smith of our own generation, Alsop's natural wit and fun and swift spontaneity in seeing and hitting off the absurd and ridiculous were irrepressible. Even Dr. Robert South—no friend to nonconformists—publicly avowed that he had the advantage of Sherlock every way. Besides fame 'Antisozzo' procured for its author an invitation to succeed the venerable Mr. Cawton in a large nonconformist congregation in Westminster. He accepted the 'call,' and at a bound stood at the head of the nonconformists. He continued to write books, and took a foremost part in the ecclesiastical rather than theological controversies of the day. They were all marked by the same fecundity and vividness of wit as 'Antisozzo.' His reasoning is strong, but takes the guise of playfulness. He confutes high-church claims with poignant and exasperating nimbleness of raillery. His 'Mischief of Impositions' (1680) not only replies to, but answers, the 'Mischief of Separation,' and, together with 'Melius Inquirendum' (1679) against the 'Compassionate Inquiry,' remains an historical landmark in nonconformist history.

Placed as his church was in the shadow of the court, he yet escaped fines and imprisonment, and when toward the evening of his life he was entangled by a son in certain 'treasonable practices,' both were 'freely pardoned' by James II. Afterwards he appeared frequently at court. He is credited with having drawn up 'The Humble Address of the Presbyterians' for the 'General Indulgence.' This address is printed *in extenso* in Kippis's 'Biographia Britannica,' with the royal answer. His sense of the king's clemency to his son made him feel kindly towards James II. But it must be conceded his intercourse with the politicians who surrounded the throne warranted some suspicion. To the end he 'gave himself' to his pulpit and pastoral duties with inexhaustible fervour and success. He preached when 'a very old man' once every Lord's day, and was one of the lecturers at Pinners' Hall. He preserved his 'spirits and smartness' to the last. He died on 8 May 1703, and his funeral sermon was preached to an immense concourse by Slater.

Alsop put his intellect and wit into his most fugitive tractate; and the reader of to-day will find himself rewarded by studying his 'Duty and Interest united in Praise and Prayer for Kings' (1695), and 'God in the Mount: a Sermon on the wonderful deliverance of his Majesty from Assassination and the Nation from Invasion;' whilst there is extraordinary vigour in his 'Faithful Reproof to a False Report, with reference to the Differences among the United Ministers in London.' Even in the sermons of the 'Morning Exercise' there are flashes of fine wit.

[Calamy, Life of Baxter, ii. 487 et freq.; Wood, Athenæ Oxon. (ed. Bliss), iv. 106; Kippis, Biog. Brit. i. 167–8; Encycl. Brit.; Wilson, History and Antiquities of Dissenting Churches, iv. 63–66; article by present author in Encyc. Britannica, partly reproduced by permission of Messrs. A. & C. Black.] A. B. G.

ALSTON, CHARLES (1683–1760), scientific writer, was born at Eddlewood, and educated at Glasgow. On his father's death the Duchess of Hamilton took him under her patronage, and wished him to study law; but he preferred to turn his attention to medicine. He went to Leyden to study under Boerhaave, where he made the acquaintance of Dr. Alexander Monro. On the return of the two to Edinburgh, they revived the medical lectures in the university, Alston being appointed lecturer in botany and materia medica, and also (1716) superintendent of the botanical gardens: these posts he held until his death, which took place 22 Nov. 1760. He was the author of various medical papers, as well as of an index of the plants in the Edinburgh garden (1740), which is preceded by a Latin introduction to botany, and of 'Tirocinium Botanicum Edinburgense' (1753), in which he attacked the Linnæan system of classification. His lectures on materia medica were prepared for publication after his death by his friend and successor, Dr. J. Hope, and appeared in two 4to volumes in 1770. Robert Brown dedicated to him the apocyneous genus 'Alstonia.'

[Pulteney's Sketches of Progress of Botany (1790), ii. 9–16; Rees's Cyclopædia.] J. B.

ALSTON, Sir EDWARD (1595–1669), president of the College of Physicians, was born in Suffolk, and was educated at St. John's College, Cambridge. He graduated B.A. 1615, M.D. 1626. In 1631 he was elected a fellow of the College of Physicians, and was president from 1655 until 1666. At the Restoration he was knighted (3 Sept. 1660). He increased the power of the college by a judicious inclusion of physicians who during the rebellion had practised without the college license. Thus seventy honorary fellows were created at once. Their diploma fees filled the almost empty college chest, but while the college was unguarded during the plague, thieves carried off the money. When in the following year the fire inflicted a still more serious loss on the society, Sir E. Alston promised money to rebuild the college, but a quarrel arose as to the site, and at the annual election he was not again chosen president. He withdrew his promise of money and never renewed it. He published in quarto 'A Collection of Grants to the College of Physicians,' London, 1660. He lived in Great St. Helens, Bishopsgate, and died very rich 24 Dec. 1669.

[Munk's College of Physicians (1878), i. 202.] N. M.

ALSTON, EDWARD RICHARD (1845–1881), zoologist, was born at Stockbriggs, near Lesmahagow, 1 Dec. 1845, and, being delicate in youth, was chiefly self-educated at home. He very early contributed to the 'Zoologist' and various Scottish magazines, and ultimately became an acknowledged authority on mammalia and birds. His principal papers in the 'Proceedings of the Zoological Society' (1874–80) are upon rodents, especially American squirrels (1878 and 1879). The division Mammalia in Salvin and Godman's 'Biologia Centrali-Americana' was written by him, though its publication was incomplete at his death. In 1880 he was elected zoological secretary of the Linnean Society, which office he held till his death from acute phthisis on 7 March 1881. In 1874 he largely assisted Prof. T. Bell in the second edition of 'British Quadrupeds.' All his papers are valuable, and remarkable for conciseness and lucidity.

[Obituary Notice, Proc. Linn. Soc. 1880–81, p. 16.] G. T. B.

ALTEN, Sir CHARLES von, Count, G.C.B. (1764–1840), major-general in the British army, and lieutenant-general in the Hanoverian army, performed eminent services at the head of the famous light division of the British army in the Peninsular campaigns. He was youngest son of Aug. Eberhardt, Baron Alten, of an ancient protestant family in Hanover, and was born on 12 Oct. 1764. At the age of twelve he became a page of honour in the electoral household, and in 1781 received a commission in the Hanoverian foot guards. As a captain in the Hanoverian service he made the campaigns of 1793–4–5, in Flanders and Holland, under the Duke of York; and it was while detached in charge of an important line of posts on the Lys, betwixt Poperinghe and Wervicq, in 1794, that he first displayed those abilities as a light-infantry officer for which he was afterwards so celebrated. In 1803, when the Hanoverian army was wholly disbanded in accordance with the convention of Lauenburg, Alten was one of the first to quit his country and enrol himself in the force then collecting at Lymington, Hants, which some months later was embodied in the British army under the style of the King's German Legion. In command of the light battalions of the legion, Alten served in the expedition to Hanover under Lord Cathcart, in 1805; at Copenhagen in 1807; with Sir John Moore, in Sweden and Spain, in 1808; and in the Walcheren expedition of 1809. Subsequently he joined the army in the Peninsula, and commanded a British brigade at the battle of Albuera. In April, 1812, Lord Wellington, then preparing his final stroke, placed Alten at the head of the light division, composed of the British 43rd, 52nd, and 95th Rifles, with some Portuguese troops, and light cavalry and artillery attached, in command of which he fought at Vittoria, the battles on the Nivelle and Nive, Orthez and Toulouse. When the peninsular army was broken up, Alten was presented with a sword of honour by the British officers under his command, in token of the respect and esteem in which he was held. In 1815, he commanded the third division of the British army at Quatre-Bras and Waterloo, and was very severely wounded on the latter occasion. In acknowledgment of his services at Waterloo he was honoured with the title of count. The King's German Legion was disbanded in 1816, and Count Alten, who was then placed on half-pay, was appointed to command the contingent of the reorganised Hanoverian army, serving with the allied army of occupation in France. After his return to Hanover in 1818, he became minister of war and of foreign affairs and inspector-general of the Hanoverian army, posts which he held up to his decease. He rose to the rank of field-marshal in the Hanoverian service, retaining his major-general's rank on the British half-pay list. He died at

Botzen, in the Tyrol, on 20 April, 1840, and his remains, which were interred at his seat near Hanover, were honoured with a public funeral.

[Hannover.-u. Braunschw.-Lunenburg. Staats-Kalender; Army Lists (British) from 1815 to 1846; Beamish's History King's German Legion (London, 1834-37); Napier's Hist. Peninsular War; Wellington Despatches, vols. iii.–v.; Gent. Mag. 1840.] H. M. C.

ALTHAM, Sir JAMES (*d.* 1617), judge, descended from Christopher Altham of Girlington, in the West Riding of Yorkshire, was the third son of James Altham, Esq., of Mark Hall, Latton, in Essex, sheriff of London in 1557, and of Essex in 1570, by Elizabeth Blancke, daughter of Thomas Blancke of London, haberdasher, and sister of Sir Thomas Blancke, who was lord mayor of London in 1583, was a lawyer and a member of Gray's Inn. He is mentioned in Croke's reports for the first time as arguing a case in the Queen's Bench in 1587. In 1589 he was elected M.P. for Bramber in Sussex. He was appointed reader at Gray's Inn in 1600, and in 1603 double reader (duplex lector) in the barbarous jargon then in vogue. In the same year he was made serjeant-at-law. In 1606 he was appointed one of the barons of the exchequer, in succession to Sir J. Savile, and knighted. In 1610, a question having arisen concerning the power of the crown to impose restrictions on trade and industry by proclamation, the two chief justices, the chief baron, and Baron Altham were appointed to consider the matter. The result of their consultation was that they unanimously resolved 'that the king by his proclamation cannot create any offence which was not an offence before. . . . That the king hath no prerogative but that which the law of the land allows him . . . and lastly, that if an offence be not punishable in the Star Chamber, the prohibition of it by proclamation cannot make it punishable there.' Altham was one of the judges whose opinion was taken in 1611 by Lord Chancellor Ellesmere upon the case of 'two blasphemous heretics,' Legate and Wightman, whom Archbishop Abbot was desirous of burning. The selection of Altham for this business was much approved by the archbishop because of his reputed antipathy to Lord Coke, who was not consulted 'leaste by his singularitie of opinion he should give stay to the business.' Probably Altham concurred with his brother Williams, who, Abbot wrote, 'maketh no doubt but that the law is cleere to burne them,' for eventually the two heretics were burned, one at Smithfield, the other at Burton-upon-Trent. Altham's signature, together with those of the other twelve judges, is appended to the celebrated letter to the king relative to his action in the commendam case, in which the power of the crown to stay proceedings in the courts of justice in matters affecting its prerogative is denied. A serjeant-at-law, in arguing a case involving the right of the crown to grant commendams, i.e. licenses to hold benefices which otherwise would be vacated, had in the performance of his duty disputed, first, the existence of any such prerogative except in cases of necessity; secondly, the possibility of any such case arising. The king thereupon wrote by his attorney-general, Francis Bacon, a letter addressed to Lord Coke requiring that all proceedings in the cause should be stayed. This letter having been communicated to the judges, they assembled, and after consultation the letter already mentioned was sent to the king. The king replied by convening a council and summoning the judges to attend thereat. They attended, and, having been admonished by the king and the attorney-general, all, with the exception of Coke, fell upon their knees, acknowledged their error, and promised amendment. Altham died on 21 Feb. 1617, and the lord keeper, Sir Francis Bacon, in appointing his successor, characterised the late baron as 'one of the gravest and most reverend of the judges of this kingdom.' He was buried in a chapel built by himself on his estate at Oxhey in Hertfordshire, where a monument still preserves his memory and that of his third wife, who died on 21 April 1638. By his first wife, Margaret, daughter of Oliver Skinner, Altham had issue one child only, a son James, afterwards Sir James Altham of Oxhey, knight. This Sir James Altham married Elizabeth, daughter of Sir Richard Sutton of London, and had issue a boy, who died in infancy, and two daughters, Elizabeth and Frances. Elizabeth married Arthur Annesley, second Viscount Valentia and first Earl of Anglesey, whose second son, Altham Annesley, was created in 1680 Baron Altham of Altham, with limitation in default of male issue to his younger brothers. His only son dying in infancy, the title devolved upon the younger branch of the Annesley family, who subsequently succeeded to the earldom of Anglesey. The earldom lapsed in 1771, when the English House of Lords decided against the legitimacy of the last claimant. Frances, the second daughter of Sir James Altham of Oxhey, married the second Earl of Carberry. The title lapsed in 1713. By his second wife, Mary, daughter of Richard Stapers, Esq.,

Altham had three children, a son Richard, who died without issue; two daughters, Elizabeth and Mary. Elizabeth married first Sir Francis Astley of Hill Morton and Melton, knight, then Robert Baron Digby (Irish peerage), and lastly Sir John Bernard, knight and baronet, serjeant-at-law. By his third wife Altham had no children.

[Harl. MS. 1546; Visit of Herts, an. 1572; Archæologia, xxxvi. 408–9; Croke's Reports, Eliz. p. 87, Jac. I, p. 1; Coke's Reports, xii. 74–6; Dugdale's Orig. Juridic. p. 295; Dugdale's Chronica Series, pp. 101–2; Egerton Papers, pp. 388, 446–8; Calendar of State Papers, Dom. Ser., 1603–1610, pp. 469, 470, 473, 479, 512, 513, 521, 558, 564, 596, 618; ditto, 1611–1618, pp. 45, 61, 116, 131, 441, 463, 469; Lansd. MSS., clxxiv. f. 217; Stephens' Letters and Memoirs of Sir Francis Bacon (first coll.), p. 140; Resuscitatio, p. 91; Cowell's Law Dict. sub tit. 'Commendam;' Morant's Hist. of Essex, ii. 60, 488; Wotton's Baronetage, iii. 66, 342; Lodge's Peerage of Ireland, iv. 126–9, vi. 290; Berry's County Genealogy, Herts, pp. 172–3; Burke's Landed Gentry, p. 22; Burke's Extinct Peerage, pp. 7, 530.] J. M. R.

ALTHORP, Viscount. [See Spencer, John Charles.]

ALVANLEY, Baron. [See Arden.]

ALVES, ROBERT (1745–94), Scotch poet and prose writer, was born at Elgin on 11 Dec. 1745. His father's circumstances were humble, but as a boy of promise he was placed at the Elgin grammar school, where he made such good use of his opportunities that when sent to Aberdeen he took at Marischal College the highest bursary of the year in which he competed. An 'Elegy on Time,' written while he was at Aberdeen, procured him the friendship of Dr. Beattie, then one of the professors of Marischal College. On leaving Aberdeen Alves was successively master of a Banffshire parish school and tutor in the family of a gentleman who offered him a living in the Kirk of Scotland. But he preferred the head-mastership, with a lower stipend, of the Banff grammar school, which he held from 1773 until 1779, when, on the failure of his suit to a young lady of beauty and fortune, he migrated to Edinburgh. There he taught the classics and several modern languages, occasionally translating and compiling for the Edinburgh booksellers. In 1780 appeared his 'Ode to Britannia . . . on occasion of our late successes,' in which the gallantry of Scotch officers during the campaign in the Carolinas against the revolted American colonists was sung with patriotic enthusiasm. In 1782 he published a volume of 'Poems,' and in 1789 'Edinburgh, a poem in two parts,' a lively performance describing the topography and social aspects of the Scottish capital, together with the 'Weeping Bard, a poem in sixteen cantos,' much of which is plaintively autobiographical. Alves died suddenly on 1 June 1794, while seeing through the press the work which appeared in the same year as 'Sketches of the History of Literature, containing Lives and Characters of the most eminent Writers in different languages, ancient and modern, and critical remarks on their works. Together with several Literary Essays.' The volume displays acuteness and a reading creditably wide, but neither the powers nor the attainments of the writer were sufficient for the task which he had undertaken. Lord Gardenstone, a literary Scotch judge, seems to have superintended its issue from the press, and he contributed to it several critical observations.

[Memoir prefixed to the Sketches of the History of Literature; Alexander Campbell's Introduction to the History of Poetry in Scotland (1798), pp. 305–6.] F. E.

ALVEY, RICHARD (*d.* 1584), master of the Temple, received his education at Cambridge, where he graduated B.A. in 1529–30, and M.A. in 1533. He was admitted a fellow of St. John's College in 1537 or 1538 during the prefecture of Dr. George Day. On 24 Feb. 1539–40 he was presented by his college to the rectory of Thorington in Essex. He proceeded B.D. in 1543, was admitted to the rectory of Grinstead, near Colchester, on the king's presentation, 11 May 1546, and to the rectory of Sandon, also in Essex, on the presentation of Sir John Gate, 13 Nov. 1548. On 11 Dec. 1552 he was installed canon of Westminster.

Early in the reign of Queen Mary he was deprived of all his preferments, whereupon he went into exile, residing at Frankfort till after the accession of Queen Elizabeth, when he returned to England and was restored to the rectory of Thorington. By letters-patent dated 13 Feb. 1559–60 he was appointed master of the Temple, and he was again constituted one of the canons of the church of Westminster by the charter of refoundation, 21 June 1560. In 1565 he resigned the rectory of Thorington. Dr. Sandys, Bishop of London, collated him to the rectory of Bursted Parva, Essex, on 10 April 1571. He resigned his canonry at Westminster in 1575, and the rectory of Bursted Parva in the following year. His death occurred about August 1584.

Isaak Walton (*Life of Hooker*, 1665, p. 45) describes him as 'a man of a strict life, of

great learning, and of so venerable behaviour as to gain such a degree of love and reverence from all men that he was generally known as Father Alvie.' Moreover, he informs us that at the reading in the Temple following his death, Dr. Sandys, Archbishop of York, being at dinner with the judges, the reader and the benchers of the society 'met with a condolement for the death of Father Alvie, an high commendation of his saint-like life and of his great merit both to God and man: and as they bewailed his death, so they wished for a like pattern of virtue and learning to succeed him.' His successor was the famous and 'judicious' Richard Hooker.

[Baker's Hist. of St. John's Coll. Camb., ed. Mayor; Le Neve's Fasti Eccl. Anglic., ed. Hardy, iii. 352, 353; MS. Kennett, xlviii. 77; MS. Lansd. 27 art. 4, 107 art. 2; Cooper's Athenæ Cantab. i. 491.] T. C.

ALVEY, THOMAS, M.D. (1645–1704), physician, son of Thomas Alvey, merchant-taylor, of London, was born in St. Faith's parish, 4 May 1645, and educated at Merchant Taylors' School and at Merton College, Oxford (B.A. 1662, M.A. 1667, M.B. 1669, M.D. 1671). He became a fellow of the College of Physicians of London in 1676; censor in 1683; Harveian orator in 1684; was appointed an elect in January 1703–4; and died in 1704. Dr. Alvey wrote 'Dissertatiuncula Epistolaris, unde pateat urinæ materiam potius è sero sanguinis quàm è sero (quod succo alibili in nervis superest), ad renes transmitti,' London, 1680, 4to.

[C. J. Robinson's Register of Merchant Taylors' School, i. 254; Wood's Athenæ Oxon. (Bliss), iv. 479, Fasti, ii. 261, 308, 329, ed Bliss; Munk's College of Physicians, 1878, i. 390.] T. C.

AMBERLEY, Viscount. [See Russell.]

AMBROSE, ISAAC (1604–1662-3), a Lancashire divine whose works were long held in esteem, was descended from the Ambroses of Lowick, Furness, and was baptised 29 May 1604 at Ormskirk, where his father was vicar. He entered Brasenose College, Oxford, 1621, in 1624 he proceeded B.A., and having been ordained was presented by Bishop Morton to the 'little cure' of Castleton, Derbyshire, 1627. Ambrose attracted the notice of William Russell, afterwards earl of Bedford, and was by the king's influence incorporated at Cambridge University 1631–2. Having resigned his small living in 1631, he was made one of the king's four preachers in Lancashire, and took up his residence at Garstang. About the year 1640 the interest of the religious Lady Margaret Hoghton obtained for him the vicarage of the corporate town of Preston in Amounderness. In November 1642 he was for a time taken prisoner by the king's commissioners of array, and he was again arrested 20 March 1643; but in both cases was released by the influence of neighbouring gentlemen. On the taking of Bolton, May 1644, he took refuge at Leeds. He associated himself with the establishment of presbyterianism in the county, and held important positions by the favour of the House of Commons or his neighbouring brethren. Having set his hand to the 'Agreement of the People taken into consideration,' the committee of plundered ministers ordered him to be sent a prisoner to London (April and May 1649), where he made the acquaintance of Lady Mary Vere and other persons, who, with the Earl of Bedford, relieved his necessities. He was still the 'painful' minister of Preston in 1650. The prominent connection of this town with the war, and the strong party feelings of the inhabitants, led him to remove to Garstang in 1654; and thence, in 1662, he was ejected for nonconformity. Having retired to Preston, he died suddenly of apoplexy in 1663-4, and was buried 25 Jan.

He wrote 'Prima, Media, and Ultima,' 4to, 1650, 1659; funeral sermon on 'Redeeming the Time' (on Lady Hoghton), 1658, 4to; 'Looking unto Jesus,' 1658, 4to; 'War with Devils—Ministration of Angels,' 1661, 4to. These were reprinted in folio, with a portrait, 1674, 1682, 1689; and the smaller treatises have frequently been reprinted. He has letters prefixed to some of the works of his friend Henry Newcome.

'Ambrose,' says Calamy, 'was a man of that substantial worth, that eminent piety, and that exemplary life, both as a minister and a christian, that it is to be lamented the world should not have the benefit of particular memoirs of him.' His character has been misrepresented by Wood. He was of a peaceful disposition; and though he put his name to the fierce 'Harmonious Consent,' he was not naturally a partisan. He evaded the political controversies of the time. His gentleness of character and earnest presentation of the gospel attached him to his people. He was much given to secluding himself, retiring every May into the woods of Hoghton Tower and remaining there a month. Dr. Halley justly characterises him as the most meditative puritan of Lancashire. This quality pervades his writings, which abound, besides, in deep feeling and earnest piety. Mr. Hunter has called attention to his recommendation of diaries as a means of advancing personal piety, and has remarked, in reference to the fragments from Ambrose's

diary quoted in the 'Media,' that 'with such passages before us we cannot but lament that the carelessness of later times should have suffered such a curious and valuable document to perish; for perished it is to be feared it has.'

[Wood's Ath. Oxon. (ed. Bliss), iii. 659, and Fasti, i. 414; Calamy's Abridgement of Baxter (1713), 409, and Contin. 566; Newcome's Autobiog. and Diary passim; Faringdon Papers, 107; Halley's Lanc. Nonconformity, i. 194 seq.; Chetham's Ch. Libraries, p. 170; Fishwick's Hist. of Garstang, 161 seq.; Cox's Derbyshire Churches, iv. 499.] J. E. B.

AMBROSE, JOHN (*d.* 1771), captain in the navy, was promoted to that rank in March 1734, and appointed to the Greyhound, in which ship he was employed in the Channel and Mediterranean till September 1740, when he was transferred to the Rupert of 60 guns. In this ship he continued for the next eighteen months, cruising with good success against the enemy's privateers on the north coast of Spain, and on the coast of Portugal. He was then sent out to join the Mediterranean fleet, and was present in the action off Toulon on 11 Feb. 1744. Captain Ambrose was afterwards charged before a court-martial with having neglected his duty on that occasion; with firing and continuing to fire on the enemy whilst altogether out of range, with not having assisted the Marlborough when in extreme danger, with not having covered and protected the fire-ship when he might and should have done so, and finally with 'disobedience to his majesty's instructions and the signals and commands of the admiral, neglect of naval discipline, and being one of the principal causes of the miscarriage of his majesty's fleet.' The court held these charges to be proved in the principal part; but considering that he had always borne the character of a vigilant and diligent officer, and that his failure in the action was apparently due to a mistake in judgment, his judges sentenced him to be only cashiered during his majesty's pleasure and to be fined one year's pay, to be given to the chest at Chatham. In 1748 he was restored to his rank and half-pay, and in April 1750 was advanced to be a rear-admiral on the retired list. He died 25 March 1771.

[Official Letters, &c., in the Public Record Office; Minutes of the Court martial, published in folio, 1746.] J. K. L.

AMBROSE, Miss. [See PALMER, LADY.]

AMBROSIUS AURELIANUS (*fl.* 440), called EMRYS by Welsh writers, was a leader of the Britons in the fifth century, about whose history little that is certain can be extracted from the mass of legend that has gathered about his name. Our earliest authority, Gildas, speaks of him with enthusiasm, but with little definiteness, as the leader who checked the victorious advance of the Saxon invaders. He describes Ambrosius as 'courteous, faithful, valiant, and true; a man of Roman birth who had alone survived the conflict, his kindred, who had worn the purple, having perished in the struggle; his descendants, greatly degenerated in these days from the excellence of their ancestors, still provoke their conquerors to battle, and by the grace of God their prayers for victory are heard.' Geoffrey of Monmouth and other later writers represent Ambrosius as the son of Constantine, who was elected emperor in Britain, Gaul, and Spain during the reign of the Emperor Honorius; but their accounts of Constantine's life and death are so utterly irreconcilable with known facts that no reliance can be placed on their statements. Geoffrey's account is shortly as follows: Aurelius, Ambrosius, and Uther Pendragon were the sons, by a Roman wife, of Constantine the Tyrant, who was murdered by Vortigern after a reign of ten years. On their father's death Constantine's two sons fled to the king of Armorica, but returned after some years, during which Vortigern, as king of Britain, had been forced to rely upon the aid of the Jutes, under Hengist and Horsa, for protection against the Picts. On his return Ambrosius was anointed king, and proceeded to attack Vortigern, whom he defeated and killed at Genoreu. Ambrosius was then opposed by Hengist, whom he defeated with great slaughter at Maisbeli. Hengist was soon afterwards put to death. Ambrosius reigned as king for some years longer, and was poisoned at Winchester, where he lay sick, by a Saxon named Copa, disguised as a physician.

What may be looked upon as ascertained is that Ambrosius was of Roman origin, and probably descended from Constantine; that his birth attached to him Romans or Romanised Britons; and that he was a successful opponent of the advance of the Saxon invaders, whom he drove back and confined within the limits of the isle of Thanet. The Welsh writers give Ambrosius the title of 'Gwledig,' applied by them to those who occupied the place of Dux Britanniæ and Comes Litoris Saxonici; it is the epithet given to Maximus and Constantine, who had both borne the title of emperor.

[Gildas, De Excidio Britanniæ; Geoffrey of Monmouth, Historia Britonum.] A. M.

AMELIA (1783-1810), princess, youngest daughter, and last and fifteenth child of George III, was born 7 Aug. 1783. Always delicate, and the successor of two delicate little brothers who died shortly before her birth, this princess was the object of most careful and affectionate concern to all around her, and was especially the pet and companion of her father (Mme. D'Arblay's *Diary*, iii. 25). The child understood the dignity of her position even at three years old (*ibid.* iii. 51, iv. 3, &c.); she would remember her sick friends in her prayers (*ibid.* iii. 202); yet she was childlike enough to refuse to go to bed unless Miss Burney undressed her (*ibid.* pp. 172 and 185), and to insist on Miss Burney and Mr. Smelt playing at phaeton-driving with her, with all the fun of a frisky horse (*ibid.* p. 178). The delicacy of the princess's health continuing as she grew up, she did not become so proficient in accomplishments as her sisters, though her skill at the piano was considerable, and she was comely and graceful, full of all a girl's attractiveness and charm. She was warmly disposed to be charitable, and imposed upon herself the expense of three little girls, chosen from necessitous homes, whom she educated and brought up to trade, and who were allowed, upon occasions, to visit her. One of these, Mary, the princess apprenticed to her own dressmaker, Mrs. Bingley, of Piccadilly; and on Mrs. Bingley having to inform her royal highness of the unhappy fall of the girl, the princess wrote a touching letter to her, exhorting her to consider her position and return to a virtuous life (Hone's *Every-Day Book*, i. 1074). As early as 1798, when the princess was only fifteen years old, she suffered from painful lameness in her knee, and her health began to break up. She went to Worthing for sea-bathing (Mme. D'Arblay's *Diary*, 1 Dec. 1798, vi. 178), which gave much benefit, and on a return of the malady from time to time the same remedy was tried again. In 1808, however, all means began to fail, and the princess had to pass most of her hours amidst all the restraints of an invalid. In 1809 she could occasionally take short walks in the garden. This improvement was but temporary, however, and in August 1810 her sufferings grew sharper, whilst in the October of that year she was seized with St. Anthony's fire (erysipelas), which cut off all hope, confined her to her bed on the 25th, when all the world was celebrating her father's jubilee (*Annual Register*, 1810, appendix, p. 406), and made it manifest that her death was rapidly approaching. The king's distress was intense. Himself part-blind then, and having only intervals of sanity, he summoned his daughter's physicians to him at seven o'clock every morning, and three or four other times during the day, questioning them minutely as to her condition. The dying princess had a mourning ring made for the king, composed of a lock of her hair, under crystal, set round with diamonds; and saying to him, 'Remember me,' she herself pressed it on his finger, thereby throwing him into such poignant grief that he passed into that last sad condition of madness from which he was never restored. Mercifully the princess was never informed of this terrible effect of her gift (*Gent. Mag.* lxxx. part ii. p. 487); and lingering a few days more, waited upon to the last by her favourite and devoted sister, the Princess Mary, she died, at Augusta Lodge, Windsor, on 2 Nov. 1810, aged 27; and was buried at Windsor, Tuesday evening, 13 Nov. 1810, with full pageantry of pages, ushers, knights, equerries, and grooms (see *State Ceremonial*). Her royal highness left the Prince of Wales her residuary legatee, desiring him to sell her jewels to pay her debts and realise enough for a few small legacies; but the prince gave the jewels to the Princess Mary, and took upon himself all the other charges.

The untimely death of the Princess Amelia evoked warm sympathy throughout the country, many sermons and elegies being published on the occasion, and the incident of her gift of the ring was commemorated in verse by Peter Pindar and others. The stanzas beginning 'Unthinking, idle, wild, and young,' were attributed to the Princess Amelia, and appeared in most publications of the day as her undoubted composition. The authorship has been questioned, however (see *George III, his Court*, &c., ii. 357, where the stanzas are given in full; also *Gent. Mag.* for 1810, and the monthly magazines).

[Gent. Mag. Supplement to, 1810, 646; ibid. 1810, 565; European Magazine, iv. part ii. p. 159; Annual Register.] J. H.

AMES, JOSEPH (1619-1695), naval commander under the Commonwealth, was descended from an ancient Norfolk family and was born at Great Yarmouth on 5 March 1619. Brought up as a sailor from his youth, he was one of the commanders of a small channel fleet watching the Dutch coast in 1641 (Thurloe's *State Papers*, i. 117). In January 1653 he returned to Plymouth from Barbadoes, with a large consignment of sugar, which had only recently been planted in the island, and in July of the same year he was present at the engagement with the Dutch, in which Van Tromp was killed. 'For emi-

nent service in saving ye triumph fired in fight with the Dutch' on that occasion, a gold medal was awarded him by parliament (*Commons' Journals*, vii. 296). In succeeding years Ames was in command of several ships of war, and made repeated voyages to America and the West Indies. Under his care many royalist prisoners were transported to the colonies, and on 8 Oct. 1655 he was the bearer of a young deer as a present to Cromwell from the president of the Providence plantation in New England. He withdrew from active service, according to his grandson, the bibliographer, about 1673, and retired to Yarmouth, where he died in December 1695. He was a member of the presbyterian congregation of his native town. Several of his letters, addressed to the admiralty commissioners under the Commonwealth, are preserved among the State papers of the time.

[Memoir in Ames's Typographical Antiquities (ed. Herbert and Dibdin), i. 22 et seq.; State Paper Calendars, 1652–3, 1654, 1655; S. D. U. K. Biographical Dictionary.] S. L. L.

AMES, JOSEPH (1689–1759), bibliographer and antiquary, was descended from the old Norfolk family of that name, and was the eldest child of John, a master in the merchant service, the latter being the sixth son of the Captain Joseph Ames, R.N., whose life is recorded above. Joseph Ames was born at Yarmouth 23 Jan. 1688–9, and was educated at a small grammar school in Wapping. He lost his father when twelve years old, and three years later was apprenticed to a plane maker in King Street or Queen Street, near the Guildhall, in the city of London. He is said to have served his time in a creditable manner, but does not appear to have taken up his freedom. He moved to Wapping near the Hermitage, where his father had previously settled, and where he entered into business either as a shipchandler, according to Walpole (*Cat. of Engravers*, p. 3), as a plane-iron maker (Mores, *Diss. upon English Typogr. Founders*, p. 85), a patten maker (*Cole's MSS.* vol. xxx.), or an ironmonger (see letters so addressed in Nichols's *Illustrations*, iv.). He continued the business, which must have been of a lucrative character, until his death. In 1712 his mother died, and was buried in Wapping church near her husband. Two years later Ames married Mary, daughter of William Wrayford, a merchant in Bow Lane. She died in 1734, after bearing six children, of whom only a daughter survived her.

Ames owed his taste for learned studies to the Rev. John Russel of St. John's, Wapping, and the Rev. John Lewis of Margate, the well-known antiquary, to whom he was introduced by Mr. Russel. At some period before 1720 Ames made the acquaintance, while attending Dr. Desaguliers's lectures, of Mr. (afterwards Sir) Peter Thompson, a Hamburg merchant and member for St. Albans, and a man of marked character and considerable acquirements. The three friends exercised much influence upon the bookish career of Ames. Lewis had long been making collections for a history of printing in this country, and at least as early as 1730 suggested to Ames that he should undertake the work and make use of his notes. These appear to have been sent to Ames from time to time, and were carefully preserved and bound into a volume, which may now be seen in the British Museum (*Add. MS.* 20035). They include lists of printers and facsimiles of their marks, copies of title-pages, extracts, &c. The national collection also contains another volume of original papers used by Ames (*Add. MS.* 5151). Ames at first declined the offer, as a printer of the name of Samuel Palmer was then passing a similar work through the press. This appeared in 1732 under the title of 'The General History of Printing . . . particularly its introduction, rise, and progress here in England,' London, 1732, 4to. Palmer died before the publication of his work, which was then completed by the industrious pen of the impostor, George Psalmanazar. A continuation in manuscript by Palmer, devoted to the practical part of the art, was sold among Ames's collections. The book proved so poor a performance that Ames decided at last to undertake the great work by which his name will always be held in honour among bibliographers, and which was to form the chief object of his life. In the year 1739–40 he circulated a preliminary list of English printers from 1471 to 1600, which included 215 names, most of them being those of London men, with the announcement: 'As the history and progress of printing in England, from 1474 to 1600, is in good forwardness for the press; if any gentleman please to send the publisher, Jos. Ames in Wappin, some account of these printers, or add others to them, or oblige him with what may be useful in this undertaking, the favour will be gratefully acknowledged.'

The fine volume of engravings descriptive of the cabinet of coins belonging to the Earl of Pembroke, and known as the 'Numismata Antiqua,' was brought out in 1746 without a syllable of letterpress. To remedy the defect, Ames printed for private distribution an index of four leaves, which he said 'may be put into the book altho' it is bound.' It con-

sists merely of a transcript of the names of the coins as shown upon the plates. In 1748[7] he printed a 'Catalogue of English Heads,' being an index to the collection of 2,000 prints, bound in ten volumes, belonging to Mr. John Nicholls or Nickolls, F.R.S., a quaker antiquary of Ware in Hertfordshire. It forms the first attempt at a general description of English engraved portraits, a work resumed by Granger twenty years later. The arrangement is alphabetical, but is wanting in method, the same individuals appearing in different parts, and titled persons being entered sometimes under titles and sometimes under family names. The Rev. William Cole has left in manuscript (see his *Papers*, vol. xxx., in British Museum) an amended alphabetical index.

A few years later Ames distributed a prospectus and specimen, the price to subscribers being fixed at a guinea; and at last, in 1749, the 'Typographical Antiquities' appeared, a handsome quarto of over 600 pages, dedicated to Lord Chancellor Hardwicke. The original proposals contemplated only 200 copies, but 301 were subscribed for, and the list shows that the book was supported by the leading antiquaries and printers of the day. It was warmly received, and the entire edition appears to have been soon sold off. However imperfect Ames's work may be considered in the light of modern criticism, it is undoubtedly the foundation of English bibliography. An eloquent testimony to its merit lies in the fact that it was used as the basis of the more elaborate histories of Herbert and of Dibdin, the latter of whom says (see his ed. i. 15): 'Every impartial living antiquary, whatever may be his opinion of the literary attainments of the author, must cheerfully acknowledge his obligation to Ames's work.' One cause for the excellency of the 'Typographical Antiquities' may be found in the statement of the preface: 'I did not chuse to copy into my book from catalogues, but from the books themselves.' Ames owed much to the investigations of other students, and acknowledges (*Preface*) his 'obligations to most of [his] subscribers who, besides their subscriptions, have kindly assisted [him] with their manuscripts and observations.' A portion of his extensive bibliographical correspondence with Ducarel, Anstis, Lewis, Bishop Lyttleton, Rawlinson, &c., is given by Nichols. The libraries of Lord Orford, Sir Hans Sloane, Mr. Anstis, and other friends, were always open for his researches. Oldys's 'Diary' supplies many proofs of Ames's ardour in searching for rare English books. His last undertaking was to edit, or perhaps to compile entirely, the 'Parentalia, or Memoirs of the Family of the Wrens,' which appeared in 1750. It is now a rare and costly volume.

Ames was elected a fellow of the Society of Antiquaries in 1736, and was appointed secretary five years later; he held the function until his death, the Rev. William Norris being associated with him in 1754. Ames appears to have been an active official, as is shown by the numerous letters preserved by Nichols. A copy of the minutes of the meetings of the society (1717–51) in Ames's handwriting is in the British Museum (*Egerton MSS.* 1041–2). He was elected F.R.S. in 1743. It may be mentioned, as an instance of the esteem in which he was held by the president, Sir Hans Sloane, that he was one of the trustees under the will of the latter. The solitary contribution of Ames to the 'Philosophical Transactions' consists of a letter relating to a case of 'plica polonica' in 1747. Ames made no pretence to literary merit, but he was an excellent antiquary according to the lights of the day. His position in the Society of Antiquaries made him some enemies. The caustic Mores describes him (*op. cit.* p. 85) as 'an arrant blunderer . . . a plane-maker and lived at the Hermitage. . . . He was unlearned but useful; he collected antiquities, and particularly old title-pages and the heads of authors, which he tore out and maimed the books: for the first of these crimes he made some amends by his "Typographical Antiquities," and for the second by his "Catalogue of English Heads."' The accusation of tearing out title-pages was well deserved. In the sale of Ames's effects appeared a collection ranging between 1474 and 1700 in three folio volumes, besides several bundles and two more folios of title-pages alphabetically arranged according to places of printing. Other personal details of an equally ill-natured kind have been left by Grose (see *Olio*, 1796, pp. 133–5): 'He was a very little man, of mean aspect and still meaner abilities. The history of printing published under his name was really written by Dr. Ward, professor of Gresham College, though perhaps the materials were collected by Ames.' Cole accused him of being 'as illiterate as one can conceive. I have received many letters from him which are not English, and are full of false spelling, yet he was a very curious and ingenious person, and to his dying day kept a sort of patten or hardware shop at Wapping, where I have often called upon him to look over his old books and prints, and have bought many pounds' worth of English heads of him, for he would sell anything. He was an independent by profession, or anabaptist, but a deist by conversation' (in Nichols, *Illustrations*, viii. 581). Oldys

(*British Librarian*, p. 374) acknowledges his obligations to Ames, whom he styles 'a worthy preserver of antiquities.' Ames made a large collection of portraits, especially those of printers, although many were of doubtful authenticity. He also collected coins, 'natural curiosities,' inscriptions, and antiquities, which were sold after his death by Langford, 20 and 21 Feb. 1760. The rare English books and manuscripts were disposed of by the same auctioneer between 5 and 12 May at good prices for the time. Many of the books were annotated by their former owner, and the manuscripts included a number of valuable historical transcripts. In the library was an interleaved copy of the 'Typographical Antiquities' in two volumes, with a great quantity of manuscript additions by the author. The lot, which included plates, blocks, and copyright, was purchased by Sir Peter Thompson for 9*l.*, and afterwards sold by him to Herbert, who made use of it for his edition. Dibdin states (see his ed. i. 46): 'This book is now in my collection, although considerably shorn of its former honours. . . . It is no doubt a very curious and valuable interleaved copy, although $\frac{7}{8}$ parts of it have been published.' Dibdin paid 50*l.* for the copy, which is now in the British Museum.

After dining with his old friend, Sir Peter Thompson, from whose materials Gough compiled the memoir of the typo-historiographer, the latter was seized with an attack which caused his death the same evening, 7 Oct. 1759, in the seventy-first year of his life. He was buried in the churchyard of St. George-in-the-East.

His works are: 1. 'A Catalogue of English Printers, from the year 1471 to 1600, most of them at London, 4to (without date or place), 4 pp.; the copy in the Society of Antiquaries Library is inscribed, 'Presented by Mr. Ames, 20 March 1739–40.' 2. 'An Index to the Pembrokian Coins and Medals' (without date or place, ? 1746), 4to, 8 pp., with device. 3. 'A Catalogue of English Heads, or an account of about two thousand prints describing what is particular on each; as the name, title, or office of the person, the habit, posture, age or time when done, the name of the painter, graver, scraper, &c., and some remarkable particulars relating to their lives,' London, 1748, 8vo; the Soc. of Antiq. copy dated by Ames '15 Oct. 1747.' 4. 'Typographical Antiquities, being an historical account of printing in England, with some memoirs of our antient printers, and a register of the books printed by them, from the year 1471 to 1600, with an appendix concerning printing in Scotland and Ireland to the same time,' London, 1749, 4to. The next edition was 'considerably augmented, both in the memoirs and number of books, by William Herbert, of Cheshunt, Herts,' London, 1785–6–90, 3 vols. 4to. Dr. T. F. Dibdin commenced another edition 'greatly enlarged, with copious notes, and illustrated with appropriate engravings,' London, 1810–12–16–19, 4 vols., 4to. As the latter was never finished, it does not entirely supersede Herbert's edition. 5. 'Parentalia, or Memoirs of the Family of the Wrens, viz. of Matthew, bishop of Ely, Christopher, dean of Windsor, &c., but chiefly of Sir Christopher Wren, late surveyor-general of the royal buildings, P.R.S. &c., in which is contained, besides his works, a great number of original papers and records on religion, politics, anatomy, mathematics, architecture, antiquities, and most branches of polite literature, compiled by his son Christopher; now published by his grandson, Stephen Wren, Esq., with the care of Joseph Ames,' London, 1750, folio.

[Gough's Memoir of Ames in the editions of the Typogr. Antiquities by Herbert and Dibdin; Nichols's Literary Anecdotes and Illustrations; Farmer's Essay on Learning of Shakespeare; Oldys's Memoirs and Diary by W. J. Thoms; Bigmore and Wyman's Bibliography of Printing; Notes and Queries, 1st ser. vol. i., 2nd ser. vol. xi., 4th ser. vol. iv., 5th ser. vol. iv.] H. R. T.

AMES, WILLIAM (*d.* 1662), joined the Quakers in 1655 at Dublin, having been a baptist minister in Somersetshire, and afterwards an officer in the parliamentary army. He settled at Amsterdam in 1657, where he was tolerated, though once confined for a short time as a lunatic. He travelled in Germany, and was favourably received by the Palatine elector. He returned to England in 1662, was sent to Bridewell for attending a quaker meeting, and died before the end of the year. He wrote a large number of tracts in Dutch, the titles of which are given in Smith's 'Catalogue of Friends' Books.'

[Tuke's Biographical Notices, ii. 129; Sewel's History of Quakers; Smith's Catalogue.]

AMES, WILLIAM (1576–1633), puritan divine and casuist, was of an ancient family in the county of Norfolk, branches of which still exist in that county and in Somersetshire. He was educated at Christ's College, Cambridge, where he had for his tutor the celebrated William Perkins, a theologian of moderate puritan tendencies, by whose teaching and example his own career was greatly influenced. After his tutor's death in 1602, his zeal led him into indiscretions which rendered him obnoxious to the master of his college, Valentine Cary; he refused to wear the surplice in the college chapel, and in a

sermon preached in the university church (1609) attacked the prevalent diversion of card-playing as an offence against the rules of christian life no less censurable than open profanity. For this language he was suspended by the vice-chancellor 'from the exercise of his ecclesiastical function, and from all degrees taken or to be taken' (*Letter to the Author of a Further Enquiry into the Right of Appeal*, p. 32). According to the statement of Nethenus, Ames, who had been elected fellow, would have been chosen master instead of Cary (elected 1610) had he been more conformable to the established discipline. This would sufficiently account for the unfriendly feeling between the two, and for the fact that Ames shortly afterwards quitted the college and the university, persuaded so to do, says Nethenus, by Cary himself, who dared not expel him (*Præf. Introd.* in edition of Latin Works by Nethenus). On leaving Cambridge Ames sought to settle at Colchester as pastor of the congregation there, but was forbidden to preach by the Bishop of London. Under these circumstances he seems to have gained the sympathy of some opulent English merchants, to whom he was recommended by his doctrinal views, and at their expense was sent, together with one Parker, to Leyden, for the purpose of engaging in controversy with the supporters of the English church. According to one account (see life in CHALMERS'S *Dict.*) he was compelled to leave England by the hostility of Archbishop Bancroft; this statement, however, Nethenus (*ut supra*) declares to have taken its origin in certain misrepresentations of Episcopius. About the year 1613 he became involved in a controversy with Grevinchovius, the minister of the church of the Remonstrants (or Arminians) at Rotterdam; and, according to the assertion of his biographer, obtained so signal an advantage over his antagonist, that the latter became a laughing-stock even to the youngest theological students in the city. About this time Ames married the daughter of Dr. Burgess, chaplain to Sir Horace Vere, the English governor of Brill in Holland, and, on Dr. Burgess resigning his chaplaincy, succeeded to his post. Vere, however, was prevailed upon by the authorities in England to dismiss Ames; and we next hear of the latter as employed by the Calvinistic party, at a salary of four florins a day, to watch the proceedings of the synod of Dort (1618–19), giving his opinion and advice when required. Some theological theses which Ames put forth at this time were severely criticised, owing apparently to their being treated in too scholastic a manner. Mackovius, professor of theology at the university of Franeker, came forward in Ames's defence, and was himself attacked; but after a lengthened controversy, which stirred all theological Friesland, a formal decision (preserved by Nethenus) was eventually given by the recognised authorities in theological doctrine in favour of both. The conclusions of the synod of Dort favoured the Calvinistic party, and when the delegates from Dort repaired to England to present the acts of the synod to King James, occasion was taken to request Abbot, the archbishop, to give his assent to the appointment of Ames as head of a small theological college at Leyden, to which office he had already been nominated. Abbot replied that he was glad to hear that any countryman of his was held worthy of the post of professor in such a distinguished seat of learning, but added that Ames was no obedient son of the church, being a rebel against her authority (*Præf. Introd.*). An invitation to the theological chair at Franeker now appeared to offer the exiled scholar a permanent retreat; but here again his appointment would have been set aside by the exertions of his enemies, had it not been for the good offices of one Herwood, a military officer, with Prince Maurice. Ames entered upon his duties at Franeker in May 1622, and delivered on the occasion an oration on Urim and Thummim. He was subsequently chosen rector of the university, and his inaugural address on assuming the office (1626), and also that on his retirement from it, are still preserved (*Latin Works*, ed. Nethenus, v. 48, ii. 407). His tenure of his professorship, which lasted upwards of ten years, must be looked upon as the most important period of his life, his reputation as a theologian and his ability as a teacher attracting students, not only from all parts of the United Provinces, but also from Hungary, Poland, and Russia (*Præf. Introd.*). The air of Franeker, however, being found unsuited to his health, owing to an asthma from which he suffered, he removed to Rotterdam, with the twofold object of filling the post of pastor to the English church in that city, and of presiding over an English college which it was proposed to found there. Shortly after his arrival Rotterdam was visited by an inundation, and Ames, in effecting his escape from his house by night, contracted an illness through exposure, which resulted in his death in the month of November 1633, in his fifty-eighth year.

By his first wife Ames had no family; but by his second marriage with the daughter of a gentleman named Sletcher he had a son and a daughter. He appears to have died in

necessitous circumstances, for his family received assistance from the town council at Rotterdam, and eventually sailed for New England, taking with them his library, which was hailed as an acquisition of great value by the theological students of the youthful colony.

In the opinion of his contemporaries his genius was better adapted for the professor's chair than for the pulpit. In controversy he was distinguished as a champion of Calvinistic views in opposition to the Arminian doctrines which, during the latter part of his life, began to gain ground both in England and abroad; and his 'Medulla Theologiæ,' a system of Calvinistic theology, has been frequently reprinted. His 'Fresh Suit against Roman Ceremonies,' which was passing through the press at the time of his death, is highly praised by Orme (*Life of Baxter*, p. 19) as an able exposition from the presbyterian standpoint of the chief points of difference between the puritans and the school of theology represented by Richard Hooker. The work, however, by which Ames chiefly merits to be remembered by posterity is his treatise 'De Conscientia, ejus Jure et Casibus,' first published in the year preceding his death. It was an elaborate attempt to make the application of the general principles of christian morality more certain and clear in relation to particular cases, and served to make the name of 'Amesius' classical in the schools of moral philosophy. His biographer speaks of it as removing a reproach from the learning of protestantism, and relieving its teachers from the necessity of resorting to 'the Philistines' for assistance in the determination of nice points in cases of conscience. Among Ames's other works the chief are his 'Bellarminus enervatus,' often reprinted at Amsterdam, London, and Oxford; his 'Coronis ad Collationem Hagiensem' (12mo), a confutation of the Arminian arguments against the Calvinistic clergy of the United Provinces; his 'Antisynodalia' (Franeker, 12mo, 1629)—against the Remonstrants; and his 'Demonstratio Logicæ Veræ' (Leyden, 12mo, 1632). The 'Puritanismus Anglicanus' (1610), an exposition of the views of the English puritans, is a Latin version by Ames of an English original by another writer, W. Bradshaw, of which latter no edition appeared until the year 1641. His Latin works were collected and published at Amsterdam in five volumes, 16mo (1658), by his admirer and biographer Nethenus.

[Life by Nethenus in Præfatio Introductoria, prefixed to edition of his works above mentioned; Biographia Britannica; Benjamin Hanbury's Historical Memorials, i. 533; Fuller's History of University of Cambridge (ed. Prickett and Wright), p. 301; C. H. Cooper's Annals of Cambridge, iii. 34; Neal's History of the Puritans, i. 532.] J. B. M.

AMESBURY, Earl of. [See Dundas, Charles.]

AMHERST, FRANCIS KERRIL (1819–1883), catholic prelate, was the son of Mr. Amherst, of Kenilworth, Warwickshire, and brother of the Rev. William Amherst, S.J. He was born in London 21 March 1819, and educated at St. Mary's College, Oscott, where, after his ordination in 1846, he became a professor. Subsequently he resided for some time in a Dominican monastery at Leicester, and in 1856 he was appointed missionary rector of the church of St. Augustin, at Stafford. He was consecrated bishop of Northampton, in succession to Dr. William Wareing, the first bishop, on 4 July 1858. He was compelled, however, by the painful maladies under which he laboured, to resign his see in 1879, and was preconised to the titular see of Sozusa in 1880. He passed the last years of his suffering life at the home of his family, Fieldgate House, Kenilworth, where he died 21 Aug. 1883. Bishop Amherst published 'Lenten Thoughts, drawn from the Gospel for each day of Lent,' London, 1873; 4th edition, 1880.

[Catholic Directory (1883), 184; Men of the Time, 11th ed., 31; Times, 22 Aug. 1883; Tablet, 25 Aug. 1883, pp. 300, 311, 1 Sept. 1883, p. 339, 5 Jan. 1884, p. 27; Cat. of Printed Books in Brit. Museum.] T. C.

AMHERST, JEFFREY, Baron Amherst (1717–1797), field-marshal, was the second son of Jeffrey Amherst, of Riverhead, Kent, and was born on 29 Jan. 1717. The Duke of Dorset, who was his father's neighbour at Knole in Kent, took him, when a boy, into his service as a page, and procured him an ensigncy in the Guards in 1731. When he went on service his patron recommended him as a young man of uncommon ability to General Ligonier, then commanding in Germany, who made him his aide-de-camp. He gave great satisfaction, and served on Ligonier's staff at Roucoux, Dettingen, and Fontenoy, and was then passed on to the Duke of Cumberland's staff, with which he was present at Lauffeld and Hastenbeck. These generals did not neglect their protégé, and he was rapidly promoted till he became lieutenant-colonel of the 15th regiment in 1756. But a greater and more deserving patron now perceived his merits, and in 1758 Pitt, who was on the look-out

for young men who would not mind responsibility, had him promoted major-general, and gave him command of the expedition fitting out at Portsmouth and destined for North America.

On this expedition was based Pitt's great hope for making North America wholly English. He had perceived with alarm Montcalm's plan for hemming in the progress of the English towards the west, and for uniting the French colonies of Canada and Louisiana. He chose his officers with great care; most of them were young men burning for distinction, of whom Wolfe was the type, but over them he set Amherst, who, though very young, was chiefly distinguished for his absolute self-control. Wolfe, Pitt knew, was half-mad with enthusiasm, and might in a fit of enthusiasm run his army into a very perilous position.

The expedition which sailed from Portsmouth in May 1758 under the command of General Amherst was 14,000 strong, and was embarked on 151 ships under the command of Admiral Boscawen. Its first destination was Louisburg on the island of Cape Breton, which was immensely strong, and important from its closing the mouth of the St. Lawrence, and giving the French a base from which to annoy English communications with America and the Newfoundland fisheries. On reaching the island, the English troops effected their disembarkation after a gallant lead had been shown them by Wolfe, who plunged into the sea at the head of his grenadiers, and the fortress surrendered on 26 July. Wolfe was sent home with dispatches, and in September Amherst was, as a reward, appointed commander-in-chief of the forces in the place of James Abercromby, and proceeded to Albany to assume his command. He in November took Fort Du Quesne, and waited for further instructions.

In those further instructions Pitt's great plan for the conquest of French North America was displayed. He recognised that Montreal was the real centre of the French power, which could not be directly attacked. To isolate it three distinct series of operations must be undertaken. The first was the capture of Fort Niagara, and the rupture at that point of Montcalm's line of communication with Louisiana; this task was assigned to General Prideaux. Sir William Johnson, the best manager of Indian auxiliaries, was attached to him as second in command. The most difficult task was, however, the occupation of Quebec; this desperate enterprise was given to Wolfe. The third operation was the reduction of Ticonderoga, and the forts on Lake Champlain which threatened most dangerously the States of America. This operation had not the intrinsic difficulty of the other two, but the disastrous failure of James Abercromby the year before had dispirited both the English soldiery and the New England militia. To Amherst Pitt assigned the third operation, having learned his power of disregarding the influence of former failure from his success at Louisburg. Each operation succeeded. Though Prideaux was killed on the march, Johnson took Niagara in July 1759, Amherst took Ticonderoga in July and Crown Point in August, and in September Wolfe took Quebec. Critics since have said Amherst ought to have at once advanced on Montreal, but such rapid movements were not in accordance with his nature, which always inclined him to wait for certain success, or with Pitt's instructions. In 1760, however, three armies from Quebec, Niagara, and Crown Point advanced on the capital, and joined forces before Montreal, which surrendered without striking a blow in September 1760. Amherst was at once appointed governor-general of British North America, and in 1761 received the thanks of parliament, and was made a knight of the Bath. His campaigns with a civilised enemy were now at an end, but he was soon involved in difficulties with the Indians. The history of this episode of the rebellion of Pontiac has been ably described by an American historian, and is known as the conspiracy of Pontiac. Pontiac was an Indian chief of uncommon ability, who on the advice of French officers determined that the conquest of the French did not mean the conquest of their Indian allies, and that the English had no claims to the Indians' forests. He succeeded in cutting off detached English posts and taking small forts. Amherst proved unfit to deal with him; he would not have recourse to the American militia, and both despised and hated his enemy. His contempt prevented his taking adequate steps to conquer Pontiac, and his indignation at the torture inflicted on his officers made him devise most disgraceful means of revenge. He seriously advised the dissemination of small-pox among the Indians, and the use of bloodhounds to track them down. His failure no doubt was a chief cause of his return to England in 1763. There Pontiac's conspiracy was unknown, and Sir Jeffrey Amherst was received as the conqueror of Canada, and made governor of Virginia and colonel of the 60th or American regiment. His fame was now very great. In 1768 he had a serious quarrel with the king, and on the suggestion that he should

resign his absentee government in favour of an impecunious nobleman, Lord Bottetourt, and take a pension instead, at once threw up all his offices and commands. Then his popularity became manifest, and Horace Walpole writes that 'between the King of Denmark and Sir Jeffrey Amherst, poor Wilkes is completely forgotten.' The king saw his mistake, and at once became reconciled to Amherst by giving him the colonelcy of the 3rd as well as of the 60th regiment. In 1770 he became governor of Guernsey, and in 1772 a privy councillor, lieutenant-general of the Ordnance, and, though only a lieutenant-general, officiating commander-in-chief of the forces. His steady support of the American war and the value of his popularity to the government endeared him to the king, who made him in 1776 Lord Amherst, in 1778 a general, and in 1780 colonel of the 2nd Horse Grenadiers, now the 2nd Life Guards. His chief services were as adviser to the government on the American war, and in suppressing the Gordon riots in 1780. In 1782 he had to leave office on the formation of the Rockingham cabinet, but in 1783 became again officiating commander-in-chief. In 1787 he was recreated Lord Amherst with remainder to his nephew, and in 1793, though too old to perform his duties efficiently, commander-in-chief. In 1795 he was induced to resign in favour of the Duke of York, and refused an earldom, but in 1796 the king insisted on making him for his long services a field-marshal. He did not long survive this last honour, and died at Montreal, his seat in Kent, on 3 Aug. 1797.

Lord Amherst's great military services were all performed in the years 1758, 1759, and 1760, when he proved himself worthy of high command by his quiet self-control and skilful combinations. His failure with the Indians was not strange, for he committed the great fault of despising his enemy. Of his later life in office little need be said. He was by no means a good commander-in-chief, and allowed innumerable abuses to grow up in the army. He kept his command till almost in his dotage with a tenacity which cannot be too much censured. Yet, though not a great man, he deserves a very honourable position amongst English soldiers and statesmen of the last century. His personal good qualities were undeniable, and he could not have been an ordinary man to have risen from page to the Duke of Dorset to be field-marshal commanding-in-chief. His greatest glory is to have conquered Canada; and if much of that glory belongs to Pitt and Wolfe, neither Pitt's combinations nor Wolfe's valour would have been effectual without Amherst's steady purpose and unflinching determination.

[There is no published life of Lord Amherst, but fair notices in the biographical dictionaries and encyclopædias; see also the Gentleman's Magazine for Sept. 1797; for his campaigns in Canada consult Mahon's History of England, vol. iv., and Bancroft's History of the United States of America, vol. iii.; for the capture of Louisburg see Prise de la Forteresse de Louisburg en Canada par les Anglais aux ordres du General-Major Amherst et de l'Amiral Boscawen le 26 Juillet 1758, published at Strasburg; for the capture of Ticonderoga see the very interesting Orderly Book of Commissary Wilson during the Expedition of the British and Provincial Army under Major-General Jeffrey Amherst against Ticonderoga and Crown Point, 1759, published at Albany, N. Y., 1857; for allusions to his later life see Horace Walpole's Letters, passim. There is a fine portrait of Lord Amherst, by Gainsborough, in the National Portrait Gallery.] H. M. S.

AMHERST, JOHN (1718?–1778), admiral, younger brother of Jeffery, first Lord Amherst, after serving as midshipman and lieutenant in the Mediterranean fleet, under the command of Admirals Haddock and Mathews, was promoted to the rank of captain in December 1744. He afterwards served as flag-captain to Rear-Admiral Griffin, on board the Princess Mary, in the East Indies; and in 1753 commissioned the Mars, of 64 guns, as guard-ship at Portsmouth, which, on the threatening of war in 1755, formed part of the fleet sent into North American waters under Vice-Admiral Boscawen. In going into Halifax harbour, then but little known, the Mars took the ground, and was totally lost, though her stores were saved. By the court martial which inquired into the circumstance, Captain Amherst was acquitted of all blame; and, on his return to England, was appointed to the Deptford, of 50 guns, which sailed with Admiral John Byng to the Mediterranean in March 1756. In the action off Cape Mola on 20 May, the admiral ordered the Deptford to quit the line of battle, and be ready to assist any ship, as she might be directed: Amherst's part was thus rather that of an onlooker, till, late in the day, he was signalled to support the Intrepid, then much disabled. In the following year he commanded the Captain, of 64 guns, at Louisbourg, under Holburne and Boscawen; and in 1761 commanded the 74-gun ship Arrogant at the capture of Belle-Isle, and afterwards, in 1762, as senior officer at Gibraltar, with a broad pennant. In 1765 he was advanced to flag rank, and in 1776 was appointed

commander-in-chief at Plymouth: he was still holding this command, when he died suddenly at Gosport, on 14 Feb. 1778, in his 59th year. He was buried in the parish church of Sevenoaks, where there is a tablet erected to his memory by his brother, Lord Amherst.

[Charnock's Biographia Navalis, v. 275; Official Letters, &c., in the Public Record Office.]

J. K. L.

AMHERST, WILLIAM PITT, Earl Amherst of Arracan (1773–1857), diplomatist and statesman, was the son of Lieutenant-general William Amherst; was born in January 1773, and succeeded as second baron on the decease of his uncle, the late commander-in-chief in Great Britain, on 3 Aug. 1797. Being the son and nephew of officers who had held high positions in the colonies and elsewhere, he at all times took a keen interest in foreign affairs; and when, after the peace of 1815, the English government turned their attention to the complaints of injustice and exactions on the part of the Chinese mandarins which reached them from time to time from the English merchants at Canton, Lord Amherst was chosen to proceed to Peking as British envoy, to represent to the Emperor Kea K'ing the wrongs which British subjects were suffering under his rule. In February 1816 Lord Amherst sailed from Spithead, and after a voyage of no unusual length in those days arrived off Canton in the beginning of July. There he was met by mandarins of an inferior grade, who had been appointed to receive him, and with whom he very properly declined to communicate except through his secretaries. After considerable delay, permission was given him to proceed to Tientsin, by sea, on his way to the capital, and at that city he was again met by imperial commissioners. Being far removed from all semblance of English power, the commissioners, who, like all Asiatics, bow only when conscious of weakness, assumed an arrogant tone in their dealings with the envoy. The presents he brought from the prince regent for the emperor they described as articles of 'tribute,' and with more persistence than diplomatic skill they urged him to promise to perform the 'kotow,' or nine strikings of the forehead on the ground, on being admitted into the presence of the emperor. They even went the length of asserting, though falsely, that Lord Macartney, when granted audiences by the preceding emperor, K'een-lung, had gone through this degrading ceremony. But to all solicitations on this point Lord Amherst turned a deaf ear, and declared his intention of yielding only so far as to bow, instead of prostrating himself, nine times. So anxious were the commissioners to see for themselves what this concession amounted to, that, at a dinner which they gave in honour of the envoy, some imperial insignia were introduced before which they 'kotow'-ed, while Lord Amherst and his staff made the promised number of bows. After much time had been consumed in these profitless discussions, the commissioners, finding Lord Amherst firm, arranged that he should leave Tientsin for the capital on 14 Aug. After a tedious journey by river the embassy reached T'ung-chow, and from thence were carried on to the palace of Yuen-ming-yuen, where they arrived on the evening of the 29th. Worn out with fatigue, Lord Amherst was about to retire for the night, when he was peremptorily invited into the presence of the emperor. Though such a breach of the commonest diplomatic courtesy might have been overlooked on the plea of ignorance, Lord Amherst, deeming it probable, from the hasty rudeness of the message and the insolent manner of the messengers, that an attempt would be made in the hurry of the moment to force him to perform an unbecoming ceremony, positively refused to obey the command. The result was that without further parley he was sent back the same evening to T'ung-chow, on his way to Tientsin. From this point, instead of returning as he came by sea, he was conducted down the Grand Canal, and over the celebrated Meling Pass, to Canton, where, on 20 Jan. 1817, he re-embarked for England.

Although he had thus failed in carrying out the object of his mission, the true cause of his want of success was duly recognised by his countrymen; and when, in 1823, the Marquis of Hastings retired from the governor-generalship of India, Lord Amherst was appointed by the directors to succeed him. On landing at Calcutta (1 Aug. 1823) he found the local politics much disturbed in consequence of the prosecution of Mr. Buckingham, a newspaper editor, by order of John Adam [see Adam, John, 1779–1825], who had held temporary office during the interval between the departure of Lord Hastings and Lord Amherst's arrival. By judicious firmness and conciliation, Lord Amherst succeeded in throwing oil upon the troubled waters on the spot, though Mr. Buckingham subsequently carried on the contention in England. But far more important matters demanded the immediate attention of the viceroy. The pretensions of the king of Burmah had for some time

been giving rise to uneasiness, and when Lord Amherst assumed the governor-generalship he was met by a demand from that sovereign for the cession of the whole of Eastern Bengal. Not satisfied with making this bold request, the king drove out by force of numbers the English garrison on the island of Shapporee at the mouth of the Naef river, and despatched General Máha Bundoola to conquer Bengal. So full was he of arrogant confidence as to the result of the campaign that he ordered this general, after vanquishing the English troops, to bring Lord Amherst, bound in golden fetters, into his presence. This presumptuous conduct made a continuance of peace impossible, and on 24 Feb. 1824 Lord Amherst issued a proclamation of war. Although our successes during the operations which followed were by no means unchequered by misfortune, the net result of the various campaigns was that Rangoon, Martaban on the Tenasserim coast, and Prome, the capital of Lower Burmah, were captured by our troops. Having by these reverses had his eyes opened to the real strength of the British power in India, and fearing lest further disasters should overtake him, the king proposed terms of peace, and eventually agreed to cede to the English Tenasserim, Arracan, and Assam, and to pay the expenses of the war. No sooner had Lord Amherst thus succeeded in securing peace with Burmah than a case of disputed succession at Bhurtpore again taxed his statesmanship. The circumstances of this affair were of a kind well understood by students of Oriental history. A youthful heir had succeeded to the rajahship, and had been deposed by an ambitious cousin, Doorjun Sál by name. As the young rajah had been recognised by the government of India, Sir David Ochterlony, the English political agent in Northern India, at once ordered a force to march on Bhurtpore to support his claims. At the moment this policy was disapproved of by Lord Amherst, who recalled the troops. Subsequent events, however, proved that Sir David Ochterlony's policy was the true one, and Lord Combermere was despatched with a force of 20,000 troops of all arms and 100 guns to reinstate the rightful rajah on his throne. After a short campaign, in which Bhurtpore was captured by assault, Doorjun Sál was deposed, and the young rajah was left in undisputed possession of his heritage. For his services in this matter and in the general conduct of affairs in India, Lord Amherst was created an earl, and received at the same time the thanks of the directors and proprietors of the East India Company. Towards the close of the same year (1826), he made a politically successful tour through the north-west provinces, and in the following summer he inaugurated Simla as a vice-regal sanatorium. For some time previously his health had been uncertain, and in February 1828 he embarked for England, having already sent in his resignation as viceroy. During the remainder of his life he lived comparatively retired from public affairs, and died in 1857 at the age of 84. Lord Amherst was twice married, first, on 24 July 1800, to Sarah, countess dowager of Plymouth, relict of Other Hickman, fifth earl of Plymouth, by whom he had issue one son, William Pitt, Viscount Holmesdale, and one daughter, Sarah Elizabeth, who married Sir John Hay Williams; and secondly, on 25 May 1839, to Mary, countess dowager of Plymouth, relict of Other Archer, sixth earl of Plymouth.

[Ellis's Journal of the Proceedings of the late Embassy to China, 1817; Taylor's Manual of the History of India, 1870; Burke's Peerage.]

R. K. D.

AMHURST, NICHOLAS (1697–1742), poet and political writer, was born at Marden in Kent 16 Oct. 1697 (C. J. Robinson's *Register of Merchant Taylors' School*, ii. 22). He was educated at Merchant Taylors' School, whence he was elected (16 June 1716) to a scholarship at St. John's College, Oxford. He published, whilst at Oxford, an 'Epistle from a Student at Oxford to the Chevalier;' a 'Congratulatory Epistle to Addison on his being made Secretary of State;' and a translation of Addison's poem on the resurrection; but on 29 June 1719, when he would have proceeded in due course to a fellowship, he was expelled from the university, on account, it was alleged, of his libertinism and misconduct. According, however, to Amhurst's own account of the affair, the action of the authorities was prompted solely by their dislike of his persistent whig principles, and of his openly expressed hatred of toryism and of the extreme high-church party. In the ironical dedication to Dr. Delaune prefixed to his poems, he gives the following reasons why 'one Nicholas Amhurst of St. John's College was expelled. *Imprimis*, for loving foreign turnips and presbyterian bishops. *Item*, for ingratitude to his benefactor, that spotless martyr, William Laud. *Item*, for believing that steeples and organs are not necessary to salvation. *Item*, for preaching without orders and praying without a commission. *Item*, for lampooning priestcraft and petticoat-craft. *Item*, for not lampooning the government and the revolution. *Item*, for prying into secret history.' It is impossible to say how much truth there

is in this and other narratives of the transaction given by Amhurst; but it is tolerably certain that he was an enthusiastic whig at Oxford and a member of the Constitution Club, which was in much disfavour with the heads of colleges and leading members of the university, who were nearly all violent tories. This, and a faculty for detecting and satirising the abuses which were rife in the university, might have been sufficient in themselves to cause the authorities of St. John's to grasp eagerly at an opportunity of getting rid of him. In 1718 he had published a poem in five cantos, called 'Protestant Popery; or the Convocation' (printed by Curll, without the author's name), in which Bishop Hoadly is eulogised, and the extreme high-churchmen attacked; and the same year he wrote a shorter poem called 'Strephon's Revenge; a Satire on the Oxford Toasts,' which deals severely with the license and profligacy prevailing in the university town. He was also the author (in all probability) of a poem called 'The Protestant Session. . . . By a member of the Constitution Club at Oxford,' printed by Curll in 1719, in which Stanhope is addressed in a strain of excessive adulation. On his expulsion from Oxford in June 1719, Amhurst seems to have settled in London, and to have adopted literature as his profession. In 1721 he began a series of fifty periodical papers, called 'Terræ Filius,' which appeared every Wednesday and Saturday from 11 January to 6 July. The 'Terræ Filius' was Amhurst's revenge on the university, which it satirises very severely. It is written with much liveliness, and occasionally with a good deal of humour, and though no doubt greatly exaggerated it is of considerable value owing to the ample description it gives of life at Oxford in the first quarter of the eighteenth century. No. 45 of the series contains the narrative of Amhurst's expulsion from the university, and No. 50 an account of the Oxford Constitution Club. A second edition, with a letter to the vice-chancellor, appeared in 1726. In 1720 Amhurst published a small volume of 'Poems on Several Occasions,' which include paraphrases of the first chapter of Genesis and the fourteenth chapter of Exodus; a number of imitations of Catullus; several epigrams on the author's Oxford enemies; and an account of the invention of the cork-screw. Without displaying any high poetical power, Amhurst knew how to turn out smooth and fluent verses, not deficient in a certain wit and liveliness, although occasionally disfigured by a good deal of coarseness. The 'Poems' were successful enough to call for a second edition in 1723, to which was added 'The Test of Love.' In 1722 Amhurst published 'The British General, a Poem sacred to the memory of John Duke of Marlborough,' in 1722 'The Conspiracy,' inscribed to Lord Cadogan, and in 1724 'Oculus Britanniæ,' a satirical poem on his old enemy the university of Oxford. Of his subsequent literary career we have few particulars. He contributed largely to a periodical called 'Common Sense,' and gradually became prominent among the group of pamphleteers and journalists who assailed the government of Sir Robert Walpole. On 5 Dec. 1726 he issued, under the pseudonym of 'Caleb D'Anvers of Gray's Inn,' the first number of the famous 'Craftsman,' the most successful of all the political journals of this age. Bolingbroke and Pulteney contributed very largely to the pages of the 'Craftsman,' and it was to them (and to the former in particular) that it chiefly owed both its literary merit and its great reputation; Amhurst, however, appears to have had from the beginning the editorial conduct of the paper, and to have managed it with much ability. Its success was remarkable. It was said to have attracted more attention than any periodical of the kind hitherto published in Great Britain, and as many as ten thousand copies were sold in one day. On 2 July 1737 there appeared in the 'Craftsman' an ironical letter purporting to come from Colley Cibber, the poet laureate, in which it was suggested that the new act for licensing plays should be extended to old as well as new works, and pointed out that there was a good deal which might be construed as seditious in the works of Shakespeare and other writers. The letter concludes by suggesting that the ostensible writer, Cibber, should be made licenser and corrector of old plays. For this 'suspected libel,' as it was called, the printer of the 'Craftsman' was arrested by a warrant from the secretary of state; but Amhurst surrendered himself in his stead, and was kept in custody some days. He only obtained his release on suing out his Habeas Corpus before the judges; and the matter was then dropped by the government. Two pamphlets against the excise were reprinted from the 'Craftsman' in 1733, and are ascribed to Amhurst. The last years of Amhurst's life were unfortunate. When Pulteney and his friends made their peace with the government, they did nothing for their useful associate; and the closing portion of his life appears to have been spent in much poverty and distress. He died at Twickenham, 12 April 1742, of a broken heart, it is said, and according to one account was indebted to the charity of his printer, Richard Francklin, for a tomb.

[Cibber's Lives of the Poets, 1753, v. 335; Ralph's Case of Authors by Profession, 1758, p. 32; Davis's Lord Chesterfield's Characters Reviewed; Gent. Mag. vii. 430, 573; Kippis's Biographia Britannica; H. B. Wilson's History of Merchant Taylors' School.] S. J. L.

AMMONIO, ANDREA (1477–1517), Latin secretary to Henry VIII, was born at Lucca in Italy, and lived during his early years in Rome, where he acquired a great reputation as a classical student. He was sent to England as apostolic notary and collector for the pope, and became the friend of the eminent English scholars, John Colet and William Grocyn, and of Erasmus, then residing in this country. For some time he lodged with the celebrated Sir Thomas More, and suffered great misery, as he says in one of his letters to Erasmus (Erasm. *Epist.* 125), where he expresses his regret at having left Rome. In 1512 the king gave him a canonry and a prebendal stall in the cathedral of Westminster, and the following year he was appointed Latin secretary to Henry VIII, and was made prebendary of Compton-Dundon and Writhlington in Somersetshire, as well as prebendary of Fordington in the diocese of Salisbury. The same year he accompanied the king during his campaign in France, and is said to have celebrated the Battle of the Spurs, the taking of Tournay and Terouenne, as well as the victory obtained in Scotland over James IV, in a Latin poem called Panegyricus, which seems never to have been printed, but was highly extolled by Erasmus. In 1514 he became naturalised by letters patent, and it is said that shortly afterwards Leo X appointed him his nuncio at the English court. But, according to the 'Calendar of State Papers' (ii. par. 774), Ammonio was still secretary to the king in 1516, whilst the pope's nuncio was Cardinal Chieregato. Sir Thomas More in a letter to Erasmus, dated 19 Aug. 1517, bewails the loss of Andrea Ammonio, who died, probably the day before, of the sweating sickness, when he had not yet reached his fortieth year. This sickness seems to have attacked him suddenly, for on 14 July he wrote to the Marquis of Mantua, professing his devotion (*Calendar of Venetian State Papers*, ii. par. 906). Eleven of his letters are found among those of Erasmus, and three holograph letters are in the manuscript department of the British Museum. In one of these three he raises Wolsey's suspicion against the Bishop of Worcester; in the second he exposes to the cardinal the dangers threatening Italy from the Turks and the Swiss, and in the third he expresses his apprehension that the pope will join France unless Henry VIII can bring the Swiss to assist him. In the 'Scriptorum illustrium Majoris Brytanniæ Catalogus,' Bâle, 1559 (cent. xiii. num. 45), it is mentioned that Ammonio wrote several eclogues, bucolic and other poems and epigrams, a history of the war in Scotland, and a 'De Rebus Nihili,' all in Latin. These seem to have been lost, or perhaps were never published. A clever Latin eclogue, however, between Ammon and Lycas, was printed in the 'Bucolicorum Auctores,' Bâle, 1546, and a poem entitled 'Lucensis, carmen Asclepiadeum et alia carmina,' attributed to Ammonio, is said to have been, in 1784, in the Royal Library of Paris.

[Giammaria Mazzuchelli's Gli Scrittori d'Italia, vol. i. part 2; Desiderius Erasmus, Epistolæ; John Bale, Scriptorum Illustrium Majoris Brytanniæ, &c.; Adelung's continuation of Jöcher's Allgemeines Gelehrten Lexicon; Brit. Mus. Catal.] H. v. L.

AMNER, JOHN (*d.* 1641), was appointed organist of Ely Cathedral and master of the choristers in 1610. He took the degree of Mus. Bac. at Oxford in 1613, and seems to have been in holy orders. He composed several services and anthems, the autographs of which are preserved in the cathedral library at Ely, and other manuscript compositions by him are in the British Museum, and the collections at Peterhouse, Cambridge, and Christ Church, Oxford. In 1615 he published a collection of 'Sacred Hymns . . . for Voices and Viols.' He died at Ely in 1641.

[Hawkins's History of Music (ed. 1853), ii. 569; Dickson's Catalogue of Ancient Music in Ely Cathedral (1861); Wood, Fasti Oxonienses (ed. 1815), i. 351; Brit. Mus. Cat.; Catalogue of Music in Peterhouse.] W. B. S.

AMNER, RALPH (*d.* 1664), a relation of John Amner, was admitted a lay clerk of Ely Cathedral in 1604, and retained the post until 1609, when he was succeeded by Michael Este. He seems to have been in holy orders, for he was soon after this appointed to a minor canonry at St. George's Chapel, Windsor. On the death of John Amery in 1623 Amner was sworn in as gentleman of the Chapel Royal, where he sang bass. On this his canonry at Windsor was declared vacant; but on the mediation of Charles I (then Prince of Wales) he was allowed by the dean and chapter to retain it. He was present at the coronation of Charles II, and died at Windsor 3 March 1663–4. In Hilton's 'Catch that Catch Can' (1667) there is a 'catch instead of an epitaph upon Mr. Ralph Amner of Windsor (commonly called the Bull-Speaker),' the music of which is by Dr. Child.

[Cheque Book of the Chapel Royal (Camden Soc. 1872), pp. 10, 11, 13, 57, 58, 94, 128, 207; Dickson's Catalogue of Ancient Music in Ely Cathedral (1861); Sloane MS. 4847, ff. 39, 45.]
W. B. S.

AMNER, RICHARD (1736-1803), a presbyterian (otherwise unitarian) divine, and born in 1736, was one of several children of Richard and Anne Amner, of Hinckley, Leicestershire, his baptism, in the register of the presbyterian (otherwise unitarian) meeting-house there, being set down for 26 April 1737. He entered the Daventry Academy, to prepare for a dissenting pulpit, in 1755; he stayed there seven years, accepting the charge of the unitarian chapel in Middlegate Street, Yarmouth, 21 July 1762 (Browne's *Congregationalism in Norfolk and Suffolk*). Here his theology did not prove to be in harmony with the theology of his congregation; and, preaching to them for the last time on 5 March 1764, he moved to Hampstead, London, where he commenced duty the following year, 1765. He published three books whilst at Hampstead: 1. 'A Dissertation on the Weekly Festival of the Christian Church' (anonymous), 1768. 2. 'An Account of the Positive Institutions of Christianity,' 1774. 3. 'An Essay towards the Interpretation of the Prophecies of Daniel,' 1776. In 1777 he left to be pastor at Coseley, Staffordshire; he retained this charge till the end of 1794, when, retiring from the ministry to devote himself entirely to study in Hinckley, his native town, he became one of the contributors to the 'Gentleman's Magazine' (Nichols's *Preface to General Index to Gent. Mag.* from 1787 to 1818). He published his fourth, and last, volume there, 'Considerations on the Doctrines of a Future State,' in 1797, and died 8 June 1803, aged 67.

George Steevens lived at Hampstead during the twelve years that Amner preached there; and in 1793 (Amner having removed in 1777, sixteen years before), when Steevens brought out his renowned edition of Shakespeare, it was found that he had put Amner's name to gross notes to which he was ashamed to put his own. Allibone gives an erroneous account of this literary scandal, which procured much sympathy for Amner in its day.

[Park's Hampstead, p. 237; Wilson's MSS. in Dr. Williams's Library; Horne's Introduction to the Crit. Study of the Holy Scriptures, p. 339; Orme's Bibliotheca Biblica, p. 12; Gent. Mag. June 1803; Chalmers's Gen. Biog. Dict. art. 'Amner;' Nichols's Illustrations of Literature, viii. 335; Steevens's Shakespeare, xii. 503; Monthly Magazine, xv. 594; Monthly Review, l. 159; Nichols's Leicestershire, iv. 747; Christian Life, vol. ix. No. 350; British Critic, O.S. xiii. 294 et seq.]
J. H.

AMORY, THOMAS, D.D. (1701-1774), dissenting tutor, was born at Taunton on 28 Jan. 1701. His father was a grocer and his mother a sister of the Rev. Henry Grove. He was at school under Chadwick, a local dissenting minister, and learned French at Exeter under Majendie, a refugee minister. On 25 March 1717 he entered, as a divinity student, the Taunton Academy, then the chief seat of culture for the dissenters of the west, under Stephen James of Fullwood, who taught theology, and Henry Grove, who taught philosophy. He received his testimonials for the ministry in 1722, and then went to London to study experimental physics in the academy of the Rev. John Eames, F.R.S., Moorfields. In 1725, on Stephen James's death and before his own ordination, he acted as assistant in the ministry to Robert Darch, at Hull Bishops, who died 31 Jan. 1737-8, aged 65, and in the Taunton Academy to Grove. He was ordained 3 Oct. 1730 as colleague to Edmund Batson at Paul's Meeting, Taunton. Batson was more conservative in theology than Amory, and besides was unwilling to divide the stipend; hence, in 1732, Amory's friends seceded and built him a new meeting-house in Tancred Street. On Grove's death in 1738 Amory was placed at the head of the academy. A list of his students is given in the 'Monthly Repository,' 1818; there were more men of mark under Grove; Amory's best pupils were Thomas and John Wright of Bristol. In 1741 he married Mary, daughter of the Rev. S. Baker of Southwark. By her he had five children, four of whom survived him. He removed to London in October 1759 to become afternoon preacher at the Old Jewry, and in 1766 succeeded Dr. S. Chandler as co-pastor of the congregation with Nathaniel White. He was elected one of Dr. Williams's trustees in 1767 (his portrait is in the Williams Library). He received the degree of D.D. Edin. in 1768, and was Tuesday lecturer at Salters' Hall from 1768, and morning preacher at Newington Green, as colleague with Dr. Richard Price, from 1770, in addition to his other duties. Though thus full of preaching engagements, he was not so popular in London as he had been in Taunton. His theology, of the Clarkean type, was not conservative enough for the bulk of the London presbyterians of that day. His style was dry and disquisitional; his manner wanting in animation. But he was a leader of the dissenting liberals, and in 1772 a strenuous supporter of the agi-

tation for a removal of the subscription to the doctrinal articles of the established church, till 1779 demanded of all dissenting ministers by the Toleration Act. Amory, like many others, had in point of fact never subscribed, and he had to combat the opposition of his friends, who thought, with Priestley, that a subscription not rigidly enforced was better than a new declaration (that they received the Scriptures as containing a divine revelation), which might be pressed in the interests of intolerance. Amory did not live to see the bill for this new declaration pass, after being twice rejected by the lords. He died on 24 June 1774, and was buried in the hallowed ground of dissent at Bunhill Fields. The inscription on his tomb speaks of him as 'having been employed for more than fifty years in humbly endeavouring to discover [i.e. unveil] the religion of Jesus Christ in its origin and purity.' Kippis gives a list of his twenty-seven publications, including prefaces and single sermons. His maiden effort was a 'Poem on Taunton,' 1724. He wrote the life and edited the works of Grove, 1745; prefixed a memoir of the author to Dr. George Benson's 'Life of Jesus Christ,' 1764; and edited Chandler's posthumous sermons, with memoir, 1768. In all his literary work he was an honest, dull, serviceable man.

[Funeral Sermon by Roger Flexman, D.D., 1774; Biog. Brit. (art. by Kippis, his close friend); Murch's Hist. of Presb. and Gen. Bapt. Churches in the West of England, 1835, p. 208; Strong's Funeral Sermon for H. Grove.] A. G.

AMORY, THOMAS (1691?–1788), eccentric writer, was the son of Councillor Amory, who accompanied William III to Ireland, was made secretary for the forfeited estates, and possessed a considerable property in county Clare. It appears from a confused statement of the younger Amory's son (*Gent. Mag.* lviii. 1062, lix. 106), that Councillor Amory was a Thomas Amory of Bunratty, son of another Thomas Amory by his wife Elizabeth, daughter to the nineteenth Lord Kerry (Lodge's *Peerage of Ireland*, by Archdall, ii. 199). Though Irish by descent, Amory was not born in Ireland, but from some of his writings it may be gathered that he had lived in Dublin, where he says that he knew Swift. In 1751 he advertised a letter to Lord Orrery, intended to prove that Swift's sermon upon the Trinity, far from deserving Orrery's praises, was really 'the most senseless and despicable performance ever produced by orthodoxy to corrupt the divine religion of the blessed Jesus.' In London he had seen something of Toland and of the notorious Curll. About 1757 he was living in Westminster, with a small country retreat near Hounslow. He was married and had one son, Dr. Robert Amory, who was in practice for many years at Wakefield. Amory lived a secluded life, had a 'very peculiar look and aspect' with the manners of a gentleman, and scarcely ever stirred abroad except 'like a bat in the dusk of the evening,' wandering in abstract meditation through the crowded streets. He died 25 Nov. 1788, at the age of 97 (*Gent. Mag.* lix. 572).

Amory published, in 1755, 'Memoirs containing the Lives of several Ladies of Great Britain. A History of Antiquities, Productions of Nature and Monuments of Art. Observations on the Christian Religion as professed by the Established Church and Dissenters of every Denomination. Remarks on the Writings of the greatest English Divines: with a Variety of Disquisitions and Opinions relative to Criticism and Manners and many extraordinary Actions.' 2 vols. 8vo. The same year appeared an anonymous pamphlet, presumably by Amory, called 'A Letter to the Reviewers occasioned by their Account of a Book called "Memoirs, &c."' In 1756 he published the first, and in 1766 the second, volume of 'The Life of John Buncle, Esq.: containing various observations and reflections made in several parts of the world and many extraordinary relations,' 8vo. Both books have been reprinted in 12mo. 'John Buncle' is virtually a continuation of the memoirs. The book is a literary curiosity, containing an extraordinary medley of religious and sentimental rhapsodies, descriptions of scenery, and occasional fragments of apparently genuine autobiography. 'The soul of Rabelais,' says Hazlitt, 'passed into John (Thomas) Amory.' The phrase is suggested by Amory's rollicking love adventures. He marries seven wives in the two volumes of Buncle, generally after a day's acquaintance, and buries them as rapidly. They are all of superlative beauty, virtue, and genius, and, in particular, sound unitarians. A great part of the work is devoted to theological disquisition, showing considerable reading, in defence of 'Christian deism.' Much of his love-making and religious discussion takes place in the north of England, and there is some interest in his references to the beauty of the lake scenery. His impassable crags, fathomless lakes, and secluded valleys, containing imaginary convents of unitarian monks and nuns, suggest the light-headed ramblings of delirium. Amory was clearly disordered in his intellect, though a writer in the 'Retrospective Review' is scandalised at the imputation and admires him without qualification. A promise at the end of the

memoirs to give some recollections of Swift and of Mrs. Grierson was never fulfilled.

[Life in General Biog. Dict. 1798, slightly compressed in Chalmers's Biog. Dict.; Hazlitt's Round Table, essay 18; Retrospective Review (1st series), vi. 100; Notes and Queries (1st series), xi. 58; Gent. Mag. lviii. 1062, lix. 107, 322, 372; Saturday Review, 12 May 1877.] L. S.

See also Suppl.

AMOS, ANDREW (1791–1860), lawyer and professor of law, was born in 1791 in India, where his father, James Amos, Russian merchant, of Devonshire Square, London, who had travelled there, had married Cornelia Bonté, daughter of a Swiss general officer in the Dutch service. The family was Scotch, and took its name in the time of the Covenanters. Andrew Amos was educated at Eton and at Trinity College, Cambridge, of which he became a fellow, after graduating as fifth wrangler in 1813. He was called to the bar by the Middle Temple and joined the Midland circuit, where he soon acquired a reputation for rare legal learning, and his personal character secured him a large arbitration practice. He married, 1 Aug. 1826, Margaret, daughter of the Rev. William Lax, Lowndean professor of astronomy at Cambridge.

Within the next eight years he became auditor of Trinity College, Cambridge; recorder of Oxford, Nottingham, and Banbury; fellow of the new London University; and criminal law commissioner.

The first criminal law commission on which Amos sat consisted of Mr. Thomas (afterwards Professor) Starkie, Mr. Henry Bellenden Ker, Mr. William (afterwards Mr. Justice) Wightman, Mr. John Austin, and himself. The commission was renewed at intervals between 1834 and 1843, Mr. Amos being always a member of it. Seven reports were issued, the seventh report, of 1843, containing a complete criminal code, systematically arranged into chapters, sections, and articles. The historical and constitutional aspects of the subject received minute attention at every point, and the perplexed topic of criminal punishments was considered in all its relations. Amos's correspondence with the chief justice of Australia in reference to the transportation system partially appears in the report, and he was consulted by the chief justice as to the extension of trial by jury under the peculiar circumstances of the settlement.

On the foundation of the University of London, afterwards called University College, Amos was first professor of English law, with Mr. Austin, professor of jurisprudence, as his colleague. Between the years 1829 and 1837 Amos's lectures attained great celebrity. It was the first time that lectures on law at convenient hours had been made accessible to both branches of the profession, and Amos's class sometimes included as many as 150 students. Amos encouraged his classes by propounding subjects for essays, by free and informal conversation, by repeated examinations, and by giving prizes for special studies, as, for instance, for the study of Coke's writings. He repeatedly received testimonials from his pupils, and his bust was presented to University College.

In 1837 Amos was appointed 'fourth member' of the governor-general's council in India, in succession to Lord Macaulay, and for the next five years he took an active part in rendering the code sketched out by his predecessor practically workable. He also took a part as a member of the 'law commission' in drafting the report on slavery in India which resulted in the adoption of measures for its gradual extinction. The commissioners were unanimous on the leading recommendation that 'it would be more beneficial for the slaves themselves, as well as a wiser and safer course, to direct immediate attention to the removal of the abuses of slavery than to recommend its sudden and abrupt abolition.' Amos, with two commissioners, differed from the remaining two as to the remedies to be proposed. The majority inclined to leave untouched the lawful status of slavery, and with it the lawful power of the master to punish and restrain. They thought this power necessary as a check to the propensity to idleness which the situation of the slave naturally produces.

At the close of Amos's term in India, he was forced into an official controversy with Lord Ellenborough, the governor-general, as to the right of the 'fourth member' to sit at all meetings of the council in a political as well as a legislative capacity. When Lord Ellenborough's general official conduct was brought under the notice of the House of Commons, his alleged discourtesy to Amos was used as an argument in the debate by Lord John Russell, but this controversy was closed by the production by Sir Robert Peel of a private letter given to him without authorisation in which Amos incidentally spoke of his social relations in his usual way. It was a lasting political misfortune for Amos that by this misadventure his political adversaries won the day in a debate of the first importance.

On Amos's return to England in 1843 he was nominated one of the first county-court judges, his circuit being Marylebone, Brentford, and Brompton. In 1848 he was

elected Downing professor of laws at Cambridge, an office he held till his death in 1860.

Amos was throughout life a persistent student, and published various books of importance on legal, constitutional, and literary subjects.

His first book was an examination into certain trials in the courts in Canada relative to the destruction of the Earl of Selkirk's settlement on the Red River. It had been alleged that in June 1816 the servants of the North-West Company had destroyed that settlement and murdered Governor Temple and twenty of his people. A few accused persons were brought to trial before the courts of law in Upper Canada, and they were all acquitted. Amos reproduced and criticised the proceedings at some of these trials, and denounced the state of things as one 'to which no British colony had hitherto afforded a parallel, private vengeance arrogating the functions of public law; murder justified in a British court of judicature, on the plea of exasperation commencing years before the sanguinary act; the spirit of monopoly raging in all the terrors of power, in all the force of organisation, in all the insolence of impunity.'

In 1825 Amos edited for the syndics of the university of Cambridge Fortescue's 'De Laudibus Legum Angliæ,' appending the English translation of 1775, and original notes, or rather dissertations, by himself. These notes are full of antiquarian research into the history of English law. His name is familiar in the legal world through the treatise on the law of fixtures, which he published, in concert with Mr. Ferrard, in 1827, when the law on the subject was wholly unsettled, never having been treated systematically. He found a congenial part of his task to consist in the examination of the legal history of heirlooms, charters, crown jewels, deer, fish, and 'things' annexed to the freehold of the church, such as mourning hung in the church, tombstones, pews, organs, and bells.

He had shared with Mr. March Phillipps the task of bringing out a treatise on the law of evidence, and had taken upon himself the whole charge of the preparation of the eighth edition, published in 1838; when, in 1837, he went to India, he had not quite finished the work.

In 1846 he wrote 'The Great Oyer of Poisoning,' an account of the trial of the Earl of Somerset for poisoning Sir Thomas Overbury, a subject important for its bearing on the constitutional aspects of state trials. In the same year he dedicated to his lifelong friend, Dr. Whewell, four 'Lectures on the Advantages of a Classical Education as auxiliary to a Commercial Education.'

Among his purely constitutional treatises may be mentioned 'The Ruins of Time exemplified in Sir Matthew Hale's Pleas of the Crown' (1856). The object of this was to advocate the adoption of a code of criminal law. In 1857 followed 'The English Constitution in the reign of Charles II,' and in 1858 'Observations on the Statutes of the Reformation Parliament in the reign of Henry VIII,' in which he presented a different view of the subject from that of the corresponding chapters of Mr. Froude's History which had then lately appeared.

Among his purely literary works may be mentioned 'Gems of Latin Poetry' (1851), a collection, with notes, of choice Latin verses of all periods, and illustrating remarkable actions and occurrences, 'biography, places, and natural phenomena, the arts, and inscriptions.' In 1858 he published 'Martial and the Moderns,' a translation into English prose of select epigrams of Martial arranged under heads with examples of the uses to which they had been applied.

He published various introductory lectures on diverse parts of the laws of England, and pamphlets on various subjects, such as the constitution of the new county courts, the expediency of admitting the testimony of parties to suits, and other measures of legal reform.

Amos's political and philosophical convictions were those of an advanced liberalism qualified by a profound knowledge of the constitutional development of the country and of the sole conditions under which the public improvements for which he longed and lived could alone be hopefully attempted. Though he was in constant communication with the leading reformers of his day, and was a candidate for Hull on the passing of the Reform Bill in 1832, he concerned himself little at any time with strictly party politics.

[Personal information.] S. A.

AMPHLETT, Sir RICHARD PAUL (1809–1883), judge, was the eldest son of the Rev. Richard Holmden Amphlett, lord of the manor and rector of Hadsor in Worcestershire. (The pedigree of the family from William Amphlett, lord of the manor in the time of James I, will be found in Nash's *Worcestershire*, i. 481.) By birth he was a native of Shropshire. He was educated at the grammar school of Brewood in Staffordshire, on leaving which he went to Cambridge, entering St. Peter's College; and in the mathematical tripos of 1831 he was placed

sixth wrangler. Declining a tutorship at Jesus College, he went to the bar, and was called by the society of Lincoln's Inn in Trinity term, 1834. He read with Tyrrell, the conveyancer, who was then placing his great knowledge of law at the service of the Real Property Commission, and afterwards with Turner, the future lord justice; and for some years he went the Oxford circuit, though he proposed to practise as an equity lawyer. Success came to him slowly, and it was not till 1858, during Lord Chelmsford's chancellorship, that he took silk. From that time he gradually rose to be one of the leaders in the vice-chancellor's court in which he settled, and over which in his time presided successively Page Wood, afterwards Lord Hatherley, Giffard, James, and Bacon. During his whole career the equity bar was peculiarly rich in men of distinguished talent, and among them he gained the reputation, not indeed of a great, but of a courteous and able, advocate. Meanwhile he had a brief period of political life. In 1859 he had unsuccessfully contested Lewes, but in 1868 he was returned for East Worcestershire, and sat as a liberal conservative. In the House of Commons he never spoke except on legal questions. During the important debates, however, which ended in the greatest legal change of modern times, he took a chief and useful part. 'The suggestions of the hon. and learned member,' on one occasion said Sir G. Jessel, the solicitor-general, 'were always made for the purpose of advancing measures.' He entered with especial interest into the subject of legal education, a new scheme of which was then in preparation, and was chosen in 1873 to fill Lord Selborne's place as president of the Legal Education Association.

In 1874, on the resignation of Sir Samuel Martin, Amphlett was raised to the bench by Lord Selborne as a baron of the exchequer. The appointment may be regarded as the first actual step taken towards the fusion of law and equity declared by the Judicature Act of 1873. In the times when the Court of Exchequer exercised a separate equity jurisdiction, there were precedents for choosing its barons from among Lincoln's Inn lawyers, the last case being that of Rolfe (afterwards Lord Cranworth), in whose time the equity jurisdiction of the court was abolished; and, indeed, a similar reason existed in 1874, for it was intended, though in fact the intention was abandoned, that the new exchequer division should deal with bankruptcy. Amphlett hesitated to accept the position, knowing its peculiar difficulties. For more than a year the unfamiliar common law procedure would still be in force; several of the judges who would be his colleagues were known to be bitterly opposed to the fusion; and he feared that they would give only a cold welcome to himself, whose appointment was its first manifestation. These fears, however, proved groundless, and both at Westminster and on circuit he was acknowledged to be a successful judge. In 1876 Lord Cairns promoted him to the Court of Appeal, where he sat for only a year. A stroke of paralysis compelled him to retire, and he lived with broken health till 7 Dec. 1883.

His more important judgments will be found in the 'Law Reports' from 9 Exchequer to 2 Exchequer Division, and in the 'Law Journal' from vol. xliii. to vol. xlvi. He took part in the famous Franconia case, The Queen *v.* Keyn (*L.R.* 2 Ex. D. 63; 46 *L.J.* Magistrates' Cases, 17), when a full court sat to decide whether the Central Criminal Court had jurisdiction to try a foreigner for an offence committed on board a foreign ship within three miles of the English shore. Amphlett held, with the minority of the court, that there was jurisdiction, on the ground that the sea within three miles of the English shore is English territory.

Amphlett was married in 1840 to Frances, daughter of Mr. Edward Ferrand of St. Ives, near Bingley, Yorkshire, and in 1880 to Sarah Amelia, daughter of Mr. C. Martin of Belvedere, Hampshire. He left no children.

[Times, 10 Dec. 1883; Law Journal, Solicitors' Journal, and Law Times, 15 Dec. 1883; Hansard; Burke's Landed Gentry.] G. P. M.

AMPTHILL, Lord. [See Russell.]

AMYOT, THOMAS (1775–1850), antiquary, was born at Norwich on 7 Jan. 1775, and was descended from one of the Huguenot families settled in that city. Intended for the profession of a country attorney, he was articled to a Norwich firm, and eventually spent a year in London before entering into the full practice of his profession. Having made the acquaintance of Mr. Windham, he became that gentleman's agent during the election contest which followed the dissolution of parliament in 1802, and a permanent friendship was established between them. In 1806, upon Windham becoming war and colonial minister, he appointed Amyot his private secretary, who thereupon threw up his Norwich practice, and came to London. On the death of Windham in 1810, Amyot collected his parliamentary speeches; and they were published, preceded by a memoir, in 1812, in octavo, three volumes.

By the influence of his political connec-

tions and the unbroken friendship of Windham, he obtained in succession several valuable appointments in the colonial department; he thus acquired a position of independence, and he devoted the rest of his life to the illustration of English history through the medium of archæology. He soon joined the Royal Society and the Society of Antiquaries, and, having become treasurer of the latter society in 1823, he very actively promoted its interests. He contributed fifteen valuable papers to the Transactions, which will be found in vols. xix., xx., xxi., xxii., xxiii., xxv.; and some time before his death he was appointed a vice-president of the society.

Amyot assisted in founding the Camden Society, and was one of its directors from 1839 until his death. He also largely aided the Percy, the Shakespeare, and other literary societies.

Besides those above mentioned, his writings include a description of Tewkesbury Abbey contributed to 'Vetusta Monumenta' (vol. v.), and an edition of 'The Old Taming of a Shrew, upon which Shakespeare founded his Comedy,' for the Shakespeare Society, printed in 1844.

Amyot was a favourite with all who knew him, well informed, accomplished, amiable, industrious. He collected a very fine library, and was always ready to give literary assistance. He died on 28 Sept. 1850.

Amyot married, about the year 1806, Miss Colman of Norwich, who bore him eight children. She died in 1848.

[Gent. Mag., N.S., xxxv.; Literary Gazette, 5 Oct. 1850; Athenæum, 5 Oct. 1850.] E. S.

AMYRAUT, or **AMAROTT**, **PAUL** (*fl.* 1636–1662), divine, of German birth, was ejected in 1662 from the living of Munsley, in Norfolk. His name is first found at Ermington, in Norfolk. Here he was an early sufferer for his nonconformity. Of the Lutherans, he was pronouncedly 'evangelical' and anti-ritual. In 1636 he was cited before Wren, bishop of Norwich—a Laud in miniature—and 'suspended' for not 'bowing at the name of Jesus.' That was the bishop's answer to Amyraut's argument that Philippians ii. 10 gave no warrant for such 'bowing.' He was somewhat later of Wolterton, also in Norfolk, where also he was 'deprived,' as appears from the following entry in the register of the diocese of Norwich in the year 1638: 'Decimo tertio die Julii anno Domini pred. Thomas Wolsey Clicus in Artibus Magēr institutus fuit in Rectoriam pred. p. deprivacōem Pauli Amarott Clici ult. incumbent.' Thereupon he passed into Essex, but where has not been traced. He is next heard of in the House of Commons. When Captain Henrie Bell translated Martin Luther's 'Table Talk,' Laud refused him a license for its publication (1644). The House of Commons, having been informed of this, summoned Bell before them, 'and did appoint a committee to see it and the translation, and diligently to make enquirie whether the translation did agree with the original or no.' 'Whereupon,' Bell narrates, 'they desired me to bring the same before them, sitting then in the treasurie chamber. And Sir Edward Dearing [Deering], being chairman, said unto mee that he was acquainted with a learned minister beneficed in Essex, who had long lived in England, but was born in High Germanie, in the palatinate, Mr. Paul Amiraut, whom the committee sending for, desired him to take both the original and my translation into his custodie, and diligently to compare them together, and to make report unto the said committee whether he found that I had rightly and truly translated it according to the original; which report he made accordingly.' The book was then 'licensed,' and Amyraut's 'report' was prefixed to it. The great folio translation has an important place in English literary history.

In 1648 Amyraut had returned to Norfolk, and was then vicar of East Dereham, a living which, according to Walker's 'Sufferings,' had been 'sequestered' from a John Bretten. While at East Dereham he published 'The Triumph of a Good Conscience' (Rev. ii. 10), one of the rarest of later puritan books. From thence he was transferred to Munsley, in the same county, which had been 'sequestered' from John Tenison, father of the more famous archbishop of that name. It would seem that Amyraut was resolute in his nonconformity, and took no time to delay the sacrifice. Calamy and Palmer range him under 1662; but it is probable that he was 'ejected' under the act of 1660, as a few of the 'two thousand' were. He was 'an old man' at the time of his ejection, and he afterwards silently disappears. Christopher Amyraut, ejected from Buckenham (New), was, it is believed, his son. In his later days he was pastor of an 'independent' church at South Repps, where he died. He was author of 'Sacramental Discourses upon several subjects' and 'A Discourse on the Life of Faith.'

[Calamy and Palmer's Nonconf. Mem. iii. 7; David's Annals of Evangelical Nonconformity in Essex, pp. 526–8; Sir Edward Deering's Notes, 25 Nov. 1644; Proceedings principally in the county of Kent (Camden Society, 1862); Col-

loquia . . . or the Familiar Discourses of . . . Luther (1652); Blomefield's Norfolk, iii. 330.]
A. B. G.

ANARAWD (*d.* 915?), a Welsh prince of the ninth century, was the son of Rhodri Mawr, or Roderick the Great, King of Gwynedd, or North Wales, who, having succeeded to the sovereignty of South Wales in right of his wife, became the supreme sovereign of all Wales. Rhodri was killed in battle A.D. 877, fighting against the Saxon invaders of Anglesea, and in accordance with his directions his dominions were divided among his three sons, Anarawd, Cadell, and Mervyn, Anarawd succeeding to Gwynedd, with authority over his brothers, and bearing the title of 'Brenin Cymru oll,' or king of all Wales. Cadell and Mervyn obtained respectively South Wales and Powys; Powys being a district corresponding roughly with Montgomeryshire and Herefordshire. Rhodri's conflict with the Saxons was continued by Anarawd, who completely defeated them at Cymryd, near Conway, in the year 880. This battle was called 'Dial Rhodri,' or the avenging of Rhodri. Subsequently the Britons of Strathclyde, being hard pressed by the Saxons, were received into Wales by Anarawd, who granted them the land between the Dee and the Conway, on condition of their expelling the Saxons. In 894 according to the 'Annales Cambriæ,' or 893 according to the 'Brut,' Anarawd 'cum Anglis' devastated Cardigan, that is, the territory of his brother Cadell, for the purpose, probably, of enforcing payment of tribute due from the younger to the elder. The 'Annales Cambriæ' record Mervyn's death in the year 903, Cadell's in 909, and Anarawd's in 915. The 'Brut' assigns Anarawd's death to the year 913. Anarawd was succeeded as king of Gwynedd by his son Idwal Foel, or 'the Bald;' but the dignity of 'Brenin Cymru oll' devolved upon his nephew Hywel, son of Cadell, famous in Welsh history as the great lawgiver, Hywel Dda.

One of the Triads (*Myv. Arch.*, Gee's ed., p. 405, No. 43) speaks of Anarawd and his brothers as 'Tri theyrn taleithiog Ynys Prydain,' or 'Tri thywysog taleithiog,' 'the three diademed princes of the Isle of Britain.'

[Brut y Tywysogion and Annales Cambriæ, both published in the Rolls Series.] A. M.

ANCELL, SAMUEL (*d.* 1802), military writer, entered the army at an early age, and served with the 58th regiment when besieged in Gibraltar from 1779 to 1783. In 1784 he published at Liverpool 'A Circumstantial Journal of the long and tedious Blockade and Siege of Gibraltar from the 12th of September 1779 (the day the garrison opened their batteries against the Spaniards) to the 23rd day of February 1783.' The book, which is in the form of letters to a brother of the author, passed through five editions. Ancell apparently retired from active service soon after his return home, and opened a military commission agency at Dublin. In October 1801 he produced there the first part of a monthly military magazine, called the 'Monthly Military Companion.' The periodical was continued until Ancell's death on 19 Oct. 1802. To it he contributed not only articles on fortifications, military history, and tactics, but songs set to music of his own composition.

[Gent. Mag. lxxii. 1161; Brit. Mus. Cat.]
S. L. L.

ANCRUM, EARL OF. [See KERR.]

ANDERDON, JOHN LAVICOUNT (1792–1874), the third son of John Proctor Anderdon, was born at Bristol 5 April 1792. After passing some time in the preparatory school of Dr. Nicholas at Ealing, he was removed to Harrow, but was taken from that establishment at a comparatively early age for office life in the business of Manning & Anderdon, in which firm he became a partner about 1816 on his marriage with Anna Maria, the second daughter of Wm. Manning, M.P. At the general election of 1818 he contested the borough of Penryn, in Cornwall, but was defeated, probably more to the regret of his friends than of himself. Mr. Anderdon was an enthusiastic fisherman, and a walking tour through Dovedale, the country of Charles Cotton, one of the earliest professors of the art of angling, suggested the compilation of a volume (printed at first in 1845 for private circulation, but subsequently in 1847 for sale) on 'The River Dove: with some quiet Thoughts on the happy Practice of Angling.' Written in the orthodox dialogue of fishing literature, it contained many anecdotes of Cotton and his country life, with hints on the best mode of following his favourite pursuit. A series of views of Cotton's seat and the river Dove were taken under Anderdon's instructions and issued with a preface by his brother-in-law, Mr. F. Manning, in 1866. His next work was a sympathetic life of Bishop Ken, which was published under the pseudonym of 'A Layman' in 1851, and reprinted in 1854. He followed up this memoir of the saintly Ken with a selection, entitled 'Approach to the Holy Altar' (1852), from Ken's two devotional works, and a reprint (1852) of his 'Exposition of the Apostles' Creed.' For many years he was engaged in preparing, with copious

extracts from divines of all kinds, a narrative of the life of our Lord. It was published anonymously in 1861 under the title of 'The Messiah,' and the substance of the work was reissued in 1866 in 'The Devout Christian's Help to Meditation on the Life of our Lord Jesus Christ.' Mr. Anderdon died 8 March 1874. A posthumous work ('Geron, the Old Man in Search of Paradise'), a collection of short discourses on a holy life, was published in 1877, with a biographical notice by Rev. George Williams.

[Memoir prefixed to Geron; Works of J. L. Anderdon; Westwood & Satchell's Bibl. Piscatoria, pp. 1 and 66.] W. P. C.

ANDERSON, ADAM (1692?–1765), the historian of commerce, was probably a native of Aberdeen, and born about 1692. He was for forty years, if not longer, a clerk in the South Sea House. In a letter from him (*Add. MS.* 6860, fol. 4), dated 1 Feb. 1759, to his friend Andrew Mitchell, an Aberdeen man, afterwards English resident at Berlin, he complains of inadequate promotion in the South Sea House, and expresses a desire to obtain 'a small sinecure or place which might be supplied by deputation to enable me to wear out my few years to come with a little more comfort.' It is, however, stated in the 'Gentleman's Magazine' (liii. 41), with reference to his position in the South Sea House, that he 'at length arrived to his acme there, being appointed chief clerk of the Stock and New Annuities there till his death.' According to the same authority he was one of the trustees for establishing the colony of Georgia, and a member of the court of assistants of the Scottish Corporation of London. His name also appears (Nichols's *Literary Anecdotes*, ii. 119) in the list of trustees to carry out an act of Queen Anne's for the establishment of parochial libraries at home and in the colonies. In person he is described as having been 'tall and graceful,' and he was twice married. He died at Clerkenwell 10 Jan. 1765.

In the year preceding his death appeared his great and only work, bearing the title, 'An Historical and Chronological Deduction of the Origin of Commerce from the earliest accounts to the present time, containing an History of the great Commercial Interests of the British Empire. To which is prefixed an Introduction exhibiting a View of the ancient and modern State of Europe; of the Importance of our Colonies and of the Commerce, Shipping, Manufactures, Fisheries, &c., of Great Britain and Ireland, and their influence on the Landed Interest, with an Appendix containing the Modern Politico-Commercial Geography of the several Countries of Europe' (London, 2 vols., fol. 1764). Coming down from the earliest times to the year 1762, Anderson's work is a monument of stupendous industry. Composed in the form of annals, it is not merely a record of commercial progress and colonial enterprise, but a history of the political, industrial, and social development of all civilised countries, and especially of Great Britain and Ireland. Abstracts of all treaties, acts of parliament, and pamphlets in any way bearing on commerce or kindred matters, are added, together with statistical accounts of the national finances, of prices, currency, and population. The early portions of the work are untrustworthy, but Macpherson attached sufficient value to its chapters from 1492 onwards to reproduce them in his 'Annals of Commerce.' In the introduction to his work Anderson showed himself in advance of his time, and exposed several of the fallacies of the mercantile system. He condemned industrial monopolies, and advocated the naturalisation of foreign protestants, and a uniformity of weights, measures, and coinage for all the nations of Christendom.

[Notice in Gentleman's Magazine, liii. 41–2 (reproduced in Nichols's Literary Anecdotes, ix. 491); Anderson's work, editions of 1764 and 1787; Preface to Macpherson's Annals of Commerce (1805).] F. E.

ANDERSON, ADAM, LL.D. (*d.* 1846), writer on physics, sometime rector of the Perth Academy, afterwards professor of natural philosophy at St. Andrew's University, died 5 Dec. 1846. He contributed original papers on the measurement of the heights of mountains by the barometer, the hygrometric state of the atmosphere, the dew point, and the illuminating power of coal gas, to Nicholson's 'Journal,' vol. xxx. 1812, to Thomson's 'Annals of Philosophy,' vol. ix. 1817, and to the 'Edinburgh Philosophical Journal,' vols. ii, iv, xi, xii, xiii, &c. The Perth gasworks were originally constructed under his superintendence, and he introduced many improvements leading to the economical production of gas. He wrote the articles 'Barometer,' 'Cold,' 'Dyeing,' 'Fermentation,' 'Evaporation,' 'Hygrometry,' 'Navigation,' and 'Physical Geography' in Brewster's 'Edinburgh Encyclopædia' (completed 1830), and the article 'Gaslight' in the 'Encyclopædia Britannica.'

[Gent. Mag. 1847, xxvii. 221; Royal Soc. Cat. Sci. Papers, vol. i.] G. T. B.

ANDERSON, ALEXANDER (1582–1619?), mathematician, was a native of Aberdeen. Little is certainly known about him;

but the year 1582 is assigned as that of his birth on the authority of a print representing him in 1617 as of the age of thirty-five. He taught mathematics in Paris early in the seventeenth century, and appears to have been a friend of Vieta, who died in 1603, and whose posthumous writings he edited with great ability, developing much that was only indicated, and demonstrating much that was barely stated. He alludes more than once to the poverty of his circumstances; abstruse studies and the neglect of common and easy life brought him, he tells us, more wisdom than riches (*Vindiciæ Archimedis*, Dedication). He is not heard of after 1619, the date of his last publication, and is accordingly believed to have died about that time. The celebrated James Gregory was, on the mother's side, connected with his family. His works are as follows:—

1. 'Supplementum Apollonii Redivivi,' Paris, 1612, in which he displays a remarkable command of the ancient analysis, and supplies the deficiencies in Ghetaldi's attempted restoration of the lost book of Apollonius *Περὶ νεύσεων*. 2. '*Αἰτιολογία* pro Zetetico Apolloniani Problematis à se jam pridem edito in supplemento Apollonii Redivivi,' Paris, 1615, an addition to the preceding. 3. 'Francisci Vietæ de Equationum recognitione et emendatione tractatus duo,' Paris, 1615, contain Vieta's improvements in the transformation and reduction of algebraical equations, with an appendix by Anderson, showing that the solution of cubic equations can be made to depend upon the trisection of an angle. 4. 'Ad Angularium Sectionum Analyticen Theoremata *καθολικώτερα*,' Paris, 1615, dedicated to Charles, Prince of Wales, adds to Vieta's theorems on angular sections demonstrations subsequently incorporated in the edition of the French algebraist's works published by Schooten, at Leyden, in 1646. 5. 'Vindiciæ Archimedis,' Paris, 1616, refutes the claim of Lansberg, a Belgian astronomer, to have solved the problem of the quadrature of the circle, and criticises Kepler's 'Stereometria.' 6. 'Animadversionis in Franciscum Vietam à Clemente Cyriaco nuper editæ brevis *Διάκρισις*,' Paris, 1617. 7. 'Exercitationum Mathematicarum Decas Prima,' Paris, 1619. Two works of Anderson on stereometry seem to have perished. One is mentioned by himself (*Ex. Math.*), and copies of both (the second entitled 'Stereometria Triangulorum Sphæricorum') were in possession of Sir Alexander Hume until long after the middle of the seventeenth century.

[Correspondence of Scientific Men (Rigaud), ii. 178, 515; Montucla, Hist. d. Math. (1799-1802), i. 606, ii. 5; Hutton, Phil. and Math. Dict. (1815), i. 90, 115; De Morgan in S.D.U.K. Dictionary (1842–4), ii. 577; Abstract of Geom. Writings of A. A. (T. S. Davies), App. to Ladies' Diary, 1840.] A. M. C.

ANDERSON, ALEXANDER (*d.* 1811), botanist, was appointed in 1785 superintendent of the government botanic garden at St. Vincent, where he showed much activity. He was a correspondent of Sir Joseph Banks, through whom he contributed to the Royal Society in 1789 an account of a bituminous lake in St. Vincent, which was afterwards published in the Philosophical Transactions for that year. In 1791 he went into Guiana on a botanising expedition; the plants he obtained being sent to Banks, are now in the herbarium of the British Museum. The Society of Arts voted him a silver medal in 1798 for a paper upon the plants in the garden at St. Vincent. He contemplated the production of a flora of the Caribee islands, some sheets of which he sent to Banks; but this project was never carried out. He resigned his post in July 1811, and died on 8 Sept. in the same year.

[Loudon's Gardener's Mag. i. 194 (1826); Banks, Correspondence (MS.), 3 May 1789, and 30 March 1796.] J. B

ANDERSON, ANDREW (*d.* 1861), the 'champion draught-player of Scotland,' was a stocking weaver by trade, and continued to work at his business until within a short period of his death, which occurred at Braidwood, near Carluke, Lanarkshire, 1 March, 1861. He published 'The Game of Draughts simplified and illustrated with practical diagrams,' Lanark, 1848; second edition, Glasgow, 1852—a work which is regarded as an authority on the subject of which it treats. A third edition, revised and extended by Robert McCulloch, was published at Glasgow and New York in 1878.

[Gent. Mag. ccx. 472; Introduction to third edition of the Game of Draughts.] T. C.

ANDERSON, ANTHONY (*d.* 1593), theological writer and preacher, was, according to Tanner, a native of Lancashire, and was for many years rector of Medbourne, in Leicestershire. According to the parish register he was presented to the benefice in 1573, and held it until 1593, the date of his death. Early in 1587 Anderson was appointed to the vicarage of Stepney near London, and to the rectory of Denge in Essex, both of which he appears to have held in conjunction with his living in Leicestershire (Newcourt, *Repertorium* (1708), i. 740, ii. 212).

In July 1592 he was promoted to the office of subdean of the Chapel Royal, after having held for some years previously the post of 'gospeller' there; and his name is found appended to many documents, relating to the management of the Chapel Royal, still preserved among its archives. Anderson died on 10 Oct. 1593. His published works, which are of a puritanic character, consist of sermons, prayers, and expositions of scriptural passages. From the fact that he dedicated one of his publications to 'Edmund Anderson, Esq., sergeant-at-law to the queen' [see ANDERSON, SIR EDMUND], it is possible that he was related to the lord chief justice of that name. The following is a list of his writings: 1. 'An Exposition of the Hymne commonly called Benedictus, with an ample and comfortable application of the same to our age and people, by Anthony Anderson, preacher.' A dedication to the Bishop of Lincoln is dated from Medbourne, 15 Jan. 1573–4. 2. 'A Godlie Sermon, preached on New Yeares Day last before Sir William Fitzwilliam, Knt., late Deputie of Ireland, at Burghley. Hereto is added a very profitable Forme of Prayer, good for all such as passe the Seas,' London, 1576, 8vo. 3. 'A Sermon of Sure Comfort preached at the Funerall off Master Robert Keylwey, Esq., at Exton, in Rutland, the 18th of March 1580–1,' London, 1581, 12mo. 4. 'A Sermon preached at Pauls Crosse, the 23rd of Aprile, being the Lords Day, called Sunday,' London, 1581. This sermon is again dedicated to Sergeant Anderson. 5. 'The Shield of oure Safetie, set foorth by the Faythfull Preacher of Gods holye Worde, Anthony Anderson, upon Symeons sight in hys Nunc Dimittis,' 1581. It is dedicated to the Bishop of London. 6. 'Godlye Prayers made by Anthonie Anderson.' License to print this work, under the hand of the Bishop of London, was granted to John Wolfe 3 Aug. 1591 (ARBER'S *Transcript of the Stationers' Company Register*, ii. 592).

[Tanner's Bibliotheca Britannico-Hibernica, pp. 40–1; Nichols's History of the County of Leicester, ii. part i. 721, 723; Old Cheque Book of the Chapel Royal (Camden Soc.), pp. 5, 33, 62, et seq.; Watt's Bibliotheca Britannica, i. 29 *h*; Maitland's Index of English Books in Lambeth Library, p. 4; Brit. Museum Catal.] S. L. L.

ANDERSON, CHRISTOPHER (1782–1852), theological writer and preacher, was born at Edinburgh, 19 Feb. 1782, and was the son of William Anderson, a respectable merchant. Christopher began life in an insurance office, but being much interested in missions, and having resolved to become a foreign missionary, he gave up his secular work, and studied for the ministry. His family and friends were deeply imbued with the spirit of Robert and James Haldane, and Anderson's lot was thrown among this class. It was found, however, that his health did not justify his accepting a missionary appointment, and he therefore became minister of a small congregation in Edinburgh, known as 'English Baptists.' To this congregation, gathered through his own exertions, Anderson ministered till within a very short period of his death.

Anderson was much interested in the Scottish Highlands, and was a founder of the Gaelic School Society. To him was similarly due the establishment of the Edinburgh Bible Society—an independent association, not a mere branch of the British and Foreign Society. He was a very cordial supporter of the Serampore mission in India, a friend of the missionaries, and undertook many a journey to explain its objects and collect funds in its behalf. He published two memorials on the diffusion of the Scriptures in the Celtic dialects; and, in 1828, a volume of 'Historical Sketches of the Native Irish.' His chief work was the 'Annals of the English Bible.' On 4 Oct. 1835, being the tercentary of the publication of the first complete English Bible by Coverdale, Anderson published a sermon on 'The English Scriptures, their first reception and effects, including Memorials of Tyndale, Frith, Coverdale, and Rogers.' He then undertook his more elaborate 'Annals,' and laboured upon it from 1837 to 1845, when it was published in two volumes. The publication of this work brought its author into contact with many new friends, and gave him a leading position in this branch of literature. Another of Anderson's publications was entitled 'The Domestic Constitution,' intended to show that the christian home was the main school where the christian character might be expected to be formed and developed. This book was acknowledged to be the work of a devout and powerful mind, and in many quarters exercised a considerable influence. Anderson died on 18 Feb. 1852. He never received any public recognition of his labours. The university of New York would have sent him a diploma, had he not expressed his unwillingness to receive it. At his death he left a considerable collection of early English bibles, including several rare editions.

[Life, by his nephew, Edinburgh, 1853.] W. G. B.

ANDERSON, SIR EDMUND (1530–1605), lord chief justice of the court of Common Pleas, was descended from a Scotch

family which, after a long settlement in Northumberland, migrated to Lincolnshire, and was born in 1530 at Flixborough or Broughton, in the latter county. After spending a short time at Lincoln College, Oxford, Anderson became in June 1550 a student of the Inner Temple, and 'by indefatigable study,' says Anthony à Wood, 'obtained great knowledge of laws.' In 1567 he was appointed both Lent and Summer 'reader' at his inn of court, and a reference to him in Plowden's reports of the chief contemporary cases proves him to have acquired a considerable practice before 1571. Three years later he was nominated 'double reader' at the Inner Temple, and in Michaelmas term, 1577, he became a serjeant-at-law. In 1579 he was advanced to the highest dignity attainable at the bar, that of serjeant-at-law to the queen.

As an assistant judge on circuit, Anderson began to exercise judicial functions soon after this promotion, and in 1581 he conducted cases of importance in both the eastern and western counties. At Bury, in the Norfolk circuit, Robert Brown, the founder of the sect of Brownists, or Independents, was brought before him on a charge of nonconformity, and in sentencing him to a term of imprisonment Anderson emphatically expressed his intention, fully carried out in his subsequent judicial career, of upholding the Establishment against puritan dissent by every means in his power. On the western circuit, in November of the same year, Anderson presided at the trial of Campion and other seminary priests, charged with 'compassing and imagining the queen's death,' and here, as in many similar cases with which he was connected, he assumed an attitude of personal hostility to the prisoners. The evidence adduced against Campion and his followers was somewhat slender, but the judge in an introductory speech 'with grave and austere countenance dismayed the prisoners,' and secured their conviction by his rhetorical invective.

Anderson's vigorous support of the crown's authority against its various opponents did not go unrewarded. The Bishop of Norwich requested Lord Burghley to call the queen's attention to his energy in the conviction of Brown, and the government showed themselves grateful for his action towards the catholic conspirators. Soon after the death of Sir James Dyer, the lord chief justice of the Common Pleas, Anderson was promoted to the vacant office, and he took his seat on the bench on 2 May 1582, receiving at the same time the honour of knighthood. Fleetwood, the recorder of London, in a letter to Lord Burghley describing his investiture, writes in the highest terms of the learning and facility he displayed on that occasion in arguing some very difficult points of law, which were proposed for his decision by leading members of the bar. 'And this one thing,' the recorder proceeds, 'was noted in him, that he despatched more orders and answered more difficult cases in that one forenoon than were despatched in a whole week in the time of his predecessors.'

As lord chief justice of the Common Pleas, Anderson took part in all the famous state trials that kept England in a frenzy of excitement during the last years of Elizabeth's reign. In September 1586 he was a member of the commission appointed to try Babington and his associates, and in very aggressive language he interrogated the prisoners, and 'spoke their condemnation.' A month later he proceeded to Fotheringay Castle to assist at the arraignment of the Queen of Scots, and he took a very prominent part in the trial of Secretary Davison on the charge of improperly carrying out the order for Mary Stuart's execution. When pronouncing sentence in the case, Anderson made a subtle distinction between the act and its performance, acquitting the prisoner, as Fuller states, of malice, but censuring him for indiscretion. In 1588 he was chosen to proceed to Ireland on judicial business, and remained there from 25 July to 1 Oct. (*Lansd. MS.* 57, f. 15). In the following year Anderson took part in the trial of the Earl of Arundel; and at the trials of Sir John Perrot, lord deputy of Ireland, on 17 April 1590, of the Earl of Essex on 19 Feb. 1600–1, and of Sir Walter Raleigh in 1603, Anderson made himself notorious by his harsh bearing towards the prisoners. In the case of Cuffe, who was charged with abetting Essex in his conspiracy, the lord chief justice treated Coke, the attorney-general, who conducted the prosecution, with the same bluntness as the prisoner. They were both, he said, indifferent disputants, and, addressing himself to Coke, reminded him that he sat on the bench to judge of law and not of logic (Camden, *Annales*, iii. 866, ed. Hearne).

Anderson's conduct towards the puritans was marked by excessive severity, and in 1596, in a charge to the jury on the northern circuit, he attempted to justify his attitude by declaring that all those who opposed the established church opposed her majesty's authority, were enemies to the state and disturbers of the public peace. But no general statement of this kind can excuse Anderson for his action in the case of John Udall, a puritan minister, charged, before

himself and other judges, with libelling the bishops and with being concerned in the authorship of the Martin Marprelate pamphlets. By a series of brutal interrogations Anderson successfully endeavoured to trap Udall into a confession of guilt, 'as to which,' writes Hallam (*Const. Hist.* i. 206), 'the proof was deficient,' and to another judge, who urged some milder treatment of the prisoner, he replied, 'I pray you let us make short work with him.' The chief justice's speeches throughout the trial seem to justify the charge made against him by a nonconformist writer, that he 'desired to trick the poor man out of his life' (Peirce, *Vindication of the Dissenters* (1717), part i. pp. 129–131). Nor was Udall's case the only one in which Anderson allowed his personal feelings to get the better of his judgment. According to Strype, he frequently used 'many oaths and reproachful revilings on the bench' against the protestant sectarians, and at the trial of a clergyman charged at Lincoln in 1596 with omitting some prayers in the liturgy, he is described as standing up, bending himself towards the prisoner 'with a strange fierceness of countenance,' and calling 'him "knave" oftentimes, and "rebellious knave" with manifold reproaches besides.'

But, in spite of his habitual harshness and impatience, Anderson had many of the qualities of a great judge. Although his treatment of catholics and nonconformists was in strict accordance with the policy of Elizabeth's ministers, a spirit of sturdy independence marked his relations with the court. In April 1587, when the Earl of Leicester had procured from the queen letters-patent granting a subordinate office in the court of Common Pleas to one of his creatures, Anderson, with his brother judges, refused to ratify the appointment on the ground that the sovereign could not by any exercise of prerogative dispose of the office. Similarly, in Easter term 1592, Anderson drew up a protest in behalf of the judges against the frequent imprisonment of 'her highness's subjects . . . by commandment of any nobleman or counsellor,' and urged the lord chancellor and lord treasurer to secure for every suspected person a fair trial in a court of law (Anderson's *Reports*, i. 297; Hallam's *History*, i. 234–6, 387). The protest, which is somewhat obscurely worded so far as it limits the personal power of the crown itself, has an interesting history. Its meaning was much debated by lawyers and politicians in 1627. The attorney-general, Sir Robert Heath, on the part of the king, quoted it in a mangled form to support the arbitrary imprisonment by Charles I of the five knights who had refused to contribute to the loan of that year; but Coke produced Anderson's own manuscript in the House of Commons on 1 April 1628, and Anderson's words were incorporated in a resolution giving all prisoners the right to a writ of *habeas corpus*. The resolution afterwards formed a clause of the petition of right (Gardiner's *History* (1884), vi. 215, 244). Nor would Anderson tolerate the 'insolence of office' that often characterised the conduct of petty magistrates. At the Leicester assizes of 1599 the chief justice was informed that a shoemaker had been committed to prison by the mayor for saying, after the maypole of the town had been pulled down, that he hoped to see 'more morrice dancing and maypoles,' and Anderson peremptorily ordered the offender's release. Anderson likewise endeavoured to diminish as far as possible 'the law's delays,' and he is justly credited with considerable personal courage. When an affray took place in his presence on the Somersetshire circuit in 1602, 'the Lord Anderson himselfe,' at the age of seventy-two, writes Manningham in his 'Diary,' 'onely with his cap in his hande, took a sworde from a very lustie fellow,' and so quelled the disturbance (Manningham's *Diary*, p. 41, Camden Soc.).

In civil cases, Anderson's conduct was almost always patient and impartial, and he was renowned for his knowledge of law and his readiness in applying it. His reports, which were first published in 1664, consist of notes of cases taken by him while at the bar and on the bench between 1574 and 1603, and show great industry and learning. The book was long regarded as an authority by lawyers; a manuscript copy of it, in French, is preserved in the British Museum (*Addit. MS.* 25193). Lloyd, in his 'State Worthies' (p. 803), writing about 1665, describes Anderson as 'a pure legist, that had little skill in the affairs of the world, always alleging a decisive case or statute on any matter or question, without that account of a moderate interpretation, some circumstances of things require, being so much the less useful as he was incompliant.' But beside this verdict may be placed the well-supported statement of a reporter of Anderson's judgments, that he was never bound down by precedents, that he always gave judgment according to reason, and if there was no reason in the old law-books, he disregarded them (Goldesborough's *Reports*, 1653, p. 96).

Anderson died on 1 Aug. 1605, and was buried at Eyworth in Bedfordshire, where an elaborate monument was erected to his

memory. Francis Bacon, writing at the time of his death, speaks of him as 'the late great judge' (SPEDDING's *Life of Bacon*, iii. 257). Anderson married Magdalen, daughter of Christopher Smyth, of Annables, in Hertfordshire, by whom he had nine children, and from him in the male line are descended the Earls of Yarborough. He amassed a considerable fortune by his practice at the bar, according to Lloyd, and multiplied many times the thousand pounds that he inherited from his father; he lived in some splendour first at Flixborough, probably his native village, then at Asbury in Warwickshire, and afterwards at Harefield Place in Middlesex, and at Eyworth in Bedfordshire. Foss states that Anderson entertained the queen at Harefield, and was presented by her with a diamond ring, but, according to Nichols, Anderson had sold Harefield Place to Sir Thomas Egerton, the lord keeper, in 1601, and by him Elizabeth was entertained on her only recorded visit to the house, in July 1602 (*Progresses of Queen Elizabeth*, iii. 581). Although Anderson's judicial career of twenty-three years' duration was not rewarded by a peerage, Elizabeth ordered him to preside over the House of Lords during an illness of the lord chancellor in 1587 (*Lords' Journal*, ii. 1276).

Besides Anderson's law reports, published after his death, he drew up several expositions of statutes enacted in Elizabeth's reign which remain in manuscript at the British Museum (*Lansd. MSS.* 37 fol. 21, 38 fol. 6). Goldesborough's 'Reports,' published in 1653, have often been attributed to Anderson, but they are merely records of his judgments in the chief cases brought before him, and were collected by the lawyer whose name they bear.

[Biographia Britannica; Foss's Judges of England, vi. 51; Wood's Athen. Oxon. (ed. Bliss), i. 753; S. D. U. K. Biog. Dict.; Fuller's Worthies, ed. Nichols, ii. 15; Lloyd's State Worthies, pp. 803–5; State Trials, i. 1051, 1128, 1167, 1235, 1251, 1271, 1315, 1333, 1334, ii. 1; Strype's Annals, iii. and iv.; Notes and Queries, (1st series) xii. 8, (3rd series) ix. 217, 269, 309; Addit. MSS. 5756 f. 110, 5845 p. 331, 6704 f. 136; Lansd. MS. 57, f. 15.] S. L. L.

ANDERSON, GEORGE (*fl.* 1740), was a mathematician, about whom nothing is known beyond what is contained in eight letters addressed by him to the celebrated mathematician, William Jones (father of Sir W. Jones, the Orientalist), which were printed from the Macclesfield papers in 1841. They give proof of singular ability in treating the most advanced mathematical problems of the time, and by many indications show the writer (contrary to an editorial surmise) to have occupied a respectable position in life. The first three are dated from Twickenham, Aug.–Oct. 1736; the last was written 27 Sept. 1740, at Leyden, where the writer had just entered upon a 'train of studies and exercises' at the university. He expressed in 1739 a strong desire to be admitted to the Royal Society, but his name does not appear upon the list of its members.

[Correspondence of Scientific Men of the Seventeenth Century, ed. S. J. Rigaud (1841), Oxford, i. 293–366; De Morgan in S. D. U. K. Biog. Dict. ii. 576; Index of Leyden Students, pub. by Index Soc., p. 3.] A. M. C.

ANDERSON, GEORGE (1760–1796), accountant-general to the Board of Control, was born at Weston, Buckinghamshire, in Nov. 1760. His parents were in no way distinguished from the peasant class to which they belonged, and he himself worked as a day labourer until near the close of his seventeenth year. He had, however, been early smitten with a passion for mathematical studies, and in 1777 he sent to the 'London Magazine' solutions of some problems which had appeared in its pages. His letter attracted the notice of a gentleman of scientific acquirements from the neighbourhood of Weston, named Bonnycastle, who sought out the writer, and found him threshing in a barn, the walls of which were covered with triangles and parallelograms. The incident caused some local sensation, and it was felt that such uncommon talents should not remain without cultivation. Mr. King, vicar of Whitchurch, accordingly took charge of his education, and, after some preliminary instruction at a grammar school, sent him to Wadham College, Oxford, where he took the degree of M.A. in 1784. His patron destined him for the clerical profession; but after he had taken deacon's orders, he found that his tastes were otherwise directed, and came to London in search of employment in January 1785. Through the influence of Scrope Bernard, M.P., brother-in-law to Mr. King, he shortly obtained a situation under the Board of Control, in which his arithmetical powers were so conspicuous as to secure his advancement to the post of accountant-general. While laboriously engaged in preparing the Indian budget for 1796, he was attacked with illness, and died in a few days, the victim of his assiduity, 30 April 1796. His death was deplored as a public loss by Mr. Dundas, then at the head of the Board of Control, and no Indian budget could, in fact, be produced that year. He married in 1790, but left no children. A pension was obtained for his widow by Mr. Dundas. In character he was amiable and unpretending. He pub-

lished in 1784 a translation from the Greek of the 'Arenarius' of Archimedes, with preface, notes, and illustrations of considerable merit; to which he added a version of the Latin Dissertation of Clavius. His only other work was a lucid and accurate statement as to the condition of Indian trade and finance, entitled 'A General View of the Variations which have been made in the Affairs of the East India Company from the Conclusion of the War in India in 1784 to the Commencement of the present Hostilities,' 1792.

[Chalmers's Gen. Biog. Dict. (1812); Gent. Mag., May 1796; Annual Necrology for 1797–8; Watt's Bibl. Brit.] A. M. C.

ANDERSON, Sir GEORGE WILLIAM, K.C.B. (1791–1857), an Indian civil servant, was the son of Mr. Robert Anderson, a London merchant. Entering the Bombay civil service in 1806, Anderson was principally employed upon judicial duties until December 1831, when he was placed in administrative and political charge of the southern Mahratta districts, under the designation of principal collector and political agent. Both as a judicial officer and as a revenue and political administrator, Anderson's work repeatedly elicited the commendations of successive governments of Bombay, including those of Mr. Elphinstone, Sir John Malcolm, and Lord Clare, and also of the court of directors of the East India Company. In those days the superintendence of the police was vested in the district or zillá judge, and Anderson's exertions for its improvement, especially at Surat, were attended with marked success. He was employed by Mr. Elphinstone in framing the first systematic code of laws attempted in British India, known as the 'Bombay Code of 1827,' which was a great advance upon anything previously attempted in India, and served to prove by thirty years' experience of its working that there was no difficulty in applying a general code, founded upon European principles, to the mixed populations of India.

Partly in consequence of the experience which Anderson had gained in the performance of this duty, and partly in consequence of the ability which he evinced as a judge of the company's chief court of appeal, the Sadr Diwáni and Foujdári Adálat, and as a judge of circuit, in which latter capacity he submitted several valuable reports on the condition of the people and on the judicial administration, Anderson in 1835 was selected by the court of directors as the Bombay member of the newly constituted Indian Law Commission, of which Mr. (afterwards Lord) Macaulay was president. This important office Anderson held until March 1838, when he was appointed a member of the council of the governor of Bombay. In April 1841, on the retirement of Sir James Carnac, he succeeded as senior member of council to the office of governor of Bombay, and held that important post until relieved by Sir George Arthur in June 1842 [see Arthur, Sir George]. The period during which Anderson officiated as governor of Bombay was a very busy and, during the latter part of it, a very anxious time in India. The first war with China was in progress, and, Bombay being the headquarters of the Indian navy and the nearest Indian port to England, many of the arrangements connected with the expedition had to be made through the government of Bombay. The position of our army in Afghanistan was a cause of still greater anxiety, especially after the destruction of the Cabul force: posts were still held by Bombay troops in the neighbouring countries of Beluchistán and Sind, and all the arrangements connected with their relief and reinforcement devolved upon the government of Bombay. As the temporary head of that government, Anderson was brought into close relations with the governor-general, and both from Lord Auckland and from his successor, Lord Ellenborough, he received most cordial acknowledgments of the effective aid rendered by him during that critical period. The court of directors, as a special mark of their recognition of Anderson's public services, extended his term of office as a member of council for one year beyond the prescribed period of five years. Anderson finally retired from the Indian civil service in February 1844, on which occasion the governor of Bombay, Sir George Arthur, placed upon record a minute reviewing his long official career, and testifying to the 'zeal, judgment, and ability,' combined with 'the most conscientious integrity and strict impartiality,' which had given peculiar value to his advice as a member of council.

In 1849 Anderson, having previously received the honour of knighthood and having been made a companion of the Bath, was appointed governor of Mauritius, which island at that time was in a very depressed condition. After having held this post little more than sixteen months, he was transferred to the government of Ceylon, but during the short period that he remained at Mauritius, he effected or inaugurated several important reforms. Among these was the introduction of municipal government into Port Louis, the principal town in the island, the establish-

ment in the districts of local magistrates who were invested with a summary jurisdiction in petty civil suits, the establishment of trial by jury, the introduction of a paper currency, arrangements for increasing the supply of labour by immigration, and for establishing steam communication with England viâ Aden, and a reduction of the public expenditure. On relinquishing the government he was presented with addresses by representatives of all the leading bodies in the colony.

Sir George Anderson's appointment to the government of Ceylon at the time at which it was made was a distinguished mark of confidence; for owing to a rebellion on the part of the Cinghalese which had recently taken place, the ill-judged measures which had accompanied its suppression, and the personal differences which had arisen between the late governor, Lord Torrington, and some of the chief officials in the island, the colony was in a very disorganised condition. The state of feeling which resulted from these occurrences could not fail more or less to embarrass the position of the new governor. Party spirit ran high, and the situation was aggravated by differences which unfortunately arose between the bishop of Colombo and several of his clergy. Anderson seems to have fully sustained his previous reputation. As in India and in Mauritius, so also in Ceylon, reforms in the judicial system, having for their object promptitude in the administration of justice and simplification of the procedure of the courts, engaged much of his attention. He developed the resources of the colony by improving the communications, exercised a strict control over the expenditure, and by his conciliatory bearing towards the chiefs and principal headmen of the central province, he restored the confidence of the Cinghalese portion of the population. After governing the colony for nearly four years and a half, the failure of his health compelled him to resign his post in the spring of 1855. He had been advanced to a knight commandership of the Bath on his appointment to Ceylon. He died 17 March 1857, in the sixty-seventh year of his age.

Anderson was married three times, and left a widow and fifteen children, the eldest of whom, the late Sir Henry Lacon Anderson, K.C.S.I., also a Bombay civil servant, rose to a high position in that presidency, and died in March 1879, being then a secretary at the India office.

[Annual Register, 1850, 1851, 1857; Records of the Government of Bombay; Mauritius Addresses, 1848–9; Records of the Government of Ceylon; private correspondence.] A. J. A.

ANDERSON, JAMES (1662–1728), Scotch genealogist and antiquary, was born at Edinburgh 5 Aug. 1662, being a son of the Rev. Patrick Anderson, a nonjuring clergyman, who was sometime minister of Lamington, in Lanarkshire, and who, during the persecutions in the reign of Charles II, had been incarcerated in the state prison on the Bass Rock. He was educated at the university of Edinburgh, where he was admitted to the degree of M.A. 27 May 1680. Having chosen to adopt the profession of the law, he served his apprenticeship to Sir Hugh Paterson, an eminent member of the Society of Writers to the Signet, and was admitted to the privileges of that body of legal practitioners 6 June 1691. His profession afforded him numerous opportunities to study ancient documents. He soon became fond of antiquarian research, and it appears from his correspondence that at an early period he formed an intimacy with Captain John Slezer, the author of the 'Theatrum Scotiæ,' whose historical investigations and personal disappointments bear so striking a resemblance to his own. It is probable, however, that Anderson might have passed through life in comparative obscurity but for a circumstance which occurred during the excitement consequent upon the proposed union between England and Scotland. In 1704, while feeling ran very high on this subject, an English lawyer named William Atwood, who had been chief-justice of New York, published a pamphlet entitled 'The Superiority and direct Dominion of the Imperial Crown and Kingdom of England over the Crown and Kingdom of Scotland.' The author of this work revived the claims of Edward I to the crown of Scotland, with many insulting sneers at the pretensions of Scottish independence. It curiously happened that Anderson, though altogether unknown to Atwood, was appealed to by him as an eye-witness to vouch for the trustworthiness of some of the charters and grants by the kings of Scotland. The charters in question are the well-known documents, supposed to have been forged by Harding the chronicler, of which no one now supports the authenticity. Anderson, in consequence of such an appeal, deemed himself bound in duty to his country to publish what he knew of the matter, and to vindicate the memory of some of the best of the Scottish kings, who were accused by Atwood of a base and voluntary surrender of their sovereignty. Accordingly, in 1705, he published 'An Historical Essay, showing that the Crown and Kingdom of Scotland is Imperial and Independent,' Edinb. 1705, 8vo. It is a clear,

well-written treatise, and was at the time a conclusive criticism on the forged charters. The work was so acceptable to his country that the Scottish parliament granted him a reward, and ordered thanks to him to be delivered by the lord chancellor in presence of her majesty's high commissioner and the estates. This was done, and at the same time parliament ordered Atwood's book to be burnt at Edinburgh by the hands of the common hangman.

The assurances of support which Anderson received on this occasion tempted him to relinquish his profession, and to embark on his great undertaking—the collection of facsimiles of Scottish charters and other muniments. It appears that before the union he had received a grant of 300*l.* In the last Scottish parliament held at Edinburgh his claims were brought forward by a committee who reported, on 12 Feb. 1707, that they 'do presume to give it as their humble opinion that the said Mr. James Anderson has made as great advance in the said matter as the time and difficulty in the performance could permit, and that his learned industry in a matter so useful, undertaken on the reccommendation of parliament, deserves further encouragement to enable him to support the charge, and carry on the design uniformly, and with that beauty of execution which will be expected in a work begun by so great authority.' It was found that besides the 300*l.* voted to him he had spent 590*l.* in his project. The parliament recommended to the queen the repayment of this sum, and the advance of a thousand guineas to Anderson; and 'in consideration of his good services to his country, and of the loss he suffers by the interruption of his employment in prosecuting the said work, do further recommend him to her majesty as a person meriting her gracious favour in conferring any office of trust upon him.' Mr. John Hill Burton has observed that it was a favourite practice of the Scottish parliament to vote sums of money to public benefactors, leaving them to collect the money as they best could. In Anderson's case, however, there was not even a vote, because the Scottish parliament had met only to cease for ever, and he merely obtained a recommendation to the parliament of Great Britain, by which assembly his peculiar claims were not very likely to be recognised.

Soon after the union Anderson removed to London, where for many years he led a most unhappy life, his time being divided between the labours of completing his project and a series of unsuccessful attempts to get his claims attended to by government. George Lockhart of Carnwath, in his 'Commentarys,' gives the following curious illustration of Anderson's disappointments:—

'This gentleman, by his application to the subject of antiquities, having neglected his other affairs, and having, in search after antient records, come to London, allmost all the Scots nobility and gentry of note recommended him as a person that highlie deserved to have some beneficiall post bestowed upon him; nay, the queen herself (to whom he had been introduced, and who took great pleasure in viewing the fine seals and charters of the antient records he had collected) told my Lord Oxford she desird something might be done for him; to all which his lordships usuall answer was that ther was no need of pressing him to take care of that gentleman, for he was *thee* man he designd, out of regard to his great knowledge, to distinguish in a particular manner. Mr. Anderson being thus putt off from time to time for fourteen or fifteen months, his lordship at length told him that no doubt he had heard that in his fine library he had a collection of the pictures of the learned, both antient and modern, and as he knew none who better deserved a place there than Mr. Anderson, he desired the favour of his picture. As Mr. Anderson took this for a high mark of the treasurer's esteem, and a sure presage of his future favour, away he went and got his picture drawn by one of the best hands in London, which being presented was graciouslie received (and perhaps got its place in the library); but nothing more appeard of his lordships favour to this gentleman, who having hung on and depended for a long time, at length gave himself no furder trouble in trusting to or expecting any favour from him; from whence, when any one was asked what place such or such a person was to get, the common reply was, "A place in the treasurer's library."'

Matrimonial troubles augmented the difficulties of Anderson's position; for it appears that he left behind him in Scotland a second wife, who was illiterate and ill-tempered, and who had charge of the children of a previous marriage, of whom she gives a very bad report in her letters to their father.

In 1715 he received the appointment of postmaster-general for Scotland, but he only retained it for a year and a half, though he continued to draw the salary of that office—200*l.* a year—in the form of a pension. In a memorandum dated 1723 he states that of his outlay before the union 140*l.* was still uncompensated; and crediting the government with 1,500*l.* (200*l.* a year for seven

years and a half), he states the balance due to him at 4,202*l*. He had in the meantime made an attempt, through his friend Sir Richard Steele, to relieve his embarrassments by selling his library to George II, but the negotiation failed. He had been compelled to halt, or at all events to proceed slowly, in his great undertaking, and in 1718 he is found advertising that those who wished to patronise it 'could see specimens at his house above the post-office in Edinburgh.' While, however, the great object of his life remained uncompleted, he was enabled to publish 'Collections relating to the History of Mary Queen of Scotland. Containing a great number of original papers never before printed. Also a few scarce pieces reprinted, taken from the best copies,' 4 vols., Edinb. 1727–28, 4to. The original documents contained in this volume are invaluable to historical students. George Chalmers, it is true, insinuated that there was reason to question Anderson's honesty as a transcriber, but he failed to mention any specific instance. Such insinuations were a weakness of Chalmers when the facts of a case did not happen to agree with his own prejudices.

Anderson died very suddenly of apoplexy in London on 3 April 1728, having finished the collections for his great work only a few days previously. He had been compelled to pledge the plates of his 'Diplomata,' and in 1729 they were sold for 530*l*. Afterwards they were put into the hands of Thomas Ruddiman, and at length the long-expected work was published under the title of 'Selectus Diplomatum & Numismatum Scotiæ Thesaurus, in duas partes distributus: Prior Syllogen complectitur veterum Diplomatum sive Chartarum Regum & Procerum Scotiæ, una cum eorum Sigillis, a Duncano II ad Jacobum I, id est ab anno 1094 ad 1412. Adjuncta sunt reliquorum Scotiæ et Magnæ Britanniæ Regum Sigilla, à prædicto Jacobo I ad nuperam duorum regnorum in unum, anno 1707, coalitionem; Item Characteres & Abbreviaturæ in antiquis codicibus MSS. instrumentisque usitatæ. Posterior continet Numismata tam aurea quàm argentea singulorum Scotiæ Regum, ab Alexandro I ad supradictam regnorum coalitionem perpetuâ serie deducta; Subnexis quæ reperiri poterant eorundem Regum symbolis heroicis.' Edinb. 1739, fol. The introduction professes to be the production of Ruddiman, but it is not known how far Anderson left the materials for it among his manuscript papers.

[A Collection made by James Maidment of printed papers and MSS. relating to Anderson, preserved in the British Museum (10854 ff.); John Hill Burton, in Biog. Dict. Soc. D. U. K. ii. 580–582; MS. Addit. 4221 f. 22; Maidment's Analecta Scotica; Chambers's Biog. Dict. of Eminent Scotsmen, ed. Thomson, i. 37; Chalmers's Life of Ruddiman, 151 seq.; The Lockhart Papers, i. 371; Anderson's Scottish Nation, i. 125; Notes and Queries, 1st ser., viii. 347, xi. 439; 2nd ser., v. 251, 272, 471, vi. 27, 107, 184, vii. 372, viii. 169, 217, 327, 457, 475; 3rd ser., i. 144, iii. 507, x. 262; Memorials of Dr. Stukeley (Surtees Soc.).] T. C.

ANDERSON, JAMES, D.D. (1680?–1739), preacher and miscellaneous writer, brother of Adam Anderson [see ANDERSON, ADAM, 1692–1765], was born, about 1680, at Aberdeen, where he was educated, and probably took the degrees of M.A. and D.D. In 1710 he was appointed minister of the presbyterian church in Swallow Street, London, whence he was transferred, in 1734, to a similar charge in Lisle Street, Leicester Fields. According to the 'Gentleman's Magazine,' he is said to have been 'well known among the people of that persuasion resident in London as Bishop Anderson,' and he is described as 'a learned but imprudent man, who lost a considerable part of his property in the fatal year 1720.' Several of his sermons were printed. One of them, 'No King-Killers,' preached in 1715, on the anniversary of the execution of Charles I, was a zealous defence of the conduct of the presbyterians during the civil wars, and reached a second edition. Anderson was a freemason, and when, in 1721, on the revival of freemasonry in England, the grand lodge determined to produce an authoritative digest of the 'Constitutions' of the fraternity, the task was assigned to him (ENTICK's edition (1747) of the *Constitutions*, p. 194 et seq.). It was as a grand warden of the lodge that he presented to it, on completing his task, 'The Constitutions of the Free Masons; containing the History, Charges, Regulations, &c. of that Most Ancient and Right Worshipful Fraternity. For the Use of the Lodges. London. In the year of Masonry 5723, Anno Domini 1723.' This work, which passed through several editions, was long recognised by the English freemasons to be the standard code on its subject, and was translated into German. An American facsimile of the first edition of 1723 was issued at New York in 1855, and there are reprints of the same edition in Cox's 'Old Constitutions belonging to the Freemasons of England and Ireland' (1871) and in the first volume of Kenning's 'Masonic Archæological Library' (1878). Anderson also contributed to masonic literature 'A Defence of Masonry, occasioned by a pamphlet called "Masonry Dissected"' (1738?), which was translated into German,

and is reprinted in Oliver's 'Golden Remains of the Early Masonic Writers' (1847).

In 1732 appeared the work by which Anderson is chiefly remembered, 'Royal Genealogies; or, the Genealogical Tables of Emperors, Kings, and Princes, from Adam to these times.' Professedly based on 'Genealogische Tabellen' of Johann Hübner, it was largely supplemented by Anderson's industry. While the earlier sections of the work are of little historical value, the later are often of use in relation to the genealogies of continental dynasties and houses. The volume closes with a synopsis of the English peerage, and in the preface the author intimated his readiness, if adequately encouraged, 'to delineate and dispose at full length the genealogies of all the peers and great gentry of the Britannic isles.' Anderson's last work, which he was commissioned to undertake by the first Earl of Egmont and his son from materials furnished by them, bore the title, 'A Genealogical History of the House of Yvery, in its different branches of Yvery, Lovel, Perceval, and Gournay;' but the first volume alone was completed when Anderson died on 25 May 1739, and a second volume, subsequently published, was due to another pen (see 'To the Reader' in vol. ii.). The work was soon withdrawn from circulation on account of some disparaging remarks in it on the condition of the English peerage and on the character of the Irish people. It was re-issued, however, without the offensive passages, in 1742 (see *Notes and Queries*, 1st series, iv. 158, and *Letters of Horace Walpole* (1857), i. 107 *n.*, and ii. 145). Much of the genealogical matter in the book has been pronounced to be mythical (Drummond's *Histories of Noble British Families* (1846), art. 'Percival'). Another work of Anderson's, 'News from Elysium, or Dialogues of the Dead, between Leopold, Roman Emperor, and Louis XIV, King of France,' was published shortly after his death in 1739.

[Anderson's Works; Brief notice (sub nomine) in Catalogue of the Edinburgh Advocates' Library; Gentleman's Mag. liii. 41–2; Gowans's Catalogue of Books on Freemasonry (New York, 1856); Kloss, Bibliographie der Freimaurerei (1844).] F. E.

ANDERSON, JAMES (1739–1808), economist, was born at Hermiston, near Edinburgh, in 1739. At the age of fifteen he lost his parents, and undertook a farm which had long been in his family; he attended Cullen's lectures upon chemistry to improve his agricultural knowledge, and introduced the use of what was afterwards called the 'Scotch plough.' He afterwards took a farm called Monkshill, in Aberdeenshire. In 1768 he married Miss Seton, of Mounie, Aberdeenshire, by whom he had a large family. He had published several essays upon agriculture, and in 1780 received the LL.D. degree from Aberdeen. In 1783 he moved to Edinburgh, and privately printed some remarks upon the Western Scotch fisheries. Though otherwise a generally orthodox economist, Anderson desired protection for the fisheries. Bentham remonstrated with him in a forcible letter, which offended Anderson for the moment, though Bentham afterwards wrote to him about the Panopticon in terms implying considerable confidence. Their intimacy dropped after an unexplained misunderstanding in 1793. In 1784 Pitt employed Anderson to survey the fisheries. In some correspondence with Washington, published in 1800, Anderson says that Pitt withheld remuneration because he 'dared do so.' In 1790 Anderson started a weekly paper in Edinburgh, called the 'Bee,' which, at its conclusion in 1794, filled eighteen volumes, containing many useful papers on economical and other topics. Some papers on the political progress of Great Britain induced government to begin a prosecution, which was dropped upon Anderson's declaring that he would be responsible. One, Callender, having charged Lord Gardenstone, a judge of sessions and an occasional contributor, with the authorship, Anderson announced that they were written by Callender himself. In 1797 Anderson moved to Isleworth, where he led a retired life, amusing himself with agricultural experiments. From 1799 to 1802 he published, in monthly parts, 'Recreations in Agriculture, Natural History, Arts, and Miscellaneous Literature,' which formed six volumes. His first wife died in 1788, and in 1801 he married a lady who survived him. He died 15 Oct. 1808.

Anderson is said to have done much for Scotch agriculture. He is specially noticeable as having published in 1777 a pamphlet called 'An Inquiry into the Nature of the Corn Laws, with a view to the Corn Bill proposed for Scotland,' which contains a complete statement of the theory of rent generally called after Ricardo. The passage is given in M'Culloch's 'Literature of Political Economy.' The same theory is expounded in the 'Recreations,' v. 401–28 (see M'Culloch's edition of Adam Smith). He is the author of many tracts: his first publication was 'Essays on Planting,' in Ruddiman's 'Edinburgh Weekly Magazine,' 1771: others are 'Observations on the Means of exciting a Spirit of National Industry,' 1777; 'An Account of the present State of the

Hebrides,' &c., 1785; 'Observations on Slavery,' 1789; 'A General View of the Agriculture and Rural Economy of the County of Aberdeen,' 1794; 'On an Universal Character,' 1795. A full list of his works is given in Anderson's 'Scottish Nation.'

[Gent. Mag. lxxviii. 1051–4; Bentham's Works, x. 127, 254, 258.]

ANDERSON, JAMES, M.D. (*d.* 1809), botanist, was physician-general of the East India Company at Madras. It appears from Dodwell and Milne's list of medical officers in India that James Anderson was assistant-surgeon in 1765, surgeon in 1786, member of the medical board in 1800, and died 5 Aug. 1809. Anderson gave an account in a series of letters to Sir Joseph Banks (published at Madras 1781) of an insect resembling the cochineal, which he had discovered in Madras. Gardens, superintended by Anderson, were cultivated for these insects, and when the die obtained from them did not answer, other insects were introduced from Brazil. Anderson afterwards attempted to introduce the cultivation of silk into Madras, and paid attention to other plants of commercial value, such as the sugar-cane, coffee plant, American cotton, and European apple. He published several series of letters upon these topics at Madras in 1789–96. He also published a paper on the minerals of Coromandel in the 'Phœnix,' 1797; and 'A Journal of the Establishment of Napal and Tuna for the Prevention or Cure of Scurvy,' &c., Madras, 1808.

[Royle's Essay on Productive Resources of India, pp. 57–63, 137, 142, &c.; Brit. Mus. Cat.]

ANDERSON, JAMES (1760–1835), captain in the navy, having served through the war of American independence as a midshipman, and through the first French revolutionary war as a lieutenant, was, in 1806, made a commander, and employed for several years in command of the Rinaldo brig against the enemy's privateers in the Channel. He was advanced to the rank of post-captain in 1812, and in August 1814 was appointed to the Zealous, of 74 guns, and sent out with stores to Quebec, where he was ordered to winter. The ship was old and rotten, very badly manned, and inadequately equipped; and Captain Anderson, judging that it was impossible to stay at Quebec without sacrificing the ship, returned to England: on the charge of this action being contrary to his orders, he was tried by court martial, and acquitted of all blame. Lord Melville, then first lord of the admiralty, was extremely dissatisfied at this decision, and said to Anderson: 'If Canada fall, it will be entirely owing to your not wintering the Zealous at Quebec:' to which Anderson replied: 'I rather think it will be in consequence of proper supplies, in proper ships, not having been sent out there at a proper season of the year.' The fact seems to be that Lord Melville had meant to sacrifice the Zealous, in order to have a ready excuse for any disaster that might happen in Canada, and was annoyed that his subterfuge had been destroyed by her captain's promptitude and resolution. The difference of opinion with the first lord of the admiralty, combined with the reduction of the navy at the peace, deprived Anderson of any further service. He employed his leisure in scientific and literary pursuits, and is said to have contributed several articles to different magazines. The only one which bears his name is 'Some Observations on the Peculiarity of the Tides between Fairleigh and Dungeness,' in the 'Philosophical Transactions' for 1819, p. 217. He died 30 Dec. 1835.

[Ralfe's Naval Biography, iv. 323; Marshall's Royal Naval Biography, supplement, part iii. (vol. vii.) 15; Gent. Mag., 1836, i. 211.]

J. K. L.

ANDERSON, SIR JAMES CALEB (1792–1861), inventor, was the eldest son of John Anderson, the founder of Fermoy [q. v.], by his second wife, Elizabeth, only daughter of Mr. James Semple, of Waterford. He was born 21 July 1792, and was created a baronet 22 March 1813, as a mark of approbation, on the part of the government, of the great public services rendered to Ireland by his father. Sir James was a celebrated experimentalist in steam-coaching, and took out various patents for his inventions. He lodged specifications in 1831 for 'improvements in machinery for propelling vessels on water,' in 1837 for 'improvements in locomotive engines,' and in 1846 for 'certain improvements in obtaining motive power, and in applying it to propel carriages and vessels, and to the driving of machinery.' He died in London 4 April 1861. By his marriage, in 1815, with Caroline, fourth daughter of Mr. Robert Shaw, of Dublin, he had two sons (both of whom died unmarried) and six daughters. As he left no male issue, the baronetcy became extinct.

[Patents, 6147, 7407, 11273; Notes and Queries, 3rd series, vii. 153; Gent. Mag. ccx. 588.]

T. C.

ANDERSON, JOHN (1668?–1721), theologian and controversialist, was tutor to the celebrated John, duke of Argyll

and Greenwich. He was ordained minister of Dumbarton, and here he entered the lists in the controversy between Episcopacy and Presbyterianism. Great anxiety was felt at the time by the presbyterian clergy in connection with the general use of the English liturgy in the episcopalian congregations, which had not been in common use among them till the beginning of the eighteenth century. About 1710 Anderson published 'A Dialogue between a Curate and a Countryman,' and in 1711 'The second Dialogue between the Curate and the Countryman respecting the English Service.' He next published 'The Countryman's Letter to the Curate, wherein, besides an historical view of the English Liturgy, the assertions of Sage, the author of the "Fundamental Character of Presbytery," concerning its universal usage in Scotland at the time of the Reformation, &c., are examined and proved to be false.' A reply to this was published by an episcopalian clergyman, Mr. Calder, which drew forth a rejoinder from Anderson, 'Curate Calder whipt,' a title that may readily suggest the bitterness by which it was characterised. The work by which Anderson continues to be known is a 'Defence of the Church Government, Faith, Worship, and Spirit of the Presbyterians,' published in 1714 in reply to a work entitled 'An Apology for Mr. Thomas Rhind, or an account of the manner how, and the reasons for which, he separated from the Presbyterian party and embraced the communion of the Church' (Edin. 1712). This publication has always been considered one of the ablest defences of the presbyterian system.

About the beginning of 1717 steps were taken for translating Anderson to Glasgow. The magistrates were favourable, and the ministers hostile; but after an appeal to the general assembly, his translation took place in 1720, and he became minister of what was then called the Ramshorn church, now St. David's. He afterwards published six letters upon the 'Overtures concerning Kirk Sessions,' a subject on which there was considerable discussion at that time. 'In these letters,' says M'Crie, 'he does not appear to great advantage. They were answered in better temper and with much ability by Professor Dunlop of Edinburgh.' Wodrow, who speaks of him as 'a kind, frank, comradly man when not grated,' owns that he could be passionate and bitter, and tells how, in answer to his remonstrance with him for the Billingsgate style of his letters to curate Calder, he said that 'it was the only way to silence Calder.' After his removal to Glasgow, he seems to have fallen both in ability and character. Though he had been the champion of presbytery, he fell under the censure of his brethren for what they considered an unpresbyterian service—a sort of consecration sermon preached at the opening of his church. He died in 1721, at the age of 53.

Professor John Anderson, his grandson [q. v.] (son of the Rev. James Anderson, minister of Roseneath), founded Anderson's College, Glasgow, and erected a tombstone over his grandfather's remains (see *infra*).

[Wodrow's Letters; Scott's Fasti.]

W. G. B.

ANDERSON, JOHN (1726–1796), natural philosopher, was born at Roseneath, Dumbartonshire. After the death of his father, the minister of Roseneath, he was educated at Stirling by an aunt, Mrs. Turner, whom he afterwards repaid for the expense. He was officer in a corps raised to resist the rebellion of 1745. He studied at Glasgow, where, in 1756, he became professor of oriental languages, and in 1760 professor of natural philosophy. He was specially interested in practical applications of science, and allowed artisans to attend his lectures in their working dress. He planned the fortifications raised to defend Greenock against Thurot in 1759. He sympathised with the French revolution, and having invented a cannon in which the recoil was counteracted by the condensation of air in the carriage, he went to Paris in 1791 (after failing to attract the attention of the English government), and offered it to the National Convention, who placed a model in their hall, inscribed 'The gift of science to liberty.' He translated into French two essays he had already written on war and military instruments, and distributed them among the people of Paris. He invented a plan for smuggling French newspapers into Germany at this time by means of small balloons. His principles made him unpopular with the other professors; and he brought an action against them in regard to the accounts, which he lost, though malversation was afterwards shown to have existed. Elaborate statements of the dispute were issued by both Anderson and his opponents. He published in 1786 the 'Institutes of Physics,' which went through five editions in ten years. He wrote various periodical papers, one of which, 'Observations upon Roman Antiquities lately discovered,' appeared as an appendix to Roy's 'Military Antiquities' in 1793, and was separately published in 1800. He also helped to obtain a collection of Roman remains, found near the wall of Antoninus, for the university. He died 13 Jan. 1796.

Anderson left all his apparatus, library, &c., for the foundation of an educational institution in Glasgow, which bears his name. Funds were raised by subscription; Thomas Garnett was appointed professor of natural philosophy under the trust 21 Sept. 1796: and on 21 June 1797 the institution was incorporated. Dr. Garnett was succeeded in 1800 by Dr. Birkbeck, who gave free lectures to 500 operative mechanics: and the institution has since been extended.

[Glasgow Mechanics' Magazine, ii. 412–4, iii. pp. v–ix and p. 215: Brit. Mus. Cat.]

ANDERSON, JOHN (*fl.* 1799), wood engraver, was born in Scotland, and was well educated. He was a pupil of Thomas Bewick. He cut (after drawings by J. Samuel) the blocks which illustrate 'Grove Hill,' a poem, very sumptuously issued by T. Bursley in 1799. This book, for the beauty of its cuts and the care with which they are printed, will bear comparison with Somervile's 'Chase.' The best work of Bewick is technically hardly better than that which Anderson shows in 'Shakespeare's Walk' in the book in question. His treatment of foliage is sometimes such as to remind one strongly of the cuts in Bloomfield's 'Farmer's Boy.' Perhaps to him these cuts (which Mr. Croal Thompson has finally taken from Bewick) may be attributed. He also engraved illustrations to an edition of Junius. Redgrave says he formed 'a style of his own and showed much ability, but did not long follow his profession. He went abroad on some speculation, and was lost sight of. He died early in the century.' Historians of the wood-engraver's art should give to the author of such work as has been described a more important place than he has yet obtained.

[Redgrave's Dict. of Painters.] E. R.

ANDERSON, JOHN, M.D. (*d.* 1804), practised as a physician at Kingston, in Surrey, and subsequently, for several years before his death, was physician to, and a director of, the General Sea-bathing Infirmary at Margate, where he died in June 1804 at an advanced age. He wrote for his doctor's degree, which he took at Edinburgh, a dissertation 'De Scorbuto,' published in 1772. He was also author of 'Medical Remarks on Natural Spontaneous and Artificial Evacuations,' London, 1788: and of 'A Practical Essay on the good and bad Effects of Sea-water and Sea-bathing.' He was a fellow of the Society of Antiquaries.

[Gent. Mag. lxxiv. 978; Anderson's works mentioned above.] G. V. B.

ANDERSON, JOHN (*fl.* 1816), founder of Fermoy, born in very humble circumstances, was son of David Anderson, of Portland, N.B. Having scraped together a few pounds by some petty dealings, he removed to Glasgow, and by a venture in herrings acquired 500*l.* In 1780 he established himself at Cork, where he became an export merchant and trafficked in provisions, the staple trade of the place. In a few years he realised 25,000*l.*, and laid it out in the purchase of four-sixths of the Fermoy estate, which is picturesquely situated on the river Blackwater, nearly in the centre of Munster. He resolved to make a town of Fermoy, and succeeded in constructing the handsomest country town in Ireland. Mr. D. Owen Madden, writing in 1848, says: 'The streets are spacious, and the town is tastefully designed. There is a neat square; there are fine churches for religious worship, and several private residences of respectability in the neighbourhood. The place looks bright and happy—not like the other dreary and dilapidated country towns in Ireland. Two large barracks, built in squares on the northern side of the town, contribute to the imposing appearance of the place. Fermoy has now 7,000 inhabitants. Sixty years ago the place was a dirty hamlet, consisting of hovels, and a carmen's public-house at the end of the narrow old bridge: now there is a cheerful and agreeable town, pleasant society, a good deal of trade, and more prosperity than might be expected.' With reference to the barracks it should be stated that when the French came into Bantry Bay the government was unable to procure land, except on the most extravagant terms, for encamping the troops in the south of Ireland. Lord Carhampton, commander of the forces, explained the difficulties to Anderson, who at once removed them by giving land on his Fermoy estate without any charge for the required encampment; and he afterwards gave forty acres, rent free, on which the barracks of Fermoy and Buttevant are built.

Anderson erected for himself a handsome residence at Fermoy, and placed himself at the head of the community which rapidly began to grow around him. Meantime he had not given up his business, and he discounted to a considerable extent. On the proposed establishment in Ireland of the mail-coach system, Anderson, at a moment when no other man of capital and position would venture on so hazardous an undertaking, offered to embark on the enterprise. His proposal was readily accepted, the government stipulating that he was to provide the whole of the necessary means.

The roads, which were at that period little better than horse-tracks, he was bound to repair and alter at his own cost. This Herculean task he lived to accomplish, and thus opened the country from north to south and from east to west. Anderson likewise established an agricultural society and a military college, and laboured in every possible way to civilise and improve his adopted country. The government so highly appreciated Anderson's services that a baronetcy was offered to him, which he declined. It was, however, conferred, in 1813, on his eldest son, James Caleb Anderson. Subsequently Anderson sustained considerable losses in consequence of his speculations in Welsh mines and other undertakings, and a meeting of his creditors was held at the King's Arms Inn at Fermoy on 19 June 1816. The meeting was also attended by several of the nobility and the principal commoners in the south of Ireland, who passed a series of resolutions which constitute a proof of the high estimation in which, despite his misfortunes, Anderson continued to be held. We have been unable to obtain particulars respecting Anderson's subsequent career and the date of his death.

[Notes and Queries, 3rd series, vii. 153; D. Owen Madden's Revelations of Ireland, 268–285; Anderson's Scottish Nation, i. 133; Irving's Book of Scotsmen; Burke's Dictionary of the Peerage and Baronetage (1862), 23, 24.] T. C.

ANDERSON, JOHN (*fl.* 1825), genealogist, writer to the Signet, and secretary to the Scottish Society of Antiquaries, an institute founded at Inverness in March 1825, wrote a 'History of the Family of Frisel or Fraser, particularly Fraser of Lovat, embracing various notices illustrative of National Customs and Manners, with original correspondence of Simon Lord Lovat, 1825,' 4to, pp. 208. He also wrote the prize essay on the 'State of Science and Knowledge in the Highlands of Scotland . . . at the period of the Rebellion in 1745, and of their progress up to the establishment of the Northern Institute for the Promotion of Science and Literature in 1825,' which was published in 1827, and obtained the gold medal offered to competitors by Sir George Stewart Mackenzie. He resided at Walker Street, Coates Crescent, Edinburgh, in 1825, but the dates of his birth and death are not on record.

[Prefaces to Anderson's Works.] J. W.-G.

ANDERSON, JOHN (1789–1832), genealogist, of Hamilton, Lanarkshire, was born, 6 June 1789, at Gilmerton House, Midlothian, became a licentiate of the Royal College of Surgeons of Edinburgh, and while passing the college examinations was appointed by the Duke of Hamilton (then Marquis of Douglas) first surgeon to the Lanarkshire Militia, and afterwards his own medical adviser, positions which he held to the time of his death. He was very unassuming, of social disposition, and noted for his benevolence. He died 24 Dec. 1832 of inflammation of the brain.

His large work, 'Historical and Genealogical Memoirs of the House of Hamilton,' 4to, was published at Edinburgh in 1825; a supplement was issued in 1827. For twenty-nine years before his death Anderson was engaged upon a 'Statistical History of Lanarkshire,' and also upon a 'Genealogical History of the Robertsons of Struan,' but neither of these works appears to have been printed.

[Gent. Mag. ciii. pt. i. 648; Advocates' Library Cat. i. 131.] J. W.-G.

ANDERSON, JOHN (1795–1845), a diplomatic agent and writer on questions of Eastern policy and commerce, was born in Scotland (*Mission to Sumatra*, p. 116), and presumably in Dumfriesshire, in 1795. Receiving an appointment to the civil service of the East India Company in 1813, he became a 'writer' in Pulo Penang, or Prince of Wales's Island. He was promoted in 1821, when he held the position of deputy-warehousekeeper and Malay translator to the government, to the rank of 'factor,' and to the discharge of the functions of deputy-accountant, deputy-auditor, accountant to the recorder's court, and commissioner to the Court of Requests; the duties of which offices were continued to him on his preferment, in 1823, to be 'junior merchant.' By various steps he had become, in 1826, accountant and auditor, accountant-general to the recorder's court, superintendent of lawsuits, and Malay translator, and in 1827 attained the dignity of 'senior merchant,' with the offices of secretary to government and Malay translator. Later in the same year he was made a justice of the peace for Penang, Singapore, and Malacca (*Singapore Chronicle*, 6 Dec. 1827). In 1830 he was 'at home' (*East India Register and Directory*, 1831). His first publication was a work entitled 'Political and Commercial Considerations relative to the Malayan Peninsula and the British Settlements in the Straits of Malacca,' Prince of Wales Island, 1824. This work consists of reflections on the Siamese conquest of Quedah and Perak; an exposition of the advantages likely to result from declaring Quedah and the whole of the Malayan states under the protection of the British government; and a

descriptive sketch of the tin countries on the western coast of the peninsula of Malacca. In February and March 1823 Anderson had acted as agent to the governor of Pulo Penang for procuring engagements from native potentates in Sumatra, the sultans of Delly and Siack, and the Rajah of Langkat (Sir C. U. Aitchison's *Collection of Treaties, Engagements, and Sunnuds relating to India and neighbouring Countries*, 8vo, Calcutta, revised edition, vol. i. 1876). Anderson's Sumatran employment bore fruit a few years later in his 'Mission to the East Coast of Sumatra, in 1823, under the direction of the Government of Prince of Wales' Island: including historical and descriptive Sketches of the Country, an Account of the Commerce, Population, and the Manners and Customs of the Inhabitants, and a Visit to the Batta Cannibal States in the Interior,' 8vo, Edinburgh, 1826. On his return to this country Anderson entered actively into mercantile and other duties in London, in the course of which he produced a work entitled 'Acheen, and the Ports on the North and East Coasts of Sumatra; with incidental Notices of the Trade in the Eastern Seas, and the Aggressions of the Dutch,' 8vo, London, 1840. This volume attracted much attention to the state of British commerce in the parts of the world of which it treated. Anderson died, after a short illness, at his house, No. 1 Euston Place, Euston Square, on 2 Dec. 1845, as correctly stated in the 'Gentleman's Magazine' for January 1846 (p. 104). In the first sentence of a more extended notice in the same periodical for the following month (p. 208), he is perplexingly described as 'of Bond Court, Walbrook, and Prince's Place, Kennington,' and as having died on 15 Jan. 1846, at the age of 75; being unaccountably confounded with Mr. John Adamson, a London merchant of the two specified addresses, whose obituary occurs in the 'Gentleman's Magazine' for March 1846 (p. 329).

[East India Register and Directory, 1813–1831; Gent. Mag. as above; Literary Gazette, 17 Jan. 1846.] A. H. G.

ANDERSON, JOHN (1805–1855), the founder of the mission of the Free Church of Scotland at Madras, was the son of a Scotch farmer. Born in Galloway, in the parish of Kilpatrick-Durham, he received the rudiments of his education in the parish schools, and in his twenty-second year entered the university of Edinburgh, where he obtained prizes in Latin and in moral philosophy, distinguishing himself by his facility in Latin composition, and studying theology and church history under Chalmers and Welch. In 1836 he was ordained a minister of the church of Scotland, and in the same year was sent out to Madras as a missionary. The branch of missionary work to which Anderson devoted himself, was education. At that time the standard of education among the natives of the Madras presidency was very low. Anderson's object, as stated in the prospectus of the first mission school opened by him at Madras, was 'to convey through the channel of a good education as great an amount of truth as possible to the native mind, and especially of Bible truth,' the ultimate aim being 'that each of these institutions shall be a normal seminary in which teachers and preachers may be trained up to convey to their benighted countrymen the benefit of a sound education and the blessings of the gospel of Christ.' Anderson laid great stress upon education and native preachers in all missionary effort. The first school established by Anderson, which formed the nucleus of the institution now known as the Madras Christian College, speedily acquired a high reputation. The number of pupils rapidly increased, although the school was on several occasions almost broken up on the conversion to christianity of some of the pupils, and also by the admission of pupils of low caste. Notwithstanding these difficulties and the establishment of a very efficient government school, in which the instruction given was purely secular, the mission school prospered, and in the course of a few years branch mission schools were established in the town of Madras and in some of the principal towns in the neighbouring districts. One of the leading features in Anderson's method of instruction was the practice of making the pupils question each other on the subject of the lesson, a practice which, at that time, was new, at all events, in India. In 1841 the first native converts, two in number, were baptised, and in 1846 these two converts and one other were licensed as preachers, and were ordained in 1851. Anderson never looked forward to numerous conversions as the immediate result of mission work.

In 1839 Anderson was joined by a second missionary, Rev. Robert Johnston, who proved a most valuable coadjutor. In the course of a few years the number of Scotch missionaries was increased to four. In 1843, on the disruption of the church of Scotland, Anderson and his colleagues joined the Free Church, and thenceforward the mission was carried on in connection with that church. The subject of female education soon attracted Anderson's attention. There was no diffi-

culty in securing the attendance of girls of the lower castes; but in the case of native caste girls the difficulty was, and still is, very great. Indian girls marry early, and native parents see none of the material benefits to be derived from their education, which induce them to send their sons to mission schools, even at the risk of their being led to change their religion. But these obstacles were gradually overcome in some measure, and before Anderson's death seven hundred Hindu and Mohammedan girls, the majority of the former belonging to families of good caste, were under instruction in the schools of the mission. In this branch of his work Anderson was greatly helped by Mrs. Anderson. Anderson died at Madras in March 1855, after a short illness. He had laboured indefatigably for eighteen years at the work for which he had been set apart; only once during that period revisiting his native land, whither he was accompanied by the Rev. P. Rajahgopál, one of his first converts. His constitution, naturally strong, had become enfeebled by his incessant toils and anxieties in a debilitating climate.

[Braidwood's True Yokefellows in the Mission Field, Nisbet, 1862; Madras Native Herald.]
A. J. A.

ANDERSON, JOHN HENRY (1815–1874), conjuror and actor, was known as Professor Anderson, the Wizard of the North, and during many years appeared before the public as a performer of feats of legerdemain. For brief periods he tenanted in turn several of the London theatres, and travelled with his exhibition and apparatus through the provinces, to the colonies and America. His 'great gun trick'—in which he pretended to catch in his hand a bullet from a musket discharged by one of his audience—was at one time a much-admired illusion. He occupied Covent Garden Theatre for some months at the close of 1855 and the beginning of 1856, performing his conjuring tricks, producing a Christmas pantomime, and attempting the personation of William in 'Black-eyed Susan,' and Rob Roy in the melodrama of that name. His season closed with an entertainment described as a 'Grand Carnival Complimentary Benefit and Dramatic Gala, to commence on Monday morning and terminate with a *bal masqué* on Tuesday.' The *bal masqué* was 'a scene of undisguised indecency, drunkenness, and vice.' Between four and five o'clock on the morning of Wednesday, 5 March, Anderson ordered the National Anthem to be played and the gas to be lowered, to warn the revellers to depart. Suddenly the ceiling was discovered to be on fire. The masquers had barely time to escape. In half an hour the destruction of the building was complete. Anderson is chiefly memorable from his connection with this catastrophe.

[Morley's Journal of a London Playgoer, 1866; Irving's Annals of Our Time, 1871.] D. C.

ANDERSON, JOSEPH (1789–1877), lieutenant-colonel, a veteran officer and leading colonist in Victoria, was born in 1789, and in 1805 was appointed to an ensigncy in the new 2nd battalion (since disbanded) of the 78th Highlanders, with which he served in Sicily, in the descent on Calabria and the battle of Maida in 1806, and in the luckless expedition against the Turks in Egypt in 1807. As a lieutenant in the 24th foot he fought in the Peninsular campaigns between 1809 and 1812, at Talavera, where he was wounded, at Busaco, at the defence of Torres Vedras, at Fuentes d'Onor, and in many minor engagements. In 1812 he was promoted to a company in the York chasseurs, a corps for West India service recruited chiefly from foreigners, and with it he was present at the recapture of Guadaloupe in 1815. The island had hoisted the tricolor on receipt of the news of Napoleon's return from Elba, and as the garrison refused to treat, the place was attacked and taken, after some sharp fighting, by a British force under General Sir J. Leith, seven weeks after the battle of Waterloo. Lieutenant-colonel Anderson was subsequently in the 50th foot, with which he served long in Australia and India. He was many years military commandant and civil governor of the penal settlement at Norfolk Island, and commanded a brigade in the Gwalior campaign of 1843, where he was wounded at the battle of Punniar. After forty-three years' hard service he retired from the army in 1848, and became a squatter on the Goulburn river soon after the erection of Victoria into a separate colony in 1850, and was made a member of the legislative council of Victoria in 1852. He died at his residence, Fairlie House, South Yarra, on 18 July 1877. His son, Colonel William Acland Anderson, C.M.G., who was once a subaltern in his father's regiment, was for some time commissioner at the Gold Fields, and succeeded the late Major-General Dean Pitt as commandant of the volunteer forces of Victoria.

[Hart's Army Lists; Heaton's Australian Dictionary of Dates.] H. M. C.

ANDERSON, LIONEL, *alias* MUNSON (*d.* 1680), Roman catholic priest, was tried with seven others for high treason under the statute 27 Eliz. c. 2, which banished from

the realm all subjects of her majesty born within her dominions who had received orders from the see of Rome. This statute, which under Elizabeth had been very vigorously administered, became after her death practically a dead letter, and so remained until the panic into which the nation was thrown by the fabrications of Oates and Bedloe led to its resuscitation. The trial was held at the Old Bailey on 17 Jan. 1680, before lord chief justice Sir William Scroggs, lord chief baron Montagu, justices Atkins, Dolben, Ellis, Jones, Pemberton, the recorder Sir G. Jefferies, and a jury. The prisoners were not allowed the benefit of counsel, and indeed the most skilful advocate must have been of little avail before judges who were determined to presume everything against rather than for the accused. Sir J. Keiling and Mr. Serjeant Strode prosecuted. The witnesses were Oates, Bedloe, Dangerfield, and Prance. Dangerfield thus proved Anderson a priest: 'My lord, about the latter end of May or beginning of June, when I was a prisoner for debt in the King's Bench, this person took occasion to speak privately to me, and desired me to go into his room. He told me that he had received a letter from my lady Powis, and that letter was burnt. But the next letter that came from my lady Powis he would show it me. And he did so: and the contents of the letter was, as near as I can remember, just this: "Sir, you must desire Willoughby to scour his kettle," which was to confess and receive the sacrament to be true to the cause.' Anderson pleaded that in staying in the realm he was acting under an order from the council, and demanded that the three points necessary to bring him within the statute—viz. (1) that he was born in England, (2) that he had received orders from the see of Rome, (3) that in remaining within the realm he was acting contrary to the statute—should be expressly proved. No evidence was forthcoming to prove any one of them, but the judges presumed them all against him, holding that the mere fact of his having performed mass (which he admitted) was sufficient to make him guilty; and so they held of all the prisoners. One of them, however, Lumsden by name, proving to be a Scotchman, was acquitted, and another, Kemish, who was too ill to defend himself, was remanded. What became of him is not known; all the others were sentenced to be hanged, drawn, and quartered, and were executed accordingly. In an account of the trial published shortly after its occurrence Anderson is described as 'an ancient man and seeming to be sick,' and in the report of the trial itself there occurs a passage which suggests that he was suffering from physical weakness; but his bearing on that trying occasion indicates firmness and courage, and his manner of conducting his defence exhibits no trace of mental decay. In the course of the trial Oates having alleged that Anderson was an Oxfordshire man, he denied it, asserting that he was the son of a gentleman of quality in Lincolnshire, well known to the lord chief baron Montagu, a statement which that judge did not hesitate to corroborate; and this is also borne out by his alias Munson, which is obviously identical with Mounson or Monson, the name of an ancient Lincolnshire family with which the Andersons of that county had often intermarried. Collier, in his 'Historical Dictionary' (2nd edition, 1688), notices one Lionel Anderson as lineally descended from the ancient family of the Andersons of Northumberland (afterwards settled in Lincolnshire), assigning Broughton as the chief seat of the family, and mentioning amongst others of their marriage connections the family of the Mounsons.

[Journals of the House of Commons, ix. 369, 370; Sir William Temple's Memoirs, part iii. in Works ed. 1814, ii. 521; Cobbett's State Trials, vii. 811, 823, 833–5, 839, 841, 848, 882; A Brief Account of the Proceedings against the Six Popish Priests, condemned for High Treason the 17th day of this instant January 1679-80, viz.: Lionel Anderson, alias Munson, William Russel, George Parry, Henry Starkey, James Corker and Will. Marshall, two Benedictine Monks formerly tryed with Wakeman, with whom was likewise tryed Alexander Lumsden.] J. M. R.

ANDERSON, LUCY (1790–1878), musician, the daughter of Mr. John Philpot, a music-seller, was born at Bath in December 1790. She received her first musical instruction from her father, who intended her to adopt the harp as her instrument, but, in spite of the weakness of sight from which she always suffered, she soon made such progress with the pianoforte as to appear as a solo player at a very early age. She played at a concert at Weymouth for the benefit of Bannister in 1802, and soon after coming to London (about 1818) was regularly engaged at all the principal concerts. In 1820 she married George Frederick Anderson, a distinguished violinist, and for some time master of the queen's private band. In 1829 Mrs. Anderson played at the Birmingham festival, and continued to play in public until 1862. As a teacher she was much sought after, and numbered amongst her pupils the queen and other members of the royal family. Mrs. Anderson was the first female pianist who appeared at the Phil-

harmonic concerts, and was also the first pianist to introduce into England many of the great works of Beethoven, Hummel, and other composers. Judged by the modern standard of pianoforte playing, she might have been considered deficient in executive power, but this was amply atoned for by the breadth of her style, her powers of expression and feeling, and her excellent touch and phrasing. She was on the best terms with Cherubini, Mendelssohn, Chopin, Hummel, and many other great musicians with whom she came in contact in the course of her long career. After amassing a considerable fortune, she retired from public life in 1862. She died 24 Dec. 1878.

[Grove's Dictionary, i. p. 65; private information from Mr. W. G. Cusins.] W. B. S.

ANDERSON, PATRICK (1575–1624), a Scotch Jesuit, was a native of Elgin or Moray, his mother being a sister of Dr. John Leslie, bishop of Ross. After a rudimentary education at the Elgin grammar school, and a course of classical study in the university of Edinburgh, he entered the Society of Jesus at Rome in 1597, and in due time acquired the reputation of an eminent linguist, mathematician, philosopher, and divine. Being sent home as a missioner, he arrived in London in November 1609, and proceeded at once to his native country, where his ministerial labours were highly successful, and his hairbreadth escapes from his persecutors very marvellous. He left Scotland for Paris to meet his superior, Father James Gordon (Huntly), late in 1611. It is a remarkable fact that at the time of his departure there was but one priest in all Scotland. To supply this dearth Anderson collected nearly a hundred promising youths who were eager to enter the priesthood. In 1615 he became the first Jesuit rector of the Scotch college in Rome. Returning to Scotland he was betrayed by a pretended Catholic and committed to the Tolbooth in Edinburgh. During his rigid confinement there he held several polemic conferences with presbyterian divines, and gave proofs of his learning and constancy. He was threatened with the barbarous torture of the 'boots,' and was daily expecting death when he was liberated by the intercession, it is believed, of the French ambassador, the Marquis Deffiat, who chose him for his confessor. He died in London 24 Sept. 1624. His works are:

1. 'The Grovnd of the Catholike and Roman Religion in the Word of God. With the Antiquity and Continuance therof, throughout all Kingdomes and Ages. Collected out of diuers Conferences, Discourses, and Disputes, which M. Patricke Anderson, of the Society of Iesvs, had at seuerall tymes with sundry Bishops and Ministers of Scotland, at his last imprisonment in Edenburgh, for the Catholike Faith, in the yeares of our Lord 1620 and 1621. Sent vnto an Honourable Personage by the Compyler and Prisoner himselfe.' 3 parts or vols. 1623, 4to. 2. 'Memoirs of the Scotch Saints.' MS. formerly preserved in the Scotch College at Paris. 3. Father de Backer mentions, in his list of Anderson's works, 'Copia de las Cartas que se embiaron de Escocia a nuestro Padre Claudio Aquaviva, Preposito general de la Compañia de Jesus, por un Padre de Escocia, de la misma Compañia a quatro de Enero del año 1612. Por este relacion se puede ver el estado bueno de las cosas de la Christianidad de Escocia, fol. 10 ff. De Escocia, á quatro de Enero, 1612. De V. P. hijo, y siervo indigno Patricio Andersono.'

[Oliver's Collectanea S. J. 16; Foley's Records, vii. 9; Ribadeneira, Bibl. Script. Soc. Jesu, ed. Southwell, 645; Dodd's Church History (1737), ii. 393; De Backer, Bibliothèque des Écrivains de la Compagnie de Jésus (1869), i. 147; Catholic Mag. and Review (Birmingham, 1835), vi. 17.] T. C.

ANDERSON, PATRICK (*fl.* 1618–1635), physician, was author of 'The Colde Spring of Kinghorne Craig, his admirable and new tryed properties so far foorth as yet are found true by experience' (1618), dedicated to John, earl of Mar; and a very rare book called 'Grana Angelica; hoc est, Pilularum hujus nominis insignis utilitas, quibus etiam accesserunt alia quædam paucula de durioris Alvi incommodis propter materiæ cognitionem, ac vice supplementi in fine adjuncta,' Edinburgh, 12mo, 1635. The latter describes some mild aperient pills, the prescription for which Anderson says that he brought from Venice, which continued in 1843 to be sold in Edinburgh by the proprietor of an ancient patent. In 1625 Anderson saw through the press a religious work, called 'The Countesse of Marres Arcadia,' written by James Caldwoode, minister of Falkirk, and to it he prefixed a long dedicatory epistle addressed to the Countess of Mar, one of his patients. He wrote a history of Scotland in three folio volumes, preserved in manuscript in the Advocates' Library. After his death Anderson's friends published a satirical dramatic poem by him, entitled 'The Copie of a Baron's Court, newly translated by Whats-you-call-him, clerk to the same. Printed at Helicon beside Parnassus, and are to be sold in Caledonia.' This piece was reprinted in a limited edition in 1821, and to it an account of the author was prefixed.

In several of his works Anderson is described as physician to Charles I.

[Anderson's Scottish Baron's Court, 1821; T. H. Burton in S.D.U.K. Dict.; Brit. Mus. Cat.]

ANDERSON, ROBERT (*fl.*1668–1696), was a mathematician and silk-weaver of London, whom John Collins, one of the early members of the Royal Society, helped with the loan of books and the supply of scientific information (*Stereometrical Propositions*, Preface). He devoted special attention to improving the art of gunnery, and during at least twenty-one years from 1671 conducted some thousands of experiments with cannon mounted at his own expense on Wimbledon Common, showing that his means must have been considerable. 'I am very well assured,' he says (*Genuine Use and Effects of the Gunne*, p. 32), 'I have done more, being a private person, than all the engineers and gunners with their yearly salaries and allowances, since the first invention of this warlike engine.' He wrote: 1. 'Stereometrical Propositions variously applicable, but particularly intended for Gageing,' 1668, an ingenious, though uncouth little work, condemned by J. Gregory as 'pitiful stuff' (*Correspondence of Scientific Men* (Rigaud), ii. 258), but mentioned with approval in 'Phil. Trans.' iii. 785. An appendix entitled 'Gaging Promoted' followed in 1669 (noticed in *Phil. Trans.* iv. 960). 2. 'The Genuine Use and Effects of the Gunne, as well experimentally as mathematically demonstrated. A new Work of Singular Use unto Generals of Armies, Enginiers, and other Artists. *Tam Marte quam Mercurio.* With Tables of Projection, etc. by Thomas Streete,' 1674. 3. 'To hit a Mark, as well upon Ascents and Descents, as upon the Plain of the Horizon,' 1690. A short Discourse is added 'Of Granadoes, Carcasses, and Fireballs,' with 'Warlike Musick illustrated in several Consorts of Phrygian Flutes, clearly demonstrated by Principles of Musick and Mathematicks;' the last a ponderous scientific joke. 4. 'To cut the Rigging, and Proposals for the Improvement of Great Artillery,' 1691. 5. 'The Making of Rockets. In two Parts. The First containing the Making of Rockets for the meanest Capacity. The other to make Rockets by a Duplicate Proposition, to 1,000 pound Weight or higher,' 1696. Dedicated to Henry, Earl of Romney, Master-General of the Ordnance, from whose favour the author hoped for a trial of his improvements in artillery practice. 6. Watts (*Bib. Brit.*) mentions as the latest of his works a 'Treatise on the Use and Effects of the Gunne,' London, 1713, 4to.

[Hutton, Phil. and Math. Dict. i. 116; Montucla, Hist. d. Math. ii. 89; De Morgan in S. D. U. K. Dict. ii. 576.] A. M. C.

ANDERSON, ROBERT, M.D. (1750–1830), editor and biographer of the British poets, was born on 7 July 1750 at Carnwath in Lanarkshire. On the death of his father, a small feuar, or copyholder, in 1760, his family was left in straitened circumstances; but Robert, having received his early education at the parish schools of Carnwath and Libberton, and at the grammar school of Lanark, was sent to the university of Edinburgh to qualify himself for the ministry of the church of Scotland. Soon forsaking theology for medicine, he became surgeon to a dispensary at Bamborough Castle, but, after taking his degree of M.D., he married, and finding himself able to relinquish the practice of his profession, he settled finally at Edinburgh, and devoted himself to literary pursuits. He had already edited a volume of poems, written by himself and James Graeme, a youthful friend who died at an early age in 1782. Anderson also contributed a sketch of his friend's life to the 'Gentleman's Magazine.'

Some years afterwards, an Edinburgh publishing firm projected the issue of a selection from the edition of the English poets for which Johnson had written his 'Lives.' Anderson recommended a much more comprehensive enterprise than the publication of mere extracts from a collection into which no poets anterior to the Caroline age had been admitted, and from which Scottish poets were, as a rule, excluded. His plan was accepted, and thus originated what his publishers styled 'A Complete Edition of the Poets of Great Britain' (1792–5), furnished with biographical and critical notices written by the editor. The work consisted originally of thirteen volumes, to which a fourteenth was added in 1807. Chaucer, Surrey, Wyatt, and Sackville are the earliest poets included, and it was with great difficulty that Anderson could induce his publisher to admit any pre-Shakespearian author. His labours as editor procured him the esteem of Bishop Percy, with whom he afterwards regularly corresponded; and Southey (*Quarterly Review*, July 1814) thanked 'good old Dr. Anderson' for what he had succeeded in effecting towards the republication of our older poets, and complimented him on making many of the Elizabethan poets generally accessible for the first time. In 1798 the first edition of the collection, one of 2,000 copies, was nearly sold off, and the issue of a second was contemplated (Percy Correspondence in Nichols's *Illustrations of the Literary History of the Eighteenth Century*, vii. 74).

Some of the biographical and critical notices which appeared in the collection were ex-

panded by Anderson and afterwards published separately. That of Johnson, which was published in 1795, with a third edition in 1815, has no special value. Dr. Anderson also published a separate edition of Blair's 'Poetical Works' with a life (1794), and an edition of 'The Works of John Moore, M.D.' (father of Sir John Moore), with 'memoirs of his life and writings' (1818). To a separate edition of the 'Miscellaneous Works of Smollett' (1796, 3rd edition 1806), he likewise prefixed an enlarged memoir, which was subsequently published by itself as the 'Life of Smollett.' At the suggestion and with the aid of Bishop Percy, Anderson prepared for publication, before the bishop's death in 1811, a new edition of Grainger's poems (Percy Correspondence in NICHOLS'S *Illustrations*, vol. vii. *passim*), but it did not appear until 1836, some years after Anderson's death.

Dr. Anderson was for a time the editor of the 'Edinburgh Magazine,' a position which enabled him to encourage young men of talent and promise. He was among the first to recognise the genius of Thomas Campbell, for whose 'Pleasures of Hope' he procured a publisher, and who gratefully dedicated to Anderson the volume of verse in which that poem first appeared. Anderson was a most amiable, kindly, and hospitable man, and his house was for many years one of the literary centres of Edinburgh. He died there on 20 Feb. 1830.

[Dr. Anderson's Works; Memoir (by his son-in-law, David Irving) in 7th and 8th editions of the Encyclopædia Britannica, and notice in New Monthly Magazine (then edited by Thomas Campbell) for June 1830 (mostly reproduced in Annual Biography and Obituary for 1831, p. 475); Beattie's Life and Letters of Campbell (1849), i. 194, &c.] F. E.

ANDERSON, ROBERT (1770–1833), a Cumbrian poet, was born in Carlisle, 1 Feb. 1770. He was at first sent to a charity school supported by the dean and chapter of his native city, and afterwards he attended the Quaker school of Carlisle, taught by one Isaac Ritson. This was the sum of his educational advantages. At ten years of age he began to earn his living as an assistant to a calico printer, and somewhat later he was bound apprentice to a pattern drawer in Carlisle. In pursuance of his calling he spent five years in London, and there the gratification of hearing songs sung at Vauxhall seems first to have fired his ambition as a poet. His earliest effort was entitled 'Lucy Gray;' and was a poetic rendering of a story he had heard from a Northumbrian rustic. Lucy had been the village beauty, who died in her seventeenth year, and was soon followed by her lover. The simple story probably suggested to Wordsworth the beautiful lines (written in 1799 and published first in 1800) beginning:

She dwelt among the untrodden ways.

The name and metre of Wordsworth's 'Lucy Gray' seem also to have been taken from a poem of Anderson's. In 1798 Anderson published this poem in his first volume, but it was not until seven years later that he issued the ballads in the Cumbrian dialect by which his name is known, though he wrote and published his popular ballad, 'Betty Brown,' in 1801. Anderson was by no means the first to write verse in the dialect of his district. Thomas Sanderson gives the name of Josiah Relph, of Sebergham, as that of the first Cumbrian poet who wrote in the dialect, and Sir F. Madden mentions a Rev. Robert Nelson, of Great Salkeld, as contemporary with Relph. Certainly Susanna Blamire, Ewan Clarke, and Mark Lonsdale, as well as Josiah Relph, were anterior to Anderson. The humour of Anderson placed him ahead of all competitors in the esteem of the peasantry. Anderson drew his materials from real life, was much feared for his personal attacks, had a keen eye for the ludicrous, and pictured with fidelity the ale-drinking, guzzling, and cock-fighting side of the character of the Cumbrian farm labourer. Perhaps his best dialect poems are 'The Impatient Lass,' 'King Roger,' 'Will and Kate,' 'The Bashfu' Wooer,' 'Lae Stephen,' 'The Lass abuin Thirty,' and 'Jenny's Complaint.' These poems are certainly destitute of those qualities which were supposed to place Anderson by the side of Burns, but some of them are made interesting by a vein of true rustic poetry, and all are valuable for the picture they afford of country manners and customs that are now almost, if not quite, obsolete. Late in life Anderson fell into habits of intemperance, and eventually into extreme poverty, and was haunted by the fear of ending his days in St. Mary's workhouse. He died in Carlisle 26 Sept. 1833. The portrait prefixed to one of the volumes of Sidney Gilpin's anthologies of Cumbrian songs shows a refined face of the cast of that of Wordsworth. The country people still living who remember Anderson describe with a good deal of humour the outbursts of misanthropy that tormented him in his last years. 'If ye happen'd to say til him, "It's a fine morning, Mr. Anderson," ten to yan bit his reply wad be, "Dust'e tak me for a fool or a bworn idiot? I kent that lang afooar I saw *thee!*"' In 1805 the 'Cum-

brian Ballads' were published in Wigton, but the best edition is that in 2 vols. published in Carlisle in 1820.

[Poetical Works of R. Anderson, with life of the author written by himself, Carlisle, 1820; Ballads in the Cumberland Dialect, Alnwick, 1840; Songs and Ballads of Cumberland, edited by Sidney Gilpin, Carlisle, 1874.] T. H. C.

ANDERSON, THOMAS (1832–1870), botanist, was born in Edinburgh 26 Feb. 1832, and was educated for the medical profession, graduating as M.D. at Edinburgh in 1853. His attention was early directed to botany, and while at the Edinburgh university he obtained a gold medal for the best local collection of plants, and assisted in arranging the Indian herbarium. In 1854 he entered the Bengal medical service, and went to Calcutta. Subsequently he went to Delhi, where he was actively engaged during the mutiny, returning to Calcutta in 1858. His health failing, he came home, and, the steamer being detained at Aden for some days, he made an interesting collection of the plants of that region, upon which he based his 'Florula Adenensis,' published in 1860. About this time he returned to India, taking temporary charge of the Calcutta Botanic Garden during the absence of Dr. Thomas Thomson, whom he afterwards succeeded as director. He did much to improve the garden, and introduced valuable medicinal plants, especially cinchona and ipecacuanha: to him is due the institution of the experiments which led to the successful cultivation of the former in India, and he issued many valuable reports upon the subject. In 1864 he undertook to organise and superintend the forest department in Bengal, but after two years he was forced to abandon this work by the pressure of his other duties. In 1868 he was compelled by serious illness to return home, but subsequently recovered, and devoted himself with much energy to working out from herbaria and his own collections the flora of India. The difficult order *Acanthaceæ* received his special attention; but before his work could be completed he was again attacked by illness, and died at Edinburgh of disease of the liver on 26 Oct. 1870. He was a man of studious habits and amiable disposition, and his loss left an important gap among Indian botanists.

[Trans. Bot. Soc. Edinburgh (1873), ii. 41–5; Journ. Bot. 1870, 368.] J. B.

ANDERSON, THOMAS, M.D. LL.D. (1819–1874), chemist, was the son of a physician at Leith, from whom he acquired scientific tastes. After passing through the High School of Leith and the Edinburgh Academy, he became a medical student in the university of Edinburgh. Here he obtained (1839–40) the biennial 'Hope Prize,' and he graduated M.D. in 1841, choosing for his thesis 'The Nature of the Chemical Changes which take place in Secretion, Nutrition, and the other Functions of Living Beings.' In 1842 he studied under Berzelius in Stockholm; in 1843 in the Giessen laboratory under Liebig; and he afterwards visited Bonn, Berlin, and Vienna, returning to Edinburgh an accomplished chemist. He became a Fellow of the Royal Society of Edinburgh in 1845; a year later an extra-academical university teacher of chemistry, and in 1848 chemist to the Highland and Agricultural Society of Scotland, an appointment which he held to within a short time of his death.

In 1852 he succeeded Dr. Thomas Thomson as regius professor of chemistry in the university of Glasgow. In 1859 he was elected President of the Glasgow Philosophical Society; and in 1867 president of the Chemical Section of the British Association for the Advancement of Science. The Royal Society of Edinburgh awarded him the Keith medal in 1855, and the Royal Society of London one of the royal medals in 1872. His last years were passed in much mental and bodily suffering, and he died on 2 Nov. 1874.

Anderson's earliest researches were on a new mineral species, and on the atomic weight of nitrogen. He conducted an elaborate inquiry into 'The Products of the Destructive Distillation of Animal Substances,' which resulted in the discovery of a new pyridine series, and of certain fatty amines. Then he examined the action of sulphur upon fixed oils, and obtained a new definite organic sulphide. His paper 'On the Crystalline Constituents of Opium' was very exhaustive. In 1861 he published a work on 'Anthracene and its Derivatives,' and somewhat later interesting theoretical memoirs on the Platino-pyridine Bases, and on the Polymerisation of Pyridine, and Picoline. His agricultural experiments, which extended over nearly a quarter of a century, are almost all published in the 'Journal of the Highland and Agricultural Society of Scotland.' He examined the composition of wheat, beans, and turnips at different periods of their growth, and made a number of analyses of soils, manures, plant ashes, and oil cakes. His 'Elements of Agricultural Chemistry' was published in 1860, and although not very original in treatment, it gave a clear summary of the science at that date. Anderson was an organic and agricultural chemist, and but rarely turned his attention to inorganic bodies.

[Journal of the Chemical Society of London (1875), pp. 1309–13.] G. F. R.

ANDERSON, WALTER (*d.* 1800), historian, was for fifty years minister of Chirnside, Berwickshire. He was the author of a rare (anonymous) book (said to have been suggested in joke by Hume), 'The History of Crœsus, King of Lydia, in four parts, containing observations (1) on the Ancient Notions of Destiny; (2) on Dreams; (3) on the Origin and Credit of Oracles; (4) and the Principles on which their Responses were defended against any attack,' 12mo, 1755. It is chiefly a translation from Herodotus, with a serious discussion of the inspiration of oracles. It was ridiculed in the first 'Edinburgh Review,' and in Smollett's 'Critical Review.' In 1769 he published a history of France under Francis II and Charles IX, in 1775 a continuation to the edict of Nantes, and in 1783 another to the peace of Munster. Each book, it is said, was paid for by the sale of a house. In 1791 he published a volume on the 'Philosophy of Ancient Greece,' said to show reading and an improved style. He died 31 Aug. 1800 at Chirnside.

[Burton in S.D.U.K. Dict.; Anderson's Scottish Nation; Chalmers's Biog. Dict.; Gent. Mag. lxx. 999.]

ANDERSON, WILLIAM (*d.* 1778), surgeon and naturalist, accompanied Captain Cook as surgeon's mate in the Resolution in 1772–75, and as naturalist on board the same vessel on that commander's third voyage. He contributed the vocabularies of the various languages printed in the official relation of the former voyage, and his observations during the early part of the latter are cited by Cook in his own words. Amongst these may be mentioned an account of the Kerguelen cabbage, *Pringlea antiscorbutica*. His health began to fail towards the end of 1777, and he died of consumption on 3 Aug. 1778; an island sighted the same day was named Anderson's Island in his memory. Two papers by him, upon poisonous fish and a detached rock near Cape Town, are in the 'Philosophical Transactions,' vols. 66 and 68. His commander, in the narrative of the voyage, testified in strong terms to his sense of his abilities and devotion; and Robert Brown, in founding the genus *Andersonia* chiefly in honour of him, speaks in eulogy of his devotion to botany. In the Banksian Library in the British Museum there are manuscript lists of animals and plants noted by him during his two voyages.

[Cook and King's Voyage to the Pacific Ocean, i. 84, 106, 145, 321, ii. 440–1; Brown's Prodromus Floræ Novæ Hollandiæ, p. 553; Dryander's Cat. Bibl. Banks. ii. 32, iii. 184; Hooker's Companion to Bot. Mag. ii. (1836) 227.] B. D. J.

ANDERSON, WILLIAM (1757–1837), marine painter, exhibited at the Academy between 1787 and 1814. He was born in Scotland and brought up as a shipwright. His works, usually of small size, show a seaman's knowledge, and his drawing is correct and careful in all that concerns shipping. His water-colour paintings are pleasing, and have an interest for those concerned in the development of the art, but are not otherwise noteworthy. He painted on one occasion the interior of Westminster Abbey, and some landscapes, but his subjects are most often river scenes 'neatly painted, low and agreeable in colour.' In the print room at the British Museum is a large water-colour drawing, dated 1791, excellently representative of the painter. Five 'views of the battle of the Nile' were engraved in aquatint by William Ellis (1800) after drawings by Anderson. At South Kensington there are two good examples of his work. His later work shows some advance upon his earlier, which was rather like tinted drawing than true water-colour painting.

[Redgrave, Dictionary of Painters; Nagler, Künstler-Lexicon, ed. 1872.] E. R.

ANDERSON, WILLIAM (1766–1846), horticulturist, was born in Scotland, his father having been, just previous to the rising of 1745, forester and gardener to a Jacobite laird in the western highlands, who had some share in favouring the escape of Charles Edward. About 1790 he entered upon gardening work in some nurseries near Edinburgh, and subsequently made his way to London, where he became gardener to James Vere, of Kensington Gore, a wealthy silk merchant who had a large collection of plants. In 1814 he was appointed by the Society of Apothecaries gardener—a title changed during his occupancy of the office to curator—of their botanic garden at Chelsea, a post which he filled until his death. He at once set to work to raise the garden from the state of neglect into which it had fallen, and his efforts were attended with great success. In person he was tall and burly, somewhat rough in manners and appearance, but warm-hearted and charitable. He was elected an associate of the Linnean Society in 1798, and became a fellow in 1815; he contributed various papers on horticultural subjects to the 'Gardener's Magazine' and 'Horticultural Society's Transactions.' He died at Chelsea, 6 Oct. 1846, and is buried in the churchyard of the old church.

[Proceedings of Linnean Society, i. 331; Field and Semple, Mem. Bot. Gard. Chelsea (1878), 119, 203–5.] J. B.

ANDERSON, WILLIAM (1805–1866), miscellaneous writer, was born at Edinburgh 10 Dec. 1805. His father was supervisor of excise at Oban, and his mother the daughter of John Williams, author of the 'Natural History of the Mineral Kingdom.' He was thus a younger brother of John Anderson, the historian of the house of Hamilton [see ANDERSON, JOHN, 1789–1832]. After receiving a good education in Edinburgh he became clerk to a Leith merchant, but subsequently entered a lawyer's office in Edinburgh. At an early period he began to contribute to the newspapers, and in 1830 published a volume of verse, entitled 'Poetical Aspirations,' which reached a second edition in 1833. This was followed by a volume of prose and verse, entitled 'Odd Sketches.' After a short residence in London in 1831 he obtained a situation on the 'Aberdeen Journal.' In 1836 he returned to London, where he formed a rather extensive literary connection, and in 1839 brought out the 'Gift of all Nations,' an annual which numbered among its contributors Thomas Campbell, Sheridan Knowles, the Countess of Blessington, and Miss Pardoe. In the same year he also published 'Landscape Lyrics,' which reached a second edition in 1854. In 1842 he became editor of the 'Western Watchman,' a weekly newspaper published at Ayr; in 1844 he was chosen subeditor of the 'Edinburgh Witness,' which, although the articles of Hugh Miller had secured it a wide circulation, had hitherto been subedited in a very perfunctory manner: and in 1845 he became the chief subeditor of the 'Glasgow Daily Mail,' the first daily newspaper published in Scotland. On account of the serious effects on his health of severe night labour, he was two years afterwards compelled for a time to abandon literary work, and he never formed any subsequent connection with a newspaper. With the exception of a volume of 'Poems' published in 1845, and the 'Young Voyager,' 1855, a poem descriptive of the search after Sir John Franklin, and intended for juvenile readers, the remaining works of Anderson are of the nature chiefly of popular compilations. They include an edition of the 'Works of Lord Byron,' with a life and notes, 1850; the 'Poems and Songs of R. Gilfillan,' with a memoir, 1851; and a 'Treasury' series, embracing the 'Treasury of Discovery,' 1853; of the 'Animal World,' 1854; of 'Manners,' 1855; of 'History,' 1856; and of 'Nature,' 1857. Of a somewhat higher character than these compilations are the 'Scottish Nation,' 1859–63, an expansion of his 'Popular Scottish Biography' published in 1842; and 'Genealogy and Surnames,' 1865. The 'Scottish Nation,' though diffuse and ill arranged, displays great industry and a minute acquaintance with Scottish family history; while 'Genealogy and Surnames,' amid much that is commonplace, contains some curious information not easily accessible elsewhere. Anderson was, however, more successful as a composer of verses than as a prose writer; for though his poetry, both in English and vernacular Scotch, is generally sweet and tuneful, his compilations are not characterised by much merit of a literary kind. He died suddenly at London 2 Aug. 1866.

[Rogers's Scottish Minstrel (1870), pp. 327–8; Wilson's Poets and Poetry of Scotland, ii. (1877), 269–72; Irving's Book of Eminent Scotsmen, p. 10.] T. F. H.

ANDERSON, WILLIAM, LL.D. (1799–1873), theological writer and preacher, was born on 6 Jan. 1799, at Kilsyth, near Glasgow, where his father, Rev. John Anderson, was minister of a congregation of what was then called the Relief church, afterwards merged in the United Presbyterian. William Anderson became a minister in the same communion, having been ordained in 1822 pastor of the congregation in John Street, Glasgow, an office which he held till his death, though for some years he had retired from its more active duties. Very early in his career Dr. Anderson manifested an eccentricity which procured for him the *sobriquet* of 'daft Willie Anderson.' He showed much resolution in his early youth in insisting on his right to read his discourses in the pulpit from manuscript, and in his vindication of the use of the organ in public worship.

As a preacher he was popular, but his powers were more forcibly displayed on public platforms. He was an uncompromising opponent of slavery, an enthusiastic supporter of oppressed nationalities, an eager advocate of political reforms in the interest of the people, and a cordial supporter of liberal measures generally. He was likewise a strenuous advocate for the separation of church and state. On one occasion in London, in pleading the anti-slavery cause, he appeared on the same platform with Daniel O'Connell, and made so favourable an impression that O'Connell and the audience urged him to continue his speech when the time allotted to him came to an end.

Dr. Anderson was a great favourite with the community of Glasgow, and, in a sense, held a similar position to that of Dr. Chalmers before him, and that of Dr. Norman Macleod after him. He encouraged independence of thought and action, and had no

fear of the traditionary opinion that politics ought not to be introduced into the pulpit. He was a strenuous opponent of the Church of Rome. He was a strong millennarian, and in early life had come under the influence of Edward Irving and Mr. Cunninghame of Lainshaw.

Dr. Anderson published many pamphlets and several books. His larger productions were two volumes of sermons, a volume on Regeneration, one on the 'Filial Honour of God,' and two volumes on the Mass and Penance. His theological position was that of a moderate Calvinist.

In social life his wide general knowledge, his humour, his store of anecdotes and memorable sayings, rendered him singularly attractive.

He received the degree of LL.D. from his own university of Glasgow in 1850.

[Life, by the Rev. George Gilfillan, of Dundee, 1873.] W. G. B.

ANDERTON, HENRY (1630–1665 ?), portrait painter, born 1630, was a pupil of Robert Streater, at one time a famous painter, and in choice of subjects he followed his master. He painted portraits, landscapes, still-life and historical subjects. He made a tour in Italy, and was employed by the court on his return. In 1665, according to Nagler, he stood in high repute. He died soon after. His most celebrated work was a portrait of Mrs. Stuart, afterwards duchess of Richmond. His success with this portrait obtained for him a sitting from Charles II and many of his courtiers. There are no engraved portraits bearing his name, and it is supposed that much of his work may have been ascribed to Sir Peter Lely, of whom he was in some sort the rival.

[Walpole, Anecdotes of Painting; Nagler, Künstler-Lexicon, ed. 1872; Füssli, Allgemeines Künstler-Lexicon; Redgrave, Century of Painters, 2 vols., and Dictionary of Painters of the English School; Bryan, Dictionary of Painters, 2 vols. 1816; S. D. U. K. Biographical Dict.; De Piles, Art of Painting, from the French, with an Essay towards an English School, 1706.] E. R.

ANDERTON, JAMES (*fl.* 1624), was a catholic controversialist, who, in the first quarter of the seventeenth century, published several learned works under the name of 'John Brereley, Priest.' Of his personal history hardly anything is known, and the statements concerning him are very conflicting. The Rev. Charles Dodd, in his 'Church History of England, chiefly with regard to Catholicks,' published between the years 1737 and 1742, asserts that 'John Brereley' is 'either a fictitious name, or at least assumed by James Anderton of Lostock, in Lancashire, a person of singular parts and erudition, as well as master of a plentiful estate; who, having published several controversial treatises, assumed the name of Brereley in order to conceal his person, and secure himself against the penalties he might incur upon that account. Several authors I meet with positively affirm Mr. Anderton to have been the composer of the said works. Which is confirmed by some circumstances. The manuscripts in his own handwriting are still preserved in the family: where I have also seen a collection of protestant books with marginal notes by Mr. Anderton, and the passages scored with a pen accordingly as he had occasion to transcribe them and insert them in his works.' Dodd also states expressly and emphatically that Anderton was a layman. According to the pedigree of the family printed in Baines's 'History of the County Palatine of Lancaster,' the master of the 'plentiful estate,' during the earlier part of the seventeenth century, was Roger Anderton of Birchley, who died in 1640, but he had a brother James, of whom Baines says that he 'went abroad and became a catholic clergyman.' On the whole it seems probable, in spite of Dodd's positive assertion to the contrary, that James Anderton was a priest and a younger brother.

The works of Anderton are: 1. 'The Protestants Apologie for the Roman Chvrch. Deuided into three seuerall Tractes.' It passed through three editions. In the preface to the second, which appeared in 1608, in the shape of a closely printed quarto of more than 800 pages, the author addresses an 'Advertisement to him that shall answere this Treatise,' namely to Dr. Morton, afterwards bishop of Durham, and 'maketh bould to premonish him hereby of three things. First that in such his answere he would (at the least for so much therof as is yet to do) be pleased to take notice of this edition, and not insist upon advantage of the other firster, which was imperfect: and being (as was at first signified) published without the authors knowledg, was in such and other respects, suppressed by the authors speciall meanes, some few copies therof (which were at first over hastily divulged) onely excepted.' The first edition thus complained of was published, according to Dodd, in 1604. The same writer states that the third edition was published in 1615; and a Latin translation of it, by William Rayner, a doctor of the Sorbonne, was published at Paris in the same year. The work, on its first appearance, attracted much attention. Dr. Morton, afterwards bishop of Durham, in the preface to his answer to it, acknowledges

that whatever of real pith had been said against the protestant cause 'seemeth herein to have been collected, urged, and reinforced against us with as singular choice of matter, with as ponderous weight of consequence, with an as exact and exquisite method and style, together with as sober a temper of speech as they'—the writers of the 'Apologie,' of whom he assumes more than one, 'by their diligence, judgment, wit, art, and moderation, could easily perform. This seene,' he adds, 'forthwith our most reverend, careful, and religious metropolitane,' Archbishop Bancroft, 'commanded a certain number of divines, then at hand, to employ their studies for the perfecting of a satisfiable reply.' Owing to various obstacles, however, the task fell upon Morton alone, who in 1610 published his answer under the title of 'A Catholike Appeale for Protestants.' The plan adopted in Brereley's book was to convict the protestants of inconsistency by producing from many of their writers passages in which they separately admitted each claim of the Roman catholic church. The plan of Morton, on the contrary, was to show that each of the doctrines had been held by some of the catholics who were admitted to be orthodox. His biographer, Dr. John Barwick, claims for him complete success, adducing as a proof the fact that none of his adversaries was ever so hardy as to attempt a rejoinder. Dodd, on the other hand, alleges that the catholic authors quoted by Morton were 'singular in their opinions, and not allowed of by the rest of that communion. Again, the various disagreements he mentions were not concerning essential, but indifferent matters. These two considerations render his reply insignificant.' 2. 'The Liturgie of the Masse: wherein are treated three principal pointes of Faith. 1. That in the Sacrament of the Eucharist are truly and really contained the body and bloud of Christ. 2. That the Masse is a true and proper sacrifice of the body and bloud of Christ, offered to God by Preistes. 3. That communion of the Eucharist to the Laity under one kind is lawful. The ceremonies also of the Masse now used in the Catholicke Church, are al of them derived from the Primitive Church.' Cologne, 1620, a thick vol. of 469 pages, 4to. 3. 'St. Austin's Religion collected from his own Writings,' 1620, 4to. This was replied to by William Crompton in a work entitled 'Saint Austin's Religion: wherein is manifestly proued out of the Workes of that learned Father that he dissented from Poperie.' Lond. 1624 and 1625, 4to. The second edition of this reply was revised by Archbishop Laud at the express direction of King Charles I, as appears from a passage in the archbishop's diary. 4. 'The Reformed Protestant.' This work is mentioned by Gee in his catalogue of popish books, and he adds: 'There was a printing house suppressed about three years since [i.e. in 1621] in Lancashire, where all Brerely his works, with many other popish pamphlets, were printed.' 5. 'Luther's Life collected from the Writings of him selfe, and other learned Protestants, together with a further shorte discourse, touchinge Andreas Melanchton, Bucer, Ochine, Carolostadius, Suinglius, Caluine, and Beza, the late pretended Reformers of Religion. Taken from the onely reporte of learned Protestants themselves.' St. Omer, 1624, 4to.

[Dodd's Church Hist. (1737), ii. 386; Baines's Lancashire, iii. 452, 453 (pedigree); Thomas Watts, in Biog. Dict. Soc. D. U. K. ii. 593; Bibl. Grenvilliana; Lowndes's Bibl. Man. ed. Bohn, i. 87, 262; Gee, The Foot out of the Snare (1624); Wharton's Hist. of the Troubles and Tryal of Archbishop Laud, i. 14; Barwick, Ἱερονικης, or the Fight, Victory, and Triumph of St. Paul (Funeral Sermon on Bishop Morton, 1660), 132; Cat. Lib. Impress. Bibliothecæ Bodleianæ (1843), i. 326.] T. C.

ANDERTON, LAURENCE, *alias* **SCROOP** (1577–1643), a learned Jesuit, was born in Lancashire in 1577, being the son of Thomas Anderton, of Horwick, and brother of Christopher Anderton, of Lostock. Having learned his rudiments at the grammar school of Blackburn, he was sent from thence to Christ's College, Cambridge, where he was admired for his brilliant genius and ready eloquence, upon which account he was commonly called 'Golden-mouth Anderton.' He took the degree of B.A. in 1596–7, and it is said that he became a clergyman of the established church. Dodd, the historian, relates that Anderton, 'being much addicted to reading books of controversy, could not get over some difficulties he met with concerning the origin and doctrines of the Reformation, which at last ended in his conversion to the catholic church.' Anthony à Wood, in reference to this turning-point in Anderton's career, observes that 'his mind hanging after the Roman catholic religion, he left that college (at Cambridge) and his country, and, shipping himself beyond the seas, entered into Roman catholic orders, and became one of the learnedest among the papists.' Proceeding to Rome, he entered the Society of Jesus in 1604, and became a very distinguished member of the English province. His missionary life, which extended over nearly forty years, in times of difficulty and danger, was chiefly passed in his native

county, where he died on April 17, 1643. He was remarkable for his talent in preaching, and gave proof of his ability in controversy by the following performances:

1. 'One God, One Faith,' under the initials of W. B., 8vo, 1625. 2. 'The Progenie of Catholics and Protestants, whereby on the one side is proved the lineal descent of Catholics, for the Roman faith and religion, from the Holie Fathers of the Primitive Church, even from Christs verie time until these our dayes, and on the other the never being of Protestants during al the foresayd time.' Rouen, 1633, 4to. 3. 'The Triple Cord; or, a Treatise proving the Truth of the Roman Religion, by Sacred Scriptures, taken in the literall sense, expounded by ancient Fathers, interpreted by Protestant writers. With a Discouery of sundry subtile Sleights vsed by Protestants, for euading the force of strongest Arguments, taken from cleerest Texts of the foresaid Scriptures.' St. Omer, 1634, 4tc, a stout volume of 801 pages.

[MS. notes in a copy of 'The Triple Cord' in the British Museum; MS. Addit. 5862, f. 49; Jones's Catalogue of Books for and against Popery, 250; Oliver's Collectanea S. J., 45; Foley's Records of the English Province of the Society of Jesus, iii. 774, vii. 11, 951; Estwick's Funeral Sermon on Robert Bolton (1635), p. 63; Notes and Queries, 3rd series, ix. 38; Dodd's Church History (1737), iii. 100; Wood's Athen. Oxon., ed. Bliss, ii. 514; Life of Robert Boulton, by Edward Bagshaw (1635), p. 14; Gibson's Lydiate Hall, 165; De Backer's Bibliothèque des Ecrivains de la Compagnie de Jésus (1869), i. 146; Fuller's Worthies of England, ed. Nichols, i. 552; Ribadeneira, Bibl. Script. Soc. Jesu, ed. Southwell (1686), 538.] T. C.

ANDRÉ, JOHN (1751–1780), major in the British army, was the son of a Genevese merchant settled in London. He received his education at Geneva, and upon his return to England became intimately connected with Miss Seward and her literary *coterie* at Lichfield, where he conceived an attachment for Honora Sneyd, subsequently the second wife of Richard Lovell Edgeworth. His relinquishment of mercantile for military pursuits has been attributed to the disappointment of his passion for this lady, whose marriage, however, did not take place till two years after the date of his commission, 4 March 1771. He joined the British army in America, and in 1775 was taken prisoner at St. John's. Upon his release he became successively aide-de-camp to General Grey and to Sir Henry Clinton, who entertained so high an opinion of him as to make him adjutant-general, notwithstanding his youth and the short period of his service. This position unhappily brought him into connection with Benedict Arnold, who was plotting the betrayal of West Point to the British. As Clinton's chief confidant, André was entrusted with the management of the correspondence with Arnold, which was disguised under colour of a mercantile transaction, Arnold signing himself Gustavus, and André adopting the name of John Anderson. When the negotiations were sufficiently advanced (20 Sept. 1780), André proceeded up the Hudson River in the British sloop Vulture to hold a personal interview with Arnold. To avoid treatment as a spy, he wore his uniform, and professed to be aiming at an arrangement with respect to the sequestrated property of Colonel Beverley Robinson, an American loyalist. His letter to Arnold on the subject having been shown by the latter to Washington, the American generalissimo so strongly protested against any interview that Arnold was compelled to resort to a secret meeting, which took place on the night of 21 Sept. Arnold then delivered to André full particulars respecting the defences of West Point, and concerted with him the attack which the British were to make within a few days. Meanwhile the Vulture had been compelled by the fire of the American outposts to drop further down the river, and André's boatmen refused to row him back. He spent the day at the farmhouse of Joshua Smith, a tool, but probably not an accomplice, of Arnold's, and had no alternative but to disguise himself as a civilian, which, as he was within the American lines, brought him within the reach of military law as a spy. He started the following morning with a pass in the name of Anderson signed by Arnold, and under the guidance of Smith, who only left him when he seemed past all danger. By nine on the morning of the 23rd he was actually in sight of the British lines when he was seized by three American militiamen on the look-out for stragglers. Had he produced Arnold's pass, he would have been allowed to proceed, but he unfortunately asked his captors whether they were British, and, misunderstanding their reply, disclosed his character. He was immediately searched, and the compromising papers were found in his boots. Refusing the large bribes he offered for his release, the militiamen carried him before Colonel Jameson, the commander of the outposts, who had actually sent him with the papers to Arnold, when, at the instance of Captain Talmadge, André was fetched back, and the documents forwarded to Washington. Jameson, however, reported his capture to Arnold,

and the news came just in time to enable the latter to escape to the British lines. André acknowledged his name and the character of his mission in a letter addressed to Washington on 24 Sept., in which he declared: 'Against my stipulation, my intention, and without my knowledge beforehand, I was conducted within one of your posts.' On 29 Sept. he was brought before a military board convoked by Washington, which included Lafayette and other distinguished officers. The board found, as it could not possibly avoid finding, that André had acted in the character of a spy. He was therefore sentenced to execution by hanging. Every possible effort was ineffectually made by the British commander to save him, short of delivering up Arnold, which of course could not be contemplated. Washington has been unreasonably censured for not having granted him a more honourable death. To have done so would have implied a doubt as to the justice of his conviction. André was executed on 2 Oct., meeting his fate with a serenity which extorted the warmest admiration of the American officers, to whom, even during the short period of his captivity, he had greatly endeared himself. A sadder tragedy was never enacted, but it was inevitable, and no reproach rests upon any person concerned except Arnold. Washington and André, indeed, deserve equal honour: André for having accepted a terrible risk for his country and borne the consequences of failure with unshrinking courage; and Washington for having performed his duty to his own country at a great sacrifice of his feelings.

André's countrymen made haste to do him honour. The British army went into mourning for him. A monument was erected to his memory in Westminster Abbey, and in 1821 his remains were transferred to the spot. His early friend Miss Seward published a monody on his fate, not devoid of poetical merit, and containing some valuable biographical particulars in the notes. To the charm of his character and manners there is a unanimous testimony, confirmed by every recorded trait and everything we have from his pen. His military promise must have been great to have justified such rapid promotion. He possessed considerable literary ability: the style of his letters is exceedingly good, and he left a satirical poem, 'The Cow Chace' (New York, 1780), in which the marauding exploits of the American general Wayne are ridiculed with much spirit. A pen-and-ink portrait by himself, sketched on the morning originally appointed for his execution, attests both his talent as an artist and his firmness of mind. It is engraved in Sparks's 'Life of Arnold' and in 'Andreana,' in which collection there are three other portraits. The original of the sketch is at Yale College.

[The fullest authority for André's life is the biography by Winthrop Sargent (Philadelphia, 1862), of which, however, only 75 copies were printed. Mr. Sargent has been somewhat more liberal with his 'Andreana,' a collection of documents relating to André's trial, of which he has printed no less than 100 copies. See also Benson's Vindication of the Captors of Major André (1817, and reprinted in 1865); and Joshua H. Smith's Narrative of the Causes which led to the Death of Major André (London, 1808); Miss Seward's Monody, with the notes; the lives of Benedict Arnold by Jared Sparks and Isaac T. Arnold; and the various biographers of Washington and historians of the American war.]

R. G.

ANDREAS, or **ANDRÉ**, **BERNARD** (*fl.*1500), poet and historian, was a Frenchman by birth, being a native of Toulouse, but came to England together with, or shortly before, Henry VII, whose poet laureate and historiographer he became. Nothing is known of his family, though he is described by a contemporary as of distinguished birth; nor can we even guess the date at which he was born, except vaguely from the fact that in 1521 he describes himself as having attained extreme old age. He was probably introduced to the notice of Henry VII by Fox, afterwards bishop of Winchester, whom he calls his Mæcenas. He received his appointment as poet laureate and a pension from the crown soon after Henry came to the throne. He is repeatedly called 'the blind poet' in the accounts of the king's payments, and allusions to this privation occur throughout his writings. Nevertheless, for his ripe scholarship he was appointed tutor to the king's eldest son, Prince Arthur, and probably had no small share in the education of his brother also, the future Henry VIII. He had doubtless taken priest's orders long before, and it seems that he had also been tutor at Oxford. He was, moreover, a friar of the Augustinian order. In 1486 he received a pension of ten marks from the king, and in 1498 the Bishop of Lincoln conferred on him the hospital of St. Leonard, Bedford, which he resigned the following year. In 1500 he was presented by the king to the parish church of Guisnes near Calais; and in 1501 the Abbot of Glastonbury conferred on him the benefice of Higham, which he resigned in 1505 on a pension of 24*l.* paid to him by his successor.

In the year 1500 he began to write a life of Henry VII, most of which, though very

short, must have been written at least two years later, and which he ultimately left incomplete with gaps in various places. The narrative is continued to the suppression of the Cornish revolt in 1497. Afterwards he proposed to present the king with some literary composition every year, and two such treatises are still extant, each containing an account of the principal occurrences of the year in which it was written. Two others also exist, addressed to Henry VIII; but these are not of an historical character, and have no claim to attention otherwise. In truth, it is impossible to attach any value to this author's compositions, except as one of the very few sources of contemporary information in a particularly obscure period. His contemporary Erasmus, who, being of the same order, lodged with him at the Austin Friars in London, is severe on his literary demerits, and accuses him besides of having prejudiced Henry VII against Linacre (Er. *Ep.* xiv. lib. xxvi.). His writings are for the most part in Latin; but we have two short poems in French, and a longer one entitled 'Les Douze Triomphes de Henry VII,' of which he was probably the author. His Life of Henry VII is printed in Gairdner's 'Memorials of Henry VII,' in the preface to which work will be found a biographical sketch of the author, with references to the sources of information.

The last notice we have of André is that he resigned the living of Guisnes in November 1521, and he probably died not long after (*Calendar of State Papers*, Henry VIII, vol. iii. No. 1818). J. G.

ANDREE, JOHN (1699?–1785), physician, whose place of birth is unknown, was M.D. Rheims, 1739, and licentiate of the College of Physicians, London, 1741. Dr. Andree practised in London, and wrote several books; but is chiefly known for his connection with the London Hospital, first called the London Infirmary, which he was chiefly concerned in founding in 1740, and of which he was the first and for some time the only physician. He resigned this office and retired from practice in 1764, and died 4 Feb. 1785.

He wrote: 1. 'Cases of the Epilepsy, Hysteric Fits, and St. Vitus's Dance,' &c., 8vo, London, 1746 and 1753. 2. 'Observations on a Treatise on the Virtues of Hemlock in the Cure of Cancers by Dr. Storck,' 8vo, London, 1761. 3. 'An Account of the Tilbury Water,' 8vo, London, first edition, 1737; fifth edition, 1781. 4. 'Inoculation impartially considered, in a Letter to Sir E. Wilmot, Bart.,' 8vo, London, 1765.

Dr. Andree's 'Cases of Epilepsy,' &c., contains histories of patients at the 'London Infirmary,' afterwards the London Hospital, of no special moment. His observations on Storck's pretended method of curing cancer by hemlock are sensible. The account of the Tilbury water refers to a medicinal spring at Tilbury in Essex, and contains reports of chemical analyses executed according to the methods of the day. He was an advocate of the practice of inoculation for the small-pox.

[Medical Register, 1779; Munk's College of Physicians (1878), ii. 148.] J. F. P.

ANDREE, JOHN, jun. (*fl.* 1790), surgeon, who was born about 1740, was the son of Dr. John Andree, senior, to whom one of his books is dedicated. He was apprenticed to Mr. Grindall, senior surgeon to the London Hospital, and in 1766 he appears as a lecturer on anatomy in London, and surgeon to the Magdalen Hospital, and practising in Carey Street, Chancery Lane. In 1780 he was a candidate for the surgeoncy to the London Hospital, but was defeated by Mr. (afterwards Sir William) Blizard. In 1781 he became surgeon to the Finsbury Dispensary, and in 1784 to St. Clement Danes workhouse. About the year 1798 he took the degree of M.D., though it does not appear in what university, and afterwards practised for some years in Hertford, but afterwards returned to London. He died some time after 1819.

Andree published several books, chiefly on surgical subjects. Through not being connected with a large hospital, he never took a leading position as a surgeon in London, but he performed one operation of historical importance. This was a successful operation of tracheotomy for the relief of croup of the larynx in February 1782, which, if not the first on record, since priority is claimed for an operation by Martin in 1730, was the first to attract attention. The patient was a boy five years old, who completely recovered. The case is described by Andree himself in a letter to Sir Astley Cooper, published in the appendix to a paper on 'Cynanche Laryngea' by Dr. J. R. Farre (*Med.-Chir. Transactions*, 1812, iii. 335), but had been previously related in 1786 in an inaugural dissertation by Dr. T. White, published at Leyden in that year. The same operation was done in 1812 by Sir Astley Cooper himself, and afterwards became celebrated in the hands of Bretonneau and Trousseau. In Andree's operation the annular cartilages were not divided, but only two punctures made in the membrane between them. No tube was introduced.

He wrote (all in 8vo): 1. 'On a Case of

Suppression of Urine, Medical Observations and Enquiries,' vol. v., 1776. 2. 'Essay on Gonorrhœa,' London, 1777. 3. 'Observations on the Venereal Disease,' London, 1779. 4. 'Considerations on Bilious Diseases,' Hertford, 1788; second edition, London, 1790. 5. 'Cases and Observations [in Surgery],' London, 1799. Andree's writings on venereal diseases show much originality. In one capital point he anticipated John Hunter (whose work appeared in 1786), and described other pathological facts which have since been brought forward as novelties (see Proksch, *Virchow's Jahresbericht der Medizin*, 1879, i. 395). A more conspicuous position, and possibly more self-confidence, were the only things wanting to make him famous.

[Medical Register, 1779–80–83; James Paget in Biog. Dict. S. D. U. K. (from manuscript communications); Colburn's Biog. Dict. of Living Authors, 1816.] J. F. P.

ANDREW, JAMES, LL.D. (1774?–1833), principal of the East India Company's Military Seminary at Addiscombe, Surrey, was a native of Scotland, and received his education at Aberdeen. He established a private academy at Addiscombe, which acquired so high a reputation that the East India Company made choice of it for the education of their engineer and artillery pupils, when they decided to educate them separately from the king's cadets. In 1809 they purchased the mansion house of Addiscombe, Andrew being appointed head master and professor of mathematics. After conducting the college with great success he retired about 1823. He died at Edinburgh 13 June 1833. Andrew was the author of 'Astronomical and Nautical Tables,' 1805; 'Institutes of Grammar and Chronological Tables,' 1817; 'Key to Scriptural Chronology,' 1822; and 'Hebrew Grammar and Dictionary without Points,' 1823. The copy of this book in the British Museum belonged to the Duke of Sussex, and contains an autograph letter of Andrew.

[Gent. Mag. vol. ciii. part ii. 89; British Museum Catalogue.] T. F. H.

ANDREWE, LAURENCE (*fl.* 1510–1537), translator and printer, a native of Calais, translated in 1510 'The noble lyfe and natures of man, of bestes, serpentys, fowles & fisshes, yt be made known [col.] Translated be me Laurens Andrewe of the towne of Calis, in the famous cite of Andwarpe. Emprented be me John of Doesborowe [n.d.]' folio (Hazlitt's *Coll. and Notes*, 1876, p. 474). He probably learned the art of printing from John Doesborowe or Peter Treveris (Ames's *Typ. Ant.* ed. Herbert, i. 412), and practised for some time in London in Fleet Street, at the Golden Cross by Fleet Bridge. Here, in 1527, he printed his own translation of 'The vertuose boke of Distyllacion of the waters of all maner of Herbes . . . by Jherom Bruynswyke, and now newly translate out of Duyche,' sm. folio. He appears to have translated other minor works which have not come down to us, as in the Prologue he observes: 'After dyvers and sondry small volumes and tryfeles of myrth and pastaunce som newly composed, some translated and of late finished, [I am] now mynded to exercise my pene in mater to the reder som what more pfytable.' The book contains a great number of woodcut illustrations of distilling apparatus with interesting figures and descriptions of plants. It is this work which has given Andrewe the credit of producing an edition of 'The grete Herball' in 1527. He also printed, without a date, 'The myrrour & dyscrypcion of the World,' folio, a reproduction of the 1481 text of Caxton, with some of the original wood blocks. Herbert (*Typ. Ant.* iii. 1786) says: 'I have a fragment of Æsop's Fables, bound with his Myrrour, which seems to have been also printed by him.' Another undated production of his press was 'The Directory of Conscience,' 4to. A work entitled 'The Valuacion of Golde and Siluer. Made in the famous citie of Antwarpe and newely translated into Englishe by me Laurens Andrewe . . . Emprentyd in the famous citie of Andwarpe,' without date or printer, is placed by Ames (Herbert's edition, i. 412), who does not, however, appear to have seen it, at 1537, with the remark: 'Mr. Oldis supposed as he was a printer it might be printed by him, but then he must have been at Antwerp at that time.' Another edition of a similar work is given by Herbert (p. 1529) as of 1499, and described precisely. Although not an original author, Andrewe deserves consideration as one of the earliest of those who translated into English works on scientific subjects.

[Besides the editions of Ames's Typogr. Antiquities by Herbert and Dibdin, see Tanner's Bibl. Britannico-Hibernica.] H. R. T.

ANDREWE, THOMAS (*fl.* 1604), was the author of a curious and somewhat tedious poem in rhymed heroics, entitled 'The Unmasking of a Feminine Machiavell,' 4to, 1604. Following the title is a dedication 'to his worthy and reverend Vncle, M. D. Langworth, Archdeacon of Welles;' and then come some complimentary verses addressed

to the author by Samuel Rowlands and others. The drift of the poem is somewhat uncertain, as the lady whose machinations were to be exposed is only hinted at darkly. Andrewe was one of the many soldiers of fortune who sought a field for enterprise in the Low Countries. He tells us how he embarked at Dover and went to Guelderland to serve under Prince Maurice and Sir Francis Vere. He took part in the battle of Nieuport (22 June 1600) against the Archduke Albert; and he has given us a fairly spirited description of the battle. Shortly afterwards he returned to England, where he found a lady, whom he designates as a 'feminine Machiavell,' busy in trying to take away his good name by calumnious reports. In self-defence he published his little book, which could never have interested any but a few private friends, and is now rarely found even in the libraries of collectors.

[Corser's Collectanea (Chetham Soc.), i. 41–44.] A. H. B.

ANDREWES, GERRARD (1750–1825), divine, was the son of Gerrard Andrewes, vicar of Syston and St. Nicholas, Leicester, and master of the Leicester Grammar School. Cradock, who was one of his pupils, says that he was an excellent scholar, and had become an admirable reader by attending Garrick (*Memoirs*, i. 3 and iv. 90). The younger Gerrard was born at Leicester 3 April 1750, and educated at Westminster. He was elected to a Westminster scholarship at Trinity College, Cambridge, took his B.A. degree in 1773, M.A. 1779, and S.T.P. 1809. He became occasional preacher at St. Bride's, and afterwards at St. James's, in the Hampstead Road. In 1788 an old pupil, Lord Barrington, gave him the living of Zeal Monachorum, in Devonshire; and on 1 Dec. 1788 he married Elizabeth Maria, daughter of the Rev. Thomas Bale, by whom he had three daughters and a son, who married the daughter of Dr. Heberden. In 1791 he became preacher at the Magdalen, and in 1799 at the Foundling Hospital. Lady Talbot admired his sermons, and presented him in 1800 to the living of Mickleham, Surrey, to which he was again presented in 1802 after resigning it upon his collation by Bishop Porteus to St. James's, Piccadilly. In 1809 he gave up Mickleham on his appointment by Perceval to the deanery of Canterbury. In 1812 he declined an offer of the bishopric of Chester on the plea of advancing years. Dibdin says that his 'full strong voice' was never more sonorous and effective than when, in answer to the prime minister's question whether he would be a bishop, he answered, 'Nolo' (Dibdin, *Reminiscences*, i. 173). He died 2 June 1825 at the rectory of Piccadilly, and was buried at Great Bookham, Surrey. He appears to have been an amiable man, and effective in the pulpit, where, we are told, he was 'fond of insisting on the evidences, and of enforcing, from motives of propriety and expediency, the moral duties.' His only publications are a few sermons.

[Nichols's Illustrations, vi. 256; Gent. Mag. xciii. 84; Cradock's Memoirs.] L. S.

ANDREWES, LANCELOT (1555–1626), bishop of Winchester, was born in the parish of All Hallows, Barking. His father was a merchant, and rose to be master of Trinity House. Lancelot was intended for the same line of life, but his two schoolmasters, Mr. Ward, at the Coopers' Free Grammar School in Ratcliffe, and Mr. Mulcaster, of Merchant Taylors', observing the extraordinary promise of their scholar, persuaded his parents to give him a learned education. From Merchant Taylors' he proceeded to Pembroke Hall, Cambridge, as one of Dr. Watts's scholars. In 1576 he was elected fellow of Pembroke, and in the same year was nominated by Dr. Hugh Price to a fellowship at the newly-founded college of Jesus, Oxford. Andrewes continued to reside at Cambridge, and, having received holy orders in 1580, was appointed catechist at Pembroke. His 'catechistical lectures,' delivered every Saturday and Sunday at 3 p.m., were attended and carefully noted down by all who made any pretensions to the study of divinity; he was also much resorted to as a casuist. He was next persuaded by the Earl of Huntingdon, president of the North, to attend him thither as chaplain; and there 'by preaching and conference he brought over many recusants, priests as well as laity, to the protestant religion' (Isaacson). In 1589, through the instrumentality of Walsingham, Queen Elizabeth's minister, he obtained the living of St. Giles's, Cripplegate; and shortly afterwards he was appointed to 'a prebend residentiary's place in St. Paul's,' and was chosen master of Pembroke Hall. He held the mastership till 1605, during which time a deficit in the college revenues was changed to a surplus. At St. Giles's he preached constantly, and it was at this time that he made his often-quoted remark that 'when he preached twice he prated once;' at St. Paul's he lectured three times every week during term time. His work, joined with his ascetic mode of life, injured his health, and for a while his life was despaired of; but he recovered, and was made chaplain to Archbishop Whitgift, and chaplain in ordinary to the queen. During

Elizabeth's reign he refused two bishoprics (Salisbury and Ely), because the offer in each case was coupled with the condition that he should consent to the alienation of part of the revenues of the see; but shortly before her death (1597) he accepted first a stall, and then (1601) the deanery at Westminster. Under King James I Andrewes's rise was rapid. In 1605 he was persuaded with some difficulty to accept the bishopric of Chichester, and was made in the same year king's almoner; in 1609 he was translated to Ely, and in 1619 to Winchester, 'whence,' says Bishop Buckeridge, 'God translated him to heaven,' not, however, before he had narrowly escaped another translation on earth, to the primacy of all England. In 1619 he was also made dean of the Chapel Royal; and he was a privy councillor both for England (1609) and for Scotland (1617). He took part in the Hampton Court conference (1603–4), where his vast patristic learning was of service; his name stands first in the list of divines who were appointed (1607) to make our 'authorised version' of the Bible, being one of the Westminster ten whose province was to translate the Pentateuch and the historical books from Joshua to 1 Chronicles; and when King James set up episcopacy in Scotland it was Andrewes who suggested, in vain, that the prelates elect ought to be ordained priests before they were made bishops. Though Andrewes was so great a favourite at three successive courts, and held, on religious grounds, the highest views of the regal power, he was no flatterer. The following anecdote has been often told: 'My lords,' said King James to the bishops, Neale of Durham and Andrewes of Winchester, as they stood behind his chair at dinner, 'cannot I take my subjects' money when I want it without all this formality in parliament?' 'God forbid, sir, but you should,' said Bishop Neale; 'you are the breath of our nostrils.' Andrewes replied (with perfect truth, for he systematically avoided mixing himself up with politics) that he had 'no skill in parliamentary cases;' but being pressed, 'Then, sir,' said he, 'I think it lawful for you to take my brother Neale's money, because he offers it' (Waller). It is said that the awe of Andrewes's presence was wont to restrain King James from that unseemly levity in which he was rather too prone to indulge. Andrewes only went to court to deliver his divine Master's message, and so, 'when through weakness he was unable to preach,' Bishop Buckeridge tells us, 'he began to go little to the court.' Though he was so often preferred, Andrewes was quite indifferent about preferment; others were bitterly disappointed when he was not advanced to the primacy, but he himself never was; and so far from showing any resentment against Abbot, who was preferred before him, he proved himself the kindest friend of the unfortunate archbishop when he fell under the charge of casual homicide. Truth, however, compels us to add that in some points Andrewes was not in advance of his age. It is sad to think that he was probably one of the bishops who sanctioned the burning of the Arian, Leggat; and still more sad to know that he voted for the divorce of Essex.

Andrewes was eminent in three capacities: (1) As a prelate. Few men have more happily combined the various qualities which contribute to make a great prelate than Andrewes. His principles were most distinct and definite, and from these principles he never swerved. He was a thorough English churchman, as far removed from Romanism on the one hand, as from puritanism on the other. He never interfered in public affairs, either as a privy councillor or in any other capacity, except when the spiritual interests of the church seemed to him to be at stake; and then, in spite of his constitutional modesty, he spoke out boldly and to the point. His learning was unequalled. From his childhood to his death he was an indefatigable student; his multifarious business as a public man was never allowed to interfere with his studies. He made a rule of not being interrupted, except for public or private prayer, before dinner-time (12 o'clock); when he was intruded upon, he would say 'he was afraid he was no true scholar who came to see him before noon.' The result was that he made himself master of fifteen languages, if not more, while his knowledge of patristic theology was quite unrivalled. 'The world,' writes Fuller, 'wanted learning to know how learned this man was, so skilled in all (especially oriental) languages, that some conceive he might (if then living) almost have served as an interpreter general at the confusion of tongues.' Yet he was eminent for his social qualities; he had a guileless simplicity both of manner and mind, an unaffected modesty, and a rare sense of humour. His munificence was so great that the very multitude of his benefactions renders it impossible to enumerate them here. Bishop Buckeridge (who knew him perhaps better than any man) seems to have thought that this was the most prominent feature in his character; for he took for the text of his funeral sermon Heb. xiii. 16 ('To do good and to distribute forget not,' &c.), and dwelt largely on Andrewes's fulfilment of this precept. Among Andrewes's other merits as a prelate must be noticed his extreme con-

scientiousness in the distribution of patronage. Simony was one of the three vices (the other two were usury and sacrilege) which he specially abhorred, and he frequently involved himself in trouble and expense rather than institute to livings men whom he thought to be morally liable to the charge. Though he strove to show his gratitude to the friends of his youth, notably to Ward, Mulcaster, and Watts, who had helped him in his education, by seeking out their worthy relations for promotion, he never allowed favouritism or nepotism to influence him; he always strove to find the fittest man for the post which he had to fill, often to the great surprise of the recipient; hence many men, who were then or afterwards eminent, owed more or less to his discernment. He was the earliest patron and friend of Matthew Wren, subsequently the famous bishop of Norwich and of Ely, and one of the earliest who offered to befriend John Cosin, the still more famous bishop of Durham. William Laud, Meric Casaubon 'for his own and his father's merits,' Peter Blois, one of his fellow-translators of the Bible, Nicholas Fuller, 'the most admired critic of his time,' and many others of more or less note were indebted to him. Finally, a great prelate, while firm as a rock in his own convictions, must be large-hearted and tolerant of those who differ from him. And this was Andrewes's character. Take, as an instance, his reply to Du Moulin on episcopacy, remembering that the writer was himself a very decidedly high churchman: 'Though our government be by divine right, it follows not either that there is no salvation, or that a church cannot stand without it; he must needs be made of iron and hard-hearted that denies them salvation. We are not made of that metal,' and so forth. Or take his attitude in regard to worship. Personally he valued a high ritual, and therefore, both as bishop of Ely and as bishop of Winchester, he had his private chapels adorned with what Prynne calls 'popish furniture;' 'the altar $1\frac{1}{4}$ yards high, and a cushion, two candlesticks with tapers, the daily furniture for the altar; a cushion for the service-book, silver and gilt canister for the wafers, like a wicker-basket, and lined with cambric lace; the tonne (flagon) upon a cradle, the chalice covered with a linen napkin (called the aire) on a credence; a little boate out of which the frankincense is poured, a tricanale for the water of mixture; the faldstory, whereat they kneel to read the litany'—and much more which the reader will find in 'Canterburie's Doome,' not only described, but 'expressed to the life in a copper-piece.' Prynne of course records it all with disgust, but on others it made a very different impression. 'His chapel,' writes his earliest biographer, 'was so devoutly and reverently adorned, and God served there with so holy and reverend behaviour, that the souls of many that came thither were very much elevated; yea, some that had bin there desired to end their dayes in the Bishop of Elye's chappell.' But, much as Andrewes valued such a service, he never forced it on others; he was 'content with the enjoying without the enjoining' (Fuller). His intimacy with, and kindness to, distinguished foreigners, some of whom held very different views from his own (Du Moulin, the Casaubons, Cluverius, Vossius, Grotius, and Erpinius), is another proof of his large-heartedness. Isaac Casaubon, in his 'Ephemerides,' constantly refers to the wonderful piety and learning of the (then) Bishop of Ely, and his kindness towards himself. Perhaps one must not lay too much stress on the fact that two poets, one an extreme high churchman, Richard Crashaw, the other a puritan, John Milton, celebrated him in verse; for Milton's elegy was written when the poet was only seventeen, and when his puritanism was not yet developed; but we may note that it was a puritan publisher (Michael Sparke) who said that 'to name him was enough praise.' The fact also that Bacon consulted him frequently about his philosophical works is a proof of the width of Andrewes's sympathies.

(2) As a preacher, Andrewes was generally held to be the very 'stella prædicantium,' an 'angel in the pulpit.' But in the later days of Charles II a reaction set in against the old style of sermons with their Greek and Latin quotations, plays upon words, and minute analyses of the text. Andrewes was rightly held to be the most distinguished representative of the old style, as Tillotson was of the new; hence praise of the latter is frequently combined with depreciation of the former. This depreciation has continued in some quarters to the present day, but in others there is a growing disposition to do justice to the most admired preacher in the palmiest days of English literature. His sermons are, no doubt, more full of word-play than the taste of later days approves of; but we can well believe that his 'verbal conceits' would tend to impress the truths he wished to convey more deeply upon his hearers. To take an instance: in one of his grandest sermons, on the 'Nativity,' he says: 'If this child be Immanuel, God with us, then without this child, this Immanuel, we be without God. "Without Him in this world," saith the apostle, and if without Him in this, without Him in the next; and if with-

out Him then, if it be not Immanu-*el*, it will be Immanu-*hell*. What with Him? Why if we have Him we need no more: Immanu-*el* and Immanu-*all*' (i. 145). Divest this of the word-play, and the idea is: 'If God be not with us, hell will be with us; if God be with us, all will be with us,' surely no mere 'frigid conceit.' Greek and Latin quotations are not nearly so numerous in Andrewes's sermons as in those of Jeremy Taylor and many other admired preachers of the seventeenth century. There is, indeed, a certain jerkiness of style in the sermons which renders them far less impressive to read than the flowing periods of Jeremy Taylor; but in their extraordinary wealth of matter they are unrivalled. And we must remember that, after all, we have only Andrewes the sermon-writer, not Andrewes the preacher. There is no doubt that his sermons gained immensely by the charm of his delivery. This it was which specially fascinated Queen Elizabeth; this is hinted at by the first editors of the sermons, Laud and Buckeridge, in their dedication to King Charles: 'Though they could not live with all the elegancy which they had upon his tongue, yet you were graciously pleased to think a paper-life better than none.' This is characteristically referred to by Fuller: 'Such plagiaries who have stolen his sermons could never steal his preaching.' And apart from their intrinsic merit there is an historical interest about these sermons which is perhaps unique. Of what other preacher can it be said, as it has been rightly said about Andrewes by his latest successor at Ely?—'He stood forth for a quarter of a century the great doctor of the Anglican church. For seventeen years it was he who every Christmas day expounded to the court of England the doctrine of the Incarnation, for eighteen on Easter day that of the Resurrection, for fifteen on Whitsunday that of the Holy Spirit, for fourteen in Lent that of self-denial.'

(3) As a writer. Andrewes published but little in his lifetime, though his works now fill eight 8vo volumes in the 'Library of Anglo-Catholic Theology.' His most important work was the 'Tortura Torti.' After the Gunpowder plot a fresh oath of allegiance was imposed, which was taken by most of the Romanists in England until it was condemned by two papal briefs. Then King James himself wrote an apology for the oath, and was answered by the famous controversialist, Cardinal Bellarmine, under the pseudonym of 'Matthæus Tortus,' the name of his almoner. Hence the racy title of Andrewes's reply, 'Tortura Torti' (1609). It was written in Latin, and proves that Andrewes was a good Latin scholar, as well as a decided anti-Romanist, and a most learned and dexterous controversialist. Among others who spoke highly of the work was Isaac Casaubon (*Ephemerides*, p. 793). The 'Tortura Torti' was followed by another work also in defence of King James, who had again descended into the arena to treat more fully of the new oath. Bellarmine now threw off the mask, and attacked the king in his own name; and Andrewes, in reply, wrote a 'Responsio ad Apologiam Cardinalis Bellarmini.' To this he afterwards added a small tract, entitled 'Determinatio Theologica de Jurejurando exequendo.' No other works of importance were actually published by Andrewes; but after his death many works bearing his name gradually found their way into print. In 1628 ninety-six sermons were published, 'by his majesty's special command,' under the editorship of Laud and Buckeridge. These are, no doubt, word for word, Andrewes's own compositions; but the sermons on the Lord's Prayer and on the Temptation, the 'Exposition of the Moral Law' and the 'Pattern of Catechistical Doctrine' (virtually the same works under a slightly different form), and several more, are only so far Andrewes's as they express his ideas put into shape by others. But there is one set of writings which we must least of all omit to notice. Andrewes had that rarest of all gifts, the gift of composing prayers. His prayers at the consecration of a church or chapel are still generally used, and are admirable of their kind. In 1648 Richard Drake gave to the world a 'Manual of Private Devotions,' a 'Manual of Directions for the Sick,' and 'Prayers for the Holy Communion.' The three works only fill one small 8vo volume; they were all translated from the Greek and Latin manuscript of Andrewes, a copy of which the translator was 'fortunate enough to obtain from the hands of his amanuensis' (Henry Isaacson?) Of these three little works the first, and especially the first part of it, is by far the most famous. It was written in Greek, and was intended exclusively for the bishop's own private use; as also was the second part, which was written in Latin, and is far less finished than the first. The manuscript, we are told, was rarely out of the bishop's hands during the last period of his life. 'Had you seen,' writes Drake, 'the original manuscript, happy in the glorious deformity thereof, being slubbered with his pious hands, and watered with his penitential tears, you would have been forced to confess that book belonged to no other than pure and primitive devotion.' Another translation was published at Oxford in 1675; another by Dean Stanhope (himself a very able and excellent

clergyman) at the beginning of the eighteenth century; another by the excellent Bishop Horne in the later part of the century; another by J. H. Newman of the first part only, which was published first in the 'Tracts for the Times,' and afterwards in a separate form, the second part also being translated and bound up with it. They have reached the hearts of all classes of Christians, even of those who have differed most widely from the writer's views. Few prelates have had less sympathy with the school of thought to which Andrewes unquestionably belonged than the late Archbishop Tait; and yet he adopted Andrewes as his manual of devotion during all the later years of his life, and it was the very last devotional book which was used with him on his death-bed. Among his many admirers Bishop Hacket may be noticed, who knew him well, and concludes an eloquent panegyric with the question: 'Who could come near the shrine of such a saint, and not offer up a few grains of glory upon it?' (*Life of Williams*, p. 45). Andrewes died a bachelor; he was buried at St. Saviour's, Southwark, his old friend, Bishop Buckeridge, preaching the funeral sermon.

[Andrewes's Works in the Library of Anglo-Catholic Theology; Exact Narrative of the Life and Death of Bishop Andrewes, 1650 (H. Isaacson); Russell's Life and Works of Lancelot Andrewes, 1863; Teale's Lives of English Divines, 1846; Fuller's Church History and Worthies; The St. James's Lectures, second series, Lecture 3, 1876; articles on Andrews, or Andrewes, in the Biographia Britannica and Hook's Ecclesiastical Biography; Prynne's Canterburie's Doome, 1646; Dean Church's Essay on Lancelot Andrewes, in Masters in English Theology; and the various editions of the Devotions with the Introductions, &c.] J. H. O.

ANDREWS, EUSEBIUS (*d.* 1650), royalist, of good family 'but inconsiderable estate' in Middlesex, was secretary to Lord Capel and a barrister (probably of Lincoln's Inn). Early in the civil war he joined the king's army; but on the surrender of Worcester in 1645, despairing of the success of his cause, he returned to the private practice of his former profession. He did not acknowledge the party in power, either by compounding for his 'delinquency,' or by subscription to the covenant and the tests which succeeded it. But his course of life, however retired, could not escape the vigilance of the regicide rulers, his actions, for years together, being as well known to the council of state 'as if they had kept a diary for him.' John Barnard, a major formerly under his command, was his frequent visitor, and 'obtruded upon his acquaintance two cavaliers, Captain Holmes, and John Benson, a copying clerk under Rushworth—who proposed to take advantage of the discontent of the dismissed parliamentary officers, and of their repentant desire to serve the young king. It was suggested that Andrews should go into Cambridgeshire, to ascertain whether an old plan of his for the surprise of the Isle of Ely were still feasible; but this project was abandoned on the failure of the royalist movements in Scotland and Ireland. An ordinance having passed that all who had not taken the prescribed tests should leave London, Andrews prepared to quit England, and was in treaty with Sir Edward Plowden for some land in New Albion, when Barnard persuaded him to remain, on pretence of a rising to be headed by 'persons of quality' in Kent, Dorset, and Bucks. Andrews was induced to subscribe this new royalist 'engagement,' and to endeavour to draw in Sir John Gell, of Holton, who was known to be influential and disaffected. But Gell, though protesting his loyalty, was too wary to commit himself; and Andrews, finding that the whole scheme was a delusion, prepared to carry out his former resolution of leaving the country, when he was arrested at Gravesend (24 March 1650). Barnard had been the spy of the council, and had only delayed the arrest of Andrews that other cavaliers might be, through him, decoyed to a like ruin. On his arrival in London, Andrews was examined by President Bradshaw, Sir Henry Mildmay, and Thomas Scott, with a view of extorting admissions to be used against others. Disappointed in this, they committed him to the Tower on a charge of treason in endeavouring to subvert the government; and the evidence of this design was furnished by the 'Narrative' he had himself handed in. Andrews charged Bradshaw with setting spies to trepan him, and Bradshaw acknowledged and defended the practice. Andrews was kept close prisoner for sixteen weeks. As prisoners then had to bear their own expenses, 'his score for necessaries was swollen beyond his ability to discharge,' and 'his friends were not permitted to visit or relieve him' (a few persons were allowed to see him on law business only in the presence of the lieutenant) (*State Papers*, Dom. 1650). Having vainly petitioned the council four times for a pardon or a speedy trial, he addressed the same prayer to the parliament. The answer was his arraignment before the high court of justice (16 Aug.), where the attorney-general, Prideaux, urged his condemnation on the evidence of his own 'Narrative.' Andrews demurred to the jurisdiction of the tribunal, as a mere court-martial,

not a court of record—'having power only to condemn, not to acquit'—and established in contravention of Magna Charta, the Petition of Right, and the promise made by the parliament not to interfere with the ordinary course of justice. Prideaux replied 'that they were not at leisure to take notice of his law cases, but only of his confession,' and the inevitable condemnation followed. Andrews had in the meantime again petitioned parliament, but a resolution was passed (19 Aug.) that his confessions and examination having been transmitted to the high court, 'it was not fit to interfere further.' The usual sentence in treason cases was, however, altered to beheading, and he was executed on Tower Hill 22 Aug. 1650. Andrews met his fate with firmness, kissing the axe (probably that used on the king and Lord Capel), hoping to meet his former masters that day in the presence of the Saviour, and thanking those in power for their courtesy in awarding him a mode of death suitable to his quality. He gave the executioner 3*l.*—all he had—as a fee, and at his ejaculation, 'Lord Jesus, receive me!' his head was struck off at a blow. Of the other persons concerned—Barnard, rewarded with money and promotion, found his true deserts when, four years later, he was hanged at Tyburn for robbery; Ashley was condemned but pardoned; Benson was hanged; Sir John Gell was found guilty of misprision of treason, and so escaped with life, though his estate was forfeited, and he imprisoned till April 1653 (*Athenæ Oxon.* (ed. Bliss), iii. 561). Some writers have asserted that Andrews, by his demonstration of the illegality of the high court, practically abolished it. But it was too serviceable an instrument to be parted with, and he was by no means its last victim. A detailed account of his death was published by his friend Francis Buckley. It is curious to note that this narrative was reproduced, almost word for word, in a pamphlet professing to relate the particulars of the execution of the Earl of Derby in October 1651.

[State Trials; Whitelocke's Memorials.]
R. C. B.

ANDREWS, GEORGE (*fl.* 1776), of the Middle Temple, barrister-at-law, published reports of cases argued in the court of King's Bench during the eleventh, twelfth, and thirteenth years of the reign of George II (1737–1740) before Sir William Lee, chief justice, and Sir Francis Page, Sir Edmund Probyn, and Sir William Chapple. He was only son of George Andrews, of Wells; was a member of the Middle Temple, and called to the bar in 1740.

Andrews's 'Reports' are seldom now referred to, but they had a high reputation in the last century. A folio edition was published in 1754, and an octavo edition, with some additional cases, in 1792 by G. W. Vernon of the Irish bar. They are pronounced by Marvin (*Legal Bibliography*, sub tit. 'Andrews') to be 'accurate, judicious, and satisfactory,' and are characterised by Rayner (*Readings on the Statutes*, p. 96, published 1775) as 'very much esteemed by the profession in general.'

[J. B. Wallace, Reporters, sub tit. Andrews; and the authorities cited above.] J. M. R.

ANDREWS, HENRY (1743–1820), an astronomical calculator, was born in 1743, of poor parents, at Frieston, near Grantham, Lincolnshire. At the age of ten, he began to observe the stars with a telescope mounted on a table in Frieston Green, and quickly developed an uncommon facility and fondness for astronomical calculations. He entered domestic service while still a lad, first in the house of a shopkeeper at Sleaford, next with a lady living at Lincoln, and lastly with a Mr. Verinum, who allowed him some hours a day for study. A distinguished company assembled at Aswarby Hall was supplied by him with the means of viewing the solar eclipse of 1 April 1764, which he had calculated with remarkable accuracy. Soon after, he became usher in a school kept by a clergyman at Stilton, having first tried the profession on his own account at Basingthorpe, near Grantham; he then removed for a while to Cambridge, and finally set up as bookseller and schoolmaster at Royston, Herts, where he remained until his death, at the age of 76, 26 Jan. 1820. For above forty years he was one of the calculators for the 'Nautical Almanack,' and on his retirement received the thanks of the Board of Longitude, with a handsome present in recognition of his services. Dr. Hutton employed him similarly for Moore's and other almanacks, and Dr. Maskelyne corresponded with him during nearly fifty years. By him and others he was esteemed no less for the modesty and integrity of his character than for the singular abilities by which he had raised himself from a humble station to a position of honour amongst men of science.

[Gent. Mag. xc. pt. i. 182, pt. ii. 639.]
A. M. C.

ANDREWS, HENRY C. (*fl.* 1799–1828), botanical artist and engraver, lived at Knightsbridge, Middlesex, and there published the following works: 1. 'The Botanist's Repository for New and Rare Plants'

(1799–1811), in 10 vols. 4to. 2. 'Coloured Engravings of Heaths' (1802–30), 4 vols. folio. 3. 'The Heathery' (1804–12), 6 vols. 8vo. 4. 'Geraniums' (1805), 2 vols. 4to. 5. 'Roses' (1805–28), 2 vols. 4to. The drawings for these, which are careful and artistic, were executed by Andrews; but the letterpress accompanying them was in many instances by other hands; that of the 'Heaths was by James Wheeler, then curator of the Chelsea Botanic Gardens, while in the first five volumes of the 'Repository' he was 'assisted by gardeners and cultivators,' and in the sixth 'by a botanist whose opinions were diametrically opposed to those of the former.' In consequence of this, Andrews tells us in the preface to his 'Geraniums,' that he thought it 'much better [in that work] to try his own strength, however weak, than to remain tottering between the support of two such unequal crutches.' Andrews does not seem to have contributed to contemporary periodical literature, and we have no record of the date of his death. Ventenat named a genus *Andreusia* after him, which is synonymous with *Myoporum*.

[Prefaces to Andrews's works.] J. B.

ANDREWS, JAMES PETTIT (1737 ?–1797), antiquary and historian, was the younger son of Joseph Andrews, of Shaw House, a fine Elizabethan mansion near Newbury, and was born about 1737. He served in the Berkshire militia from the date of its being called out until it was disembodied, and after that date exchanged arms for the law, ultimately becoming in 1792, and remaining until his death, one of the magistrates at the police court in Queen Square, Westminster. His wife, Miss Anne Penrose, was a daughter of the Rev. Mr. Penrose, the rector of Newbury, and a sister of the Rev. Thomas Penrose, whose poetical pieces, edited by Mr. Andrews in 1781, are included in several old collections of English poetry. Mr. Andrews built at great expense a large house, called Donnington Grove, near his father's seat, but soon disposed of it to another. His wife died in 1785, and he himself 6 Aug. 1797; both lie buried in Hampstead church. His chief works are: 1. 'The Savages of Europe,' a translation from the French [of Messrs. Lesuire and Louvel], 1764, with illustrations by the translator—a grotesque satire on the English. 2. 'An Appeal to the Humane on behalf of Climbing Boys employed by the Chimney Sweepers,' 1788. 3. 'Anecdotes, antient and modern,' 1789, with 'Addenda' in 1790—an amusing collection of gossip from old books. 4. 'History of Great Britain from death of Henry VIII to accession of James VI of Scotland,' published in 1796 in one volume, second edition in two vols. in the same year, and third edition in 1806. 5. 'History of Great Britain connected with the Chronology of Europe from Cæsar's invasion to accession of Edward VI,' 1794–95, 2 vols. Both histories, though long since superseded, contained much curious information from ancient literature; the former work was intended as a continuation of Dr. Henry's history of Great Britain. In 1798 he joined Pye, the poet laureate, in a five-act tragedy from the German, called the 'Inquisitor.' Mr. Andrews contributed many topographical papers to the 'Archæologia' and to the 'Gentleman's Magazine.'

[Gent. Mag. lxvii. pt. ii. 716, 796 (1797); Hist. and Antiquities of Newbury (1839), 116–20, 172–75.] W. P. C.

ANDREWS, JOHN (17th cent.), poet, was the author of a striking and too long neglected poem called the 'Anatomie of Basenesse' (1615), which has been recently reprinted in the 'Miscellanies of the Fuller Worthies' Library' (vol. ii.). The 'Anatomie' was published with only the initials I. A. in the epistle dedicatory to Sir Robert Sydney, but this epistle guides to the authorship. Apologising for his dedication, the writer says, among other things, that he prints not 'vaine-gloriously,' or he would have 'subscribed his name,' and that he forbore to have his name published 'out of some respects.' The 'some respects' probably refer to his being a minister of the Gospel; he seems to have held that his satire was too drastic and vehement for a clergyman, and might lay him open to misconstruction. Anthony à Wood in his 'Athenæ,' and his editor Dr. Bliss, filled in the initials thus —'I[ohn] A[ndrews]'—and wrote of him: 'John Andrews, a Somersetshire man born, was entered a student in Trinity College 1601, aged 18, took one degree in arts [viz. M.A., *Fasti Oxon.*], left the university, became a painfull preacher of God's word, and a publisher of' certain books. . . . 'When he died, or where he was buried, I know not.' According to Dr. Bliss he 'seems to have been the same person with John Andrews, minister and preacher of the word of God at Barrick [Beswick] Bassett, in the county of Wilts, who was the author of "Christ's Cross; or the most comfortable Doctrine of Christ crucified, and joyful Tidings of his Passion." Oxon. 1614, qu. in two parts. To this writer we may ascribe a very rare poetical work entitled the "Anatomie of Basenesse."' Sir Richard Hoare, the historian of Wiltshire,

makes no mention of Andrews. It would therefore appear that he was curate or assistant or lecturer rather than incumbent.

All the religious books of John Andrews have interspersed verses of the same stamp as those to be found in the 'Anatomie of Basenesse.' They include: 1. 'Andrewes' Golden Chaine to linke the penitent sinner unto Almighty God' (1645). 2. 'Brazen Serpent . . . at Paules Crosse' (1621). 3. 'Converted Man's New Birth' (1629). 4. 'Andrewes' Repentance, sounding alarum to returne from his sinne unto Almighty God, declaring his repentance. Published by John Andrewes, minister of the Word of God in the county of Wilts' (1623). 5. 'A Golden Trumpet sounding an Alarum to Judgement,' by 'John Andrewes, minister and preacher of God's Word,' of which the twenty-ninth impression appeared in 1648. 6. 'A Celestiall Looking-Glasse' by 'John Andrewes, preacher of God's Word' (1639). 7. 'Andrewes' Caveat to win Sinners . . . newly published by John Andrewes, preacher of God's Word' (1655).

Of the 'Anatomie of Basenesse' only the solitary exemplar in the Bodleian is known. It is a vivid poem, and its terse aphoristic sayings linger in the memory. The 'Feast of the Envious' will still bear quotation. It contains these lines:—

Nor can the hand of reconciling Death
Free men from this injurious monster's sting,
Which through the bowels of the Earth doth pierce,
And in the quiet vault appeares more fierce
Than Death—the grave's sterne tyrannising king.

[Dr. Grosart's Miscellanies of the Fuller Worthies' Library; Books as cited, whose verse is given in Introduction in the Miscellanies; Wood's Athenæ (Bliss), ii. 493; Fasti, i. 305.]
A. B. G.

ANDREWS, JOHN (1736–1809), historical writer and pamphleteer, produced numerous works towards the end of the last and beginning of the present century. Among these are: 1. 'History of the Revolutions of Denmark,' &c., 1774. 2. 'History of the War with America, France, Spain, and Holland, commencing in 1775 and ending in 1783,' four vols., London, 1785–86. 3. 'Letters to his Excellency the Count de Welderen on the present Situation of Affairs between Great Britain and the United Provinces,' London, 1781 (of which a Dutch translation appeared in the same year at Amsterdam). 4. 'Letters to a Young Gentleman on his setting out for France, containing a survey of Paris and a review of French literature,' 1784. 5. 'Historical Review of the Moral, Religious, Literary, and Political Character of the English Nation,' 1806. The 'Gentleman's Magazine' for February 1809 has the following obituary announcement: 'At his house at Kennington, Surrey, in his seventy-third year, Dr. John Andrews, a gentleman well known in the literary world. By his death the nation is deprived of an able historian, a profound scholar and politician, and a man ever ready to take up his pen in his country's cause.'

[Gent. Mag. February 1809; British Museum Catalogue.] A. H. B.

ANDREWS, MILES PETER (*d.* 1814), dramatist, was the son of a drysalter in Watling Street. After assisting his father in business during the day, he was accustomed 'to sally forth in the evening with sword and bag to Ranelagh or some other public place,' giving himself the airs of a man of fashion. Gradually forming higher connections, he engaged in certain very profitable speculations. He became the constant companion of the dissolute Lord Lyttelton, and is responsible for a story of the appearance to him of that nobleman's ghost (see Ward's *Illustrations of Human Life*, 1837). He was the owner of powder magazines at Dartford, said to be the most extensive in England, and became member of parliament for Bewdley. Occupying a large mansion in the Green Park, formerly tenanted by Lord Grenville, his grand entertainments and gala nights were of great attraction to the fashionable world of London. He affected the society of actors and authors, and was elected a member of the Beefsteak, the Keep-the-Line, and other convivial clubs. He enjoyed a reputation for wit and good humour, for kindliness and hospitality, while his temper was said to be extremely irritable, and he was nervous, credulous, and superstitious. He was the author of the following plays: the 'Conjuror,' a farce, produced at Drury Lane in 1774; the 'Election,' a musical interlude, produced at the same theatre in the same year; 'Belphegor, or the Wishes,' a comic opera, produced at Drury Lane in 1778; 'Summer Amusement, or an Adventure at Margate,' written in conjunction with William Augustus Miles, produced at the Haymarket in 1779; 'Fire and Water,' a ballad opera, produced at the Haymarket in 1780; 'Dissipation,' a comedy, produced at Drury Lane in 1781; the 'Baron Kinkvervankotsdorssprakengatchdern,' a musical comedy, founded on a novel by Lady Craven, produced at the Haymarket in 1781; the 'Best Bidder,' a farce, produced at the Haymarket in 1782; 'Reparation,' a comedy, produced at Drury

Lane in 1784; 'Better Late than Never,' a comedy, produced at Drury Lane in 1790; the 'Mysteries of the Castle,' produced at Covent Garden in 1795. In the two last-named works Andrews was assisted by Frederick Reynolds. Andrews was less successful with his plays than with his prologues and epilogues, which, although tawdry and vulgar enough, laden with slang and with gross caricatures of the foibles of the day, were so skilfully delivered by the popular comedians, Lewis and Mrs. Mattocks, as to command great applause. Sheridan said of Andrews that he only succeeded in the head and tail of a play and always broke down in the body. George Colman the younger describes Andrews as 'one of the most persevering poetical pests,' and his plays as 'like his powder mills, particularly hazardous affairs, and in great danger of going off with a sudden and violent explosion.' Andrews's 'doggrel' and 'unmeaning ribaldry' were severely censured by Giffard in his 'Baviad.'

[Taylor's Records of my Life, 1832; Bernard's Retrospections of the Stage, 1830; Genest's History of the Stage, 1832; Biographia Dramatica, 1812.] D. C.

ANDREWS, ROBERT (*d.* 1766 ?), a translator of Virgil, was descended from an eminent nonconformist family which had lived for nearly two centuries at Little Lever and at Rivington Hall, near Bolton, Lancashire. He received his theological education under Dr. Caleb Rotheram, at Kendal. He was chosen in 1747 minister of the presbyterian congregation at Lydgate, in the parish of Kirkburton, Yorkshire. He continued to hold this charge till about 1753, when he became minister of Platt Chapel, a place of worship for protestant dissenters in Rusholme, Lancashire. His stay there did not exceed three years. He afterwards presided over a presbyterian congregation at Bridgnorth, where he remained till his health broke down and he became mad.

He was a man of considerable taste and scholarship. In the earlier part of his life he sent to the press a criticism on the sermons of his friend, the Rev. John Holland, and some animadversions on Dr. Brown's 'Essays on the Characteristics.' His 'Virgil Englished,' 1766, 8vo, was dedicated to the Hon. Booth Grey. It is in blank verse, and has the strange peculiarity of conveying the sense of Virgil, or what Andrews conceived to be such, line for line. This rare book, printed by Baskerville, now finds a place among the curiosities of literature. There is no copy in the British Museum Library. Another work of his, called 'Eidyllia,' is a volume of poems, 1757, 4to, dedicated to the Hon. Charles Yorke. The preface contains a violent attack on rhyme.

[Watt's Bibl. Brit.; Sutton (C. W.), Lancashire Authors, iv. 150; Morehouse's Kirkburton, 191; Booker, Birch Chapel (Chetham Soc.), 169.] J. M.

ANDREWS, WILLIAM (*fl.* 1656–1683), astrologer, is the author of some astrological works ranging from 1656 to 1683. The first of these is the 'Astrological Physician,' 1656, to which William Lilly contributed a preface. Among the Ashmolean MSS. (227–8) is preserved a letter, dated from Ashdown, Essex, 31 March 1656, in which Andrews thanks Lilly for writing the preface. In 1672 he published 'Annus Prodigiosus, or the Wonderful Year 1672,' 4to, and 'More News from Heaven unto the World, or the Latter Part of the Wonderful Year 1672; being a further Account of the Portents and Signification of the Stars touching the United Netherlands,' 4to. His last work was 'An Almanack for 1683,' 4to.

[Watt's Bibl. Brit.; British Museum Catalogue; Black's Catalogue of Ashmolean MSS.] A. H. B.

ANDREWS, WILLIAM (1802–1880), naturalist, was born at Chichester, but is chiefly known in connection with Irish natural history. He was one of the earliest members, and subsequently secretary and president, of the Dublin Natural History Society, in the proceedings of which he took a very active part. He at first devoted his attention to botany, but subsequently took up marine ichthyology, in which branch of science he made some important discoveries: he also published papers on ornithology and entomology. He distributed many botanical specimens, many of which were taken from plants cultivated in his garden, and hence accidental mistakes as to their origin not unfrequently arose. His name is best known to botanists in connection with a variety (*Andrewsii*) of the Killarney fern (*Trichomanes radicans*). He died in Dublin, 11 March 1880.

[Journal of Botany, 1880, pp. 256–86, 1883, p. 181; Proceedings Royal Irish Acad. iii. No. 4 (1880).] J. B.

ANDREWS, WILLIAM EUSEBIUS (1773–1837), journalist and author, was born at Norwich 15 Dec. 1773, of parents in a humble position in life, who were converts to the Roman catholic faith. He was apprenticed to the printers and proprietors of the 'Norfolk Chronicle,' and afterwards he was

manager of that newspaper for fourteen years. Perceiving the importance of the press for the advocacy of catholic principles, he removed to London, where he started in 1813 the 'Orthodox Journal and Catholic Monthly Intelligencer.' While conducting this periodical he published for a year, at Glasgow, a weekly pamphlet at 2*d.*, entitled the 'Catholic Vindicator,' with the view of counteracting the influence of a publication called the 'Protestant.' Pecuniary losses compelled him to suspend the publication of the 'Orthodox Journal' for a time; but with the aid of a few friends, mostly protestants, he established his first weekly stamped newspaper, the 'Catholic Advocate of Civil and Religious Liberty,' in December 1820. For nine months he struggled with great difficulties, and was obliged to abandon the undertaking. Proposals were then made for bringing out two separate publications, one for catholics under the title of the 'Catholic Miscellany,' with a nominal editor, and the other exclusively political, the 'People's Advocate,' avowedly edited by him. Both made their appearance in January 1822, but the political pamphlet survived only seven weeks, and the sole editorship of the other devolved upon Andrews after the second number. He continued, under very pressing pecuniary difficulties, to conduct it until June 1823, when the 'Miscellany' passed into other hands. In the previous January he had re-established the 'Orthodox Journal,' and he continued to publish it for some months. On 25 Sept. 1824 he started a weekly stamped newspaper called the 'Truth-teller.' This he carried on for twelve months, and afterwards he continued it in the form of a pamphlet; but eventually it had to be given up for want of support. It began on 1 Oct. 1825, and ended on 25 April 1829, extending to fourteen volumes. Still unsubdued, the indefatigable journalist renewed his periodical labours in the 'Orthodox Journal,' and completed its twelfth volume. Subsequently he continued his exertions in the 'British Liberator' and 'Andrews's Constitutional Preceptor' (1832), and on 8 Sept. 1832 he started 'Andrews's Penny Orthodox Journal' as a weekly candidate for public favour. It survived only till 1 March 1834, and was followed by 'Andrews's Weekly Orthodox Journal' from 8 March to 27 June 1836. It was then entitled the 'London and Dublin Orthodox Journal,' and after the death of Andrews it was continued by his son till November 1845, after which date it came out monthly under the simple original title of the 'Orthodox Journal.'

In 1826 Andrews established the society of the 'Friends of Civil and Religious Liberty,' which, in little more than a year, circulated nearly half a million of tracts. This was the parent of the 'Metropolitan Tract Society,' and of several similar associations. The great object of Andrews throughout his busy life was to vindicate and spread Roman catholic principles through the medium of the press; but he does not appear to have received much encouragement from the ecclesiastical authorities, with the exception of Bishop Milner, who was always his warm friend and supporter. He died at his house, 3 Duke Street, Little Britain, London, on 7 April 1837.

His separate publications include: 1. 'The Catholic School Book,' 1814, which was extensively used in catholic schools in England and the United States. 2. 'The Historical Narrative of the Horrid Plot and Conspiracy of Titus Oates,' 1816. 3. A series of eighteen controversial pamphlets in answer to a Lancashire clergyman named Sibson, 1822. 4. 'A Critical and Historical Review of Fox's Book of Martyrs, showing the inaccuracies, falsehoods, and misrepresentations in that work of deception,' vol. i., London, 1824, 8vo. Lowndes mentions an edition in three vols. 8vo, 1826. This work, as Mr. John Hill Burton points out, was the natural fruit of the anti-catholic animosity of the day. It was published in numbers at 3*d.* each, with woodcuts, the first of which represents the devil prompting Fox to write his 'Acts and Monuments.' The author's object of casting odium on his opponents is best accomplished in details of the persecution of the catholics under Queen Elizabeth, and an account of the later penal laws of Ireland. As a criticism on Fox the work exhibits occasional ingenuity, but not much learning or impartiality. 5. 'Popery Triumphant! a right-doleful-clerical-comical Drama, as performed at the Upper Rooms, Bath, on the 10th of December 1833, by some of His Majesty's servants of the Law Church, assisted by a few dissenting preachers, members of the British Reformation Society; with a commentary on each performer,' London [1833], 8vo. 6. 'The Catholic's Vade Mecum.' 7. 'The Two Systems.' 8. 'An Abridgment of Plowden's History of Ireland.' 9. An edition of Bishop Milner's 'End of Religious Controversy.'

[London and Dublin Orthodox Journal, Nos. 95, 96; The Lamp, 26 Dec. 1857; Husenbeth's Life of Bishop Milner, 421 seq.; Edinb. Catholic Mag. i. 319; Catholic Mag. and Review (Birmingham), ii. 731, 788, iii. 25, 146, 289, 522; John Hill Burton in Biog. Dict. Soc. D. U. K.; Cotton's Rhemes and Doway; Notes and Queries, 3rd ser. xi. 3; Lowndes's Bibl. Man. ed. Bohn.]

T. C.

ANDROS, Sir EDMUND (1637–1714), colonial governor, was the second son of a Guernsey gentleman belonging to Charles I's household. He was appointed gentleman in ordinary to the Queen of Bohemia in 1660, served in the regiment of foot sent to America in 1666, was major in Rupert's dragoons in 1672, and succeeded his father as bailiff of Guernsey in 1674. The same year he was appointed by James, duke of York, to be governor of the province of New York, which had been granted to the duke by Charles II. In 1678 he was knighted. He was engaged in some disputes with the authorities of the neighbouring colonies, and in 1681 was recalled to England. On the accession of James II to the throne, Andros was appointed governor of the various colonies consolidated to form the dominion of New England, which included all the English North American settlements, except Pennsylvania, between Maryland and Canada. In this position Andros made himself very unpopular with the colonists by his energy in carrying out James's instructions. Acting under the king's directions, he proclaimed liberty of conscience, put restrictions on the freedom of the press, and appointed a general council, by whose advice he was to carry on all government and legislation. It was James's policy and that of his able deputy to break down the power of the puritan oligarchies which ruled in the New England provinces, and to weld them into one strongly governed state such as should be able to show a firm front to the encroachments of the French. The charters of Massachusetts and the other colonies were revoked. There is a well-known story to the effect that Andros appeared in the council-chamber at Hartford at the head of an armed guard, and demanded the charter of Connecticut, which could not be found, as it had been concealed in the famous 'Charter Oak.' It is probable, however, that Andros really did get possession of the charter, and that only a duplicate was concealed. Even greater resentment was aroused by his interference with the settlers' lands, and his attempts to collect rents from them. All this time he was constantly engaged in successful military operations against the Indians, and in repressing the pirates who were the scourge of the New England coast. His unpopularity, however, continued to increase; and on 18 April 1689 the people of Boston suddenly seized the governor with some of his subordinates and imprisoned them. Sir Edmund was sent over to England, with a committee of accusers, to be put on his trial, but was examined by the lords of the committee for trade and plantations, and released without being formally tried. In July 1692 he returned to America as governor of Virginia. Here he encouraged education, founded William and Mary College, promoted manufactures and agriculture, and made himself generally popular. He, however, quarrelled with the colonial church authorities, and through the influence of Dr. Blair, the Bishop of London's commissary in Virginia, was recalled in 1698. In 1704 he was appointed governor of Jersey, which office he held till 1706. The remainder of his life seems to have been passed in London, where he died 27 Feb. 1713–14, and was buried at St. Anne's, Soho. Andros was an active and capable administrator, and scarcely deserves the evil reputation which his unpopular government left behind him in New England.

[Whitmore, The Andros Tracts, with notes and a memoir of Sir Edmund Andros, Boston, 1868; A Narrative of the Proceedings of Sir Edmund Andros, Boston, 1691 and 1773; Collections of the Massachusetts Hist. Soc. 3rd series, vii. 150; Brodhead, The Government of Sir Edmund Andros in New England, Morrisania, 1867; Brodhead's History of New York; Index to O'Callaghan's New York Colonial Documents: Palfrey's History of New England, iii. 127, &c.]

S. J. L.

ANEURIN (*fl.* 603?) was a Welsh poet, about whose life little is known, and whose very date has been a matter of dispute. The few data which can be relied upon are found mainly in his poem of the 'Gododin,' the longest and most important composition in early Welsh literature, and even these have been very differently interpreted, generally with the object of supporting some preconceived theory of Welsh history.

The generally received account of Aneurin's life is shortly as follows: He was the son of Caw ab Geraint, lord of Cwm Cawlwyd, a chief of the Otadini or Gododin, a tribe occupying the sea coast south of the Firth of Forth, lying between the walls of Septimius Severus and Antoninus Pius. Caw is represented as the father of a large family, variously given from ten to twenty-one sons, among whose names appears that of Gildas; but in those manuscripts in which the name of Gildas appears, that of Aneurin does not, and conversely when Aneurin's name is given Gildas's is not, and this circumstance has given rise to the theory that Aneurin and Gildas, the British historian, were identical. The internal evidence of the 'Gododin' and of the writings of Gildas seems sufficiently to refute this supposition. To quote Mr. Stephens: 'Gildas was a preacher of the Gospel; Aneurin was an odd compound of christianity

and paganism. . . . The one was a virulent and bigoted monk, who delighted in reviling his countrymen; the other, without palliating the drunkenness which led to their defeat at Cattraeth, extols the bravery which half redeems their character. . . . The one makes no allusion to the battle of Cattraeth, though it was one of the turning-points in the life of the other.' Mr. Stephens then proceeds to propose the theory that Aneurin was the son of Gildas. His arguments may be shortly stated as follows: Gildas is sometimes called Euryn y Coed Aur; now Euryn and Gildas are words of similar meaning, being connected respectively with *aurum* and *gold*, and Gildas was probably intended as a translation of Euryn. Again, the prefix *An* is a patronymic, and Aneurin thus means 'the son of Euryn,' that is of Gildas. Further, Gildas states that he was born in the year of the battle of the Mons Badonicus, A.D. 516, and thus might well have had a son present at Cattraeth, in A.D. 603. Mr. Stephens supports his theory with characteristic thoroughness and minute care, but it may perhaps be doubted whether the data at our command are sufficient to enable us to form any such theories with any degree of confidence. Aneurin appears to have been educated at St. Cadoc's College at Llancarvan, and afterwards to have entered the bardic order. From his own statements in the 'Gododin' he seems to have been present at Cattraeth both as bard and as priest. He fled from the battle, but was taken prisoner, and in his poem he describes the hardships he underwent when in captivity; but he appears to have been soon released by Ceneu, the son of Llywarch Hen, whom he gratefully commemorates. Aneurin now returned to Wales and went again to Llancarvan, where it probably was that he made the acquaintance and secured the friendship of Taliesin, a friendship commemorated by both poets. In his old age he revisited the north, and lived with his brother Nwython in Galloway. Aneurin's death is mentioned in the Triads as one of the 'three accursed hatchet-strokes of the isle of Britain,' he having been murdered by Eidyn ab Einygan, of whom nothing else is known.

The 'Gododin' may be described as an epic poem relating the defeat of the Britons of Strathclyde by the Saxons at the battle of Cattraeth; a defeat ascribed by Aneurin to drunkenness on the part of the British troops:—

The heroes marched to Cattraeth, loquacious was the host;
Blue mead was their drink and proved their poison, &c.

In its present form the 'Gododin' contains more than 900 lines, but is obviously not a complete whole, and is probably interpolated. The language is very obscure, and many passages lend themselves to various interpretations. It is impossible to construct from its vague and poetical diction a consistent or satisfactory narrative of the British defeat, and it may perhaps be doubted whether the subject of the poem is not in truth a compression into a single battle of the long and disastrous struggle of the British inhabitants of the island with their more powerful invaders.

Edward Davies, in his 'Mythology and Rites of the British Druids,' broached the theory that the subject of the 'Gododin' is the massacre of the Britons at Stonehenge, A.D. 472, asserting that Cattraeth is not the name of a place, but a contraction of Cadeiriaeth, 'the language of the chair' of bardism, figuratively used for the temple at Stonehenge, and that Gododin is a compound of *Godo*, 'a partial covering,' and *din*, 'a fortification,' and further that Aneurin uses Gododin and Cattraeth as convertible terms; but this theory is capable of easy refutation and has found no supporters, and does not call for further discussion here.

The late Mr. Thomas Stephens, after an elaborate examination of the poem, assigns the battle of Cattraeth to the year 603, identifying it with the battle of Degsastan or Degstan, recorded in that year in the Saxon Chronicle. Degstan he assumes to be the same as Sigstan, a place to the west of Catterick, which he identifies with Cattraeth.

Besides the 'Gododin' Aneurin is also the reputed author of a poem in twelve stanzas, entitled 'Englynion y Misoedd,' or 'Stanzas on the Months.'

The 'Gododin' was first printed entire in the 'Myvyrian Archaiology' of Owen Jones, but a few stanzas had been given, with a Latin translation, in Evan Evans's 'Specimens of the Poetry of the Ancient Welsh Bards,' 1764, and again in Edward Jones's 'Relics of the Welsh Bards,' 1784. In 1852 the Rev. John Williams ab Ithel published the whole poem, with an English version and notes; and in 1866 the Welsh text, with a translation by the Rev. D. Silvan Evans, was printed in Mr. W. F. Skene's 'Four Ancient Books of Wales.' The Cymmrodorion Society are now publishing a new edition of the 'Gododin,' with introductions, translation, and notes, by the late Mr. Thomas Stephens of Merthyr-Tydfil.

[Parry's Cambrian Plutarch; Sharon Turner's Vindication of the Genuineness of the Ancient British Poems; Skene's Four Ancient Books of Wales; Stephens's edition of the Gododin.]

A. M.

ANGAS, CALEB (1782–1860), a celebrated Yorkshire agriculturist, was born in 1782, and died at Driffield, 6 Feb. 1860. His letters to the 'Sun' newspaper (the chief organ of the free-trade movement) excited much attention at the time, and were of great service to the cause. Mr. Cobden frequently referred to them in the course of his crusade against protection. He was formerly of Brancepeth, but at the age of thirty-two he removed to Neswick farm, under the late John Grimston, Esq. In the East Riding he was considered to be the best authority on farming. He was not only a clever writer and a good mathematician, but he possessed considerable mechanical information.

[Gent. Mag. 3rd series, viii. 524.] J. W.-G.

ANGAS, GEORGE FIFE (1789–1879), one of the founders of the colony of South Australia, was born at Newcastle-on-Tyne on 1 May 1789, and died at Lindsey House, Adelaide, South Australia, on 15 May 1879. He was the senior partner of a large firm of shipowners and merchants in London until 1833, when he retired to Devonshire. He was appointed one of the first commissioners when the act passed in 1834 for the formation of the colony of South Australia, and when the government insisted on a certain amount of land being sold before the foundation, he guaranteed 35,000*l.*, and was largely concerned in forming the South Australian Company for purchase of land and settlement of the population. Afterwards, suffering heavy losses through his colonial agents, he was compelled to send out his son, J. H. Angas, to look after his property in 1843; and soon after he himself emigrated to Adelaide, arriving there on 15 Jan. 1851, with his wife and youngest son, his two eldest sons and two daughters having preceded him, and another daughter remaining in England. He was also the founder of the National and Provincial Bank of England, the Bank of South Australia, and the Union Bank of Australia, and was chairman of the London boards of direction of all these companies up to the time of leaving his native country.

He was noted for his liberal support of all religious, educational, and charitable objects, and gave 5,000*l.* to the Bushman's Club, founded by his son. He filled various offices in the colony, was a member of the educational board and a representative of the district of Barossa in the legislative council. Harcus in his work on South Australia says of him: 'Mr. Angas is one of the best and most useful colonists the province has ever had. He devoted time and labour to the colony when it needed the best assistance of its best friends. More than this, he risked to a large extent his considerable private means to give this province a start on a safe footing.' To his efforts was due the settlement of a German colony which became very prosperous.

Angas resided at Lindsey House, one of the most beautiful spots in the colony. His son, Mr. J. H. Angas, who at the age of twenty helped to retrieve his father's fortunes, now lives there.

[Heaton's Australian Dict. of Dates, 1879; Harcus's South Australia, 1876; Times, 24 May 1879.] J. W.-G.

ANGAS, WILLIAM HENRY (1781–1832), sailor missionary, was born at Newcastle-on-Tyne 6 Oct. 1781; went to sea and was captured by a French privateer, and imprisoned for a year and a half. He afterwards commanded ships of his father's, but became a baptist minister in 1817 after a year's study at Edinburgh. In 1822 he was appointed missionary to seafaring men by the 'British and Foreign Seamen's Friend Society and Bethel Union.' He travelled to various ports and foreign countries for religious purposes, and was serving a chapel at South Shields, when he died of cholera 9 Sept. 1832.

[Life, by Rev. F. A. Cox, D.D., 1834.]

ANGEL, JOHN (*fl.* 1555), chaplain to King Philip and Queen Mary, is said to have been a 'person of singular zeal and learning.' He published a work on the Real Presence under the title of 'The Agreement of the Holy Fathers,' 1555, 12mo.

[Dodd's Church History (1737), i. 509.] T. C.

ANGEL, or **ANGELL, JOHN** (*d.* 1655), was 'a Gloucestershire man,' born towards the end of the sixteenth century. He was admitted of Magdalen Hall, Oxford, in 1610. He proceeded to his degrees of B.A. and M.A. He was ordained in holy orders; at a bound became a frequent and popular preacher, and many laudatory puns were made on his name. He does not appear to have been presented to any living, but to have gone about as an evangelist. In 1629, or earlier, one Higginson having declined an appointment as town-preacher at Leicester because of his growing nonconformity, Angel, who then conformed to the establishment, was put in his stead by 'the mayor of Alderney,' and he is found in 1630 conducting that puritan institution, the lecture, which high churchmen disliked, but which golden-mouthed Jeremy Taylor vindicated in his great book of the 'Liberty of Prophesying.' In 1634 he was suspended by the dean of Arches for preaching without license; for

an ordinary minister, whether beneficed or unbeneficed, was at the time only permitted to read 'plainly and aptly (without glossing or adding) the Homilies,' and was not allowed to preach without a license from the bishop of the diocese certifying that he was a 'sufficient and convenient preacher' (49 *Canon*). With relation to Angel's suspension Laud writes in his 'Diary:' 'In Leicester the dean of the Arches suspended one Mr. Angell, who had continued a lecturer in that great town for these divers years without any license at all to preach, yet took liberty enough. I doubt his violence hath cracked his brain, and do therefore use him more tenderly, because I see the hand of God hath overtaken him.' Clark tells us that Angel was subject to great spiritual darkness, wherein Richard Vines relieved and comforted him, and it is to his religious fervour, which produced this mental distress, that Laud refers.

In 1650, at Leicester, Angel differed with the Independents (or congregationalists), having refused to sign their famous 'Engagement.' The Mercers' Company of London stepped in to relieve him. He was appointed by them lecturer at Grantham, in Lincolnshire, and he remained there until his death in 1655. Even Anthony à Wood is constrained to quote fully the tributes that contemporaries paid him. He wrote, or rather published, little. His 'Right Government of the Thoughts, or a Discourse of all Vain, Unprofitable, Idle, and Wicked Thoughts' (1659), and his 'Right Ordering of the Conversation' (1659), and 'Preparation for the Communion' (1659), and 'Funeral Sermon for John, Lord Darcey' (1659), are of the rarer books of later puritans. He is penetrative and wise in counsel, energetic and powerful in appeal.

[Wood's Athenæ (Bliss), iii. 397; Laud's Works, v. 325–6; Brook's Lives, iii. 236; Clark's Lives, i. 50.] A. B. G.

ANGELL, JOHN (*fl.* 1758), a professional shorthand writer of Dublin, and professor of the art there, published in 1758 'Stenography, or Shorthand Improved; being the most compendious, lineal, and easy method hitherto extant.... By John Angell, who has practised this art above 30 years,' London, 1758, 8vo. It contained an historic preface, commonly ascribed to Dr. Johnson, though it has no trace of that author's style. Angell, indeed, on one occasion visited Johnson, who was not favourably impressed with his abilities as a reporter. 'Mr. Samuel Johnson, A.M., London,' was a subscriber to Angell's work. It was favourably commended to the public in 1770 by the Dublin Society, presided over by the lord-lieutenant. There was a second edition in 1782, sold by M. Angell in Lincoln's Inn Passage, London; and the method reached a fourth edition (without date), sold by the same publisher. Angell's shorthand, based on the lines more successfully followed up by Gurney, was never very popular. It is a variation of the system of W. Mason. He was the author of an 'Essay on Prayer' (London, 1761, 12mo), to which were annexed specimens of prayers of several eminent dissenting ministers in London, taken by the editor in shorthand.

[Lewis's Hist. of Shorthand, p. 122; Boswell's Life of Johnson, ed. Fitzgerald, i. 462; Watt's Bibl. Brit.] J. E. B.

ANGELIS, PETER (1685–1734), painter, was born in Dunkirk on 5 Nov. 1685. His real name was Angillis, as is shown by the registry preserved in his native place. We have chosen to keep the name Angelis, which is that by which in England he has always been known. Other forms are Angiles, Angelus, Anchillus, &c. Van Gool says that he knew 'Anchilus' in London in 1727, and that he had then been settled there eight years. It seems indeed to be the fact that he came to England about 1719. Redgrave gives 1712 as the date of his arrival, which is certainly too early, because we know that he was painting in Antwerp in 1716, and some time between September in that year and September 1715 he was enrolled there a member of the Painters' Guild of St. Luke. These facts receive confirmation from the unpublished 'Notices' of Jacob Van der Sanden, now or lately in the possession of Mme. Moons Van der Starten of Antwerp. Sanden says that 'Angillis,' having come to Antwerp, worked for the painter, Jean Baptiste Bouttats; that he went next to Düsseldorf, came back again to Antwerp, and remained three years. In 1728 he sold his pictures by auction and went to Rome. Amongst them were the four copies after Rubens and Snyders, now in the 'Hermitage' at St. Petersburg. The originals of these pictures were at Houghton, so it seems probable that the sale took place in England. He stayed three years in Rome, and his pictures were much esteemed. His reserved manner and disinclination to exhibit his work are said, however, to have damaged him from a worldly point of view. On his return from Rome he made a stay at Rennes, in Brittany, and was at once so overwhelmed with employment that he settled and died in that city in 1734. While in England his portrait was painted by Hans Hüyssing.

Angelis was a painter of landscapes and conversation pieces. The foregrounds of his landscapes are occupied by small figures and various still-life representations of fruit, fish, &c. He formed his style upon Teniers and Watteau, his own paintings holding a middle place between those of his masters. Later in life he fell under the influence of Rubens and Vandyck. He was a good draughtsman, but his colouring was weak and unsatisfactory. In England he was very popular.

[Archives of the Guild of St. Luke in the Academy at Antwerp; unpublished 'Notices' of J. Van der Sanden; Walpole's Anecdotes of Painting; Van Gool's Nederlantsche Kunstschilders, ii. 138; Nagler's Künstler-Lexicon, 2nd edition; (the last is very much the most important).] E. R.

ANGELUS À SANCTO FRANCISCO (1601–1678), was the name assumed in religion by Richard Mason, D.D., a learned Franciscan of the Strict Observance, whom Dodd in his 'Church History' by mistake divides into two distinct persons. He was born in England—probably in Yorkshire—in 1601, joined the Franciscan Order in 1624, entered the ranks of the priesthood four years later, and was created the second Doctor of Divinity of the restored English Province. He filled in succession in his Order the offices of definitor or consultor, guardian of the house of English Recollet friars at Douay, professor of divinity there, confessor to the nuns of the Order of St. Francis, missionary, president, provincial, commissary, and lastly provincial of his brethren from April 1659 till April 1662. It appears that for a time he was chaplain at Wardour, the seat of the Arundels, and the focus of Catholicism in Wiltshire. Worn out with missionary labours, he at length obtained permission to quit England, and to retire, in 1675, to St. Bonaventure's Convent at Douay, where he died 30 Dec. 1678. It is stated in the Franciscan Annals that Angelus à S. Francisco was Dean of Emly, in Ireland, before he joined the Order, but this is highly improbable. His works, many of which are of extreme rarity, are fully enumerated by the Rev. Dr. George Oliver in the 'Rambler' for July 1850. The most interesting are:

1. 'Liber Sacrorum Privilegiorum, quondam Seraphico Patri Sancto Francisco indultorum, &c.' Douay, 1633. 2. 'Regula et Testamentum S. Francisci,' &c., with a treatise 'De Confraternitate Chordæ' and 'Manuale Tertii Ordinis S. Francisci.' These were printed at Douay, in Latin, 1643; and in the same year there issued from the same press his translation into English of the Manual, dedicated to the Dowager Lady Elizabeth Rivers. The translation of the work on the Confraternity is entitled 'A Manuell of the Arch-Confraternitie of the Cord of the Passion, institvted in the Seraphicall Order of S. Francis. Wherein is conteyned an ample Declaration of most things concerning this Confraternitie. Together with many profitable instructions, how Christians may satisfie for their Sinnes by the meanes of Indulgences: not unproper also for all such, as through deuotion, doe enroll themselues in any other Confraternitie. By Br. Angelus Francis, the least of the Frier Minors Recollects.' 2nd edit. Douay, 1654. 12mo. Dedicated to the Lady Anne Howard. 3. 'The Rule of Penance of the Seraphical F. St. Francis, as approved and confirmed by Leo X.' 2 vols. Douay, 1644. 4. 'Certamen Seraphicvm Provinciæ Angliæ pro Sancta Dei Ecclesia. In quo breviter declaratur, quomodo Fratres Minores Angli calamo & sanguine pro Fide Christi Sanctaque eius Ecclesia certarunt.' Douay, 1649, 4to, a valuable historical and bibliographical work of 356 pages, finely printed and embellished with portraits. 5. 'Apologia pro Scoto Anglo. In qua defenditur D. Ioannes Pitseus in sua relatione, de loco Nativitatis Subtilis Doctoris F. Ioannis Scoti: & rejectis argumentis adversæ partis, maximè R.P. Ioannis Colgani Hiberni, Scotum fuisse Anglum natione ostenditur.' Douay, 1656. 12mo. 6. 'A Liturgical Discourse of the Holy Sacrifice of the Mass,' in two parts, of which, strange to say, the second part was printed first in 1669, and the first in the following year, with a dedication to Henry, third Lord Arundel of Wardour.

[Wadding's Scriptores Ord. Minorum (1806); Oliver's Collections illustrative of the Catholic Religion in Cornwall, &c. (1857), pp. 229, 541; The Rambler, July 1850, vi. 14; Dodd's Church History (1737), iii. 100, 113; Ware's Writers of Ireland, ed. Harris, 336; Lowndes's Bibl. Manual, ed. Bohn, i. 44; Duthillœul's Bibliographie Douaisienne, 91.] T. C.

ANGELUS, CHRISTOPHER (*d.* 1638), was a native of the Peloponnesus, who was persecuted by the Turkish governor of Athens. Having been released from prison at the request of some of the archonti, he sailed in an English ship for Yarmouth in 1608. The clergy of Norwich received him hospitably, and he was sent by the bishop to Trinity College, Cambridge. He moved, for the sake of his health, to Oxford in 1610, where he studied in Balliol, read Greek with the younger students, and died 1 Feb. 1638, leaving the character of 'a pure Grecian and an honest and harmless man.'

He wrote: 1. 'Of the many Stripes and Torments inflicted on Christopher Angelus by

the Turks for the faith which he had in Jesus Christ,' Oxford, 1617. 2. 'An Encomium of the famous Kingdome of Great Britaine, and of the two flourishing sister Universities, Oxford and Cambridge,' Cambridge, 1619. Both these are in Greek and English. 3. 'Enchiridion de Institutis Græcorum,' Cambridge, 1619; an account in Greek and Latin of the rites of the Greek church. A Latin version by George Fhelan was published at Frankfort, 1655, 'Status et Ritus Ecclesiæ Græcæ,' and an enlarged edition of the latter version, called 'De Statu hodiernorum Græcorum Enchiridion,' at Leipzig in 1679 in Cyprius's 'Chronicon Ecclesiæ Græcæ.' 4. 'Labor Christophori Angeli, Græci, de Apostasia Ecclesiæ et de homine peccati, scilicet Antichristi,' &c., London, 1624; an attempt to identify Mahomet with Antichrist, and to prove that the last Mahomet will be destroyed in 1876.

[Gent. Mag. lxiv. pt. ii. 785; Wood's Athenæ, ed. Bliss, ii. 633.]

ANGERSTEIN, JOHN JULIUS (1735–1823), merchant, philanthropist, and amateur of fine art, was of Russian extraction, and at the age of fifteen came first to England. At twenty-one he was introduced to Lloyd's, and became an underwriter. His talents and assiduity were quickly recognised, and he was soon an important figure in the commercial world. It is recorded that 'policies sanctioned by his subscription speedily acquired so great an authority that for some years they were, by way of distinction, called "Julians."' His services to commerce were important. By his exertion and personal influence it was that 'Old Lloyd's' coffee house was evacuated and the modern 'Lloyd's' established. 'Great public good, as well as private advantage, resulted from his labours in this respect; for the magnitude and convenience of the new arrangement put an entire stop to the transaction of business in private offices scattered throughout the metropolis. . . . In short, Lloyd's coffee house has ever since been a kind of empire within itself—an empire of almost incalculable resources' (*Annual Biography and Obituary*, 1824). Angerstein secured a great benefit to trade by applying for and obtaining from parliament an act which prohibited the owner of a vessel from changing the name by which she had been originally distinguished. Prior to this act it had been a common custom for the owners of unseaworthy ships to 're-baptise' in order to pass them as vessels of good character.

In 1793, commercial credit being insecure, Angerstein exerted himself to obtain a loan of exchequer bills for the temporary relief of trade. This, against much opposition, he succeeded in procuring from Mr. Pitt, and the crisis was averted. Angerstein also devised a scheme of state lotteries, which was adopted by parliament. At various times at the head of the largest trading firms of the city he accumulated a 'princely fortune,' and retired (in 1811) from business life to spend his time alternately at his house in Pall Mall and his villa of 'Woodlands' at Blackheath.

Of his work as a philanthropist it is worth recording that he was actively instrumental in re-establishing the Veterinary College, of which the funds had sunk extremely low. It was at his suggestion that a reward of 2,000*l.* was offered from the fund at Lloyd's for the invention of the lifeboat. For the discovery of the 'Monster' (Renwick Williams), whose mysterious attacks upon women had so agitated the town, Angerstein offered a reward and worked hard to obtain his prosecution (vide *Brit. Mus. Gen. Cat.* 'Banks, Sarah Sophia'). It is, however, rather as an amateur of art than as a merchant or general benefactor that he claims attention. Aided by Sir Thomas Lawrence, and in some instances by Benjamin West, he acquired the collection of pictures which formed the nucleus of our National Gallery. By his will he directed his pictures in Pall Mall to be sold. In 1823 he died, and in 1824 a vote of 60,000*l.* enabled the government to obtain for the nation the greater part of those pictures, and to meet the expenses incidental to removing and exhibiting them. The catalogue of the gallery shows that many of our richest treasures were secured by this purchase.

As a man of business he bore the highest character; his many acts of public munificence and unostentatious private generosity cannot be detailed. As a collector his name is famous. Sir Thomas Lawrence has left some record of his long friendship in two portraits: one of Angerstein himself, which was presented to the National Gallery by William IV; and another of the second Mrs. Angerstein, who is presented as 'a beautiful female wandering over a desolate and unfrequented island without hat or shawl!' He is caricatured by Gillray in a drawing called 'Connoisseurs examining a picture by G. Morland, and the studies for that same,' which is in the Dyce and Forster collection at South Kensington. Angerstein died at Woodlands on 22 Jan. 1823. By his first wife (the widow of Charles Crokett, Esq.) he had children, John and Juliana; of his second (also a widow) there was no issue.

[Annual Biography and Obituary, 1824; Miller's Biographical Sketches of British Characters recently deceased, 2 vols. 1826, gives an account of the engraved portraits of Angerstein; Young's Catalogue of the celebrated Collection of Pictures of the late John Julius Angerstein, fol. London, 1823; Percy Anecdotes, Sholto and Reuben Percy, 1820; National Gallery Catalogue, Introduction to Foreign Schools.]

E. R.

ANGERVILLE, RICHARD. [See BURY, RICHARD DE.]

ANGIER, JOHN (1605–1677), nonconformist divine, was a native of Dedham, in Essex, where he was baptised 8 Oct. 1605. His father settled his and his three brothers' callings according to their boyish ambitions, and John at his own desire was brought up to be a preacher. Even at the age of twelve he was a grave child; but during his stay at Cambridge as an undergraduate of Emanuel College 'he fell off to vain company and loose practices.' After he had taken his B.A. degree his father died while he was from home, and whilst staying subsequently at his mother's house he came under the influence of John Rogers, of Dedham, one of the most forcible of the puritan preachers, who used to take hold of the supporters of the pulpit canopy and roar hideously to represent the torments of the damned. Angier resided for some time with Rogers, and afterwards with a Mr. Witham, who was a better scholar than preacher. Next we find him boarding, studying, and sometimes preaching, at the house of John Cotton, of Boston, which was a place of great resort for puritan divines. Here he met Ellen Winstanley, a native of Wigan, the niece of Mrs. Cotton, and married her at Boston church 16 April 1628. After the birth of his first son he had almost decided upon going with other ministers to New England; but before this intended departure he made a journey into Lancashire to his wife's relations. He preached a sermon at Bolton, and one of the hearers got from him a promise to preach at Ringley chapel, which he did. In spite of his swooning in the pulpit on this occasion, the Ringley people were determined to have Angier as their pastor, and in September 1630 he accepted their call, and settled with them. Ecclesiastically his case was a peculiar one. By the interest of Cotton he was ordained by Lewis Bayley, bishop of Bangor, but without subscription; and he remained a nonconformist to the Anglican ceremonies to the end of his days. His diocesan was Bridgman, bishop of Chester, who dealt with him in a spirit so mild as to provoke the rebuke of Laud. Angier was, however, suspended from Ringley after about eighteen months' service. Denton chapelry was at this time vacant by the suspension of its puritan minister, and the choice of the people was directed towards 'the little man' at Ringley, who settled with them in 1632, and remained their pastor, with some interruptions, caused by the troubles of the time, for more than forty-five years. He was twice excommunicated, and his congregation often were disturbed by the ruling powers. It was thought that he had some hand in a book reflecting on Laud, which was discovered at Stockport; but in his diary he professed his innocence of it. However, although subject to frequent annoyance, Angier escaped any greater persecution. His first wife, a pious and sickly woman, died in December 1642, leaving him a son and two daughters. By her deathbed suggestion Angier, a year later, married Margaret Mosley, of Ancoats, whose family were of great local consideration, and held the lordship of the manor of Manchester. They were married in 1643 'very publicly in Manchester church, in the heat of the wars, which was noticed as an act of faith in them both.' She died in 1675. Angier's own daughter, by his desire, was betrothed to Oliver Heywood, a month before their marriage in Denton chapel in 1655, and after the final ceremony he entertained about a hundred guests at his table, for he said he loved to have a marriage like a marriage. When the episcopal constitution of the church was abolished, he had many calls to places of greater moment than Denton, and his former congregation at Ringley endeavoured to recover him. The friendly contest between the two congregations was referred to the judgment of ministers, who decided that Angier should stay in his latest settlement. When the presbyterian form of church government was established in Lancashire, he often acted as moderator of the 'classis,' and attended the provincial assembly, and had ruling elders in his own congregation. His presbyterianism was of a moderate kind, and he incurred some blame amongst the more ardent brethren for the breadth of his views as to church discipline. He signed the document known as the 'Harmonious Consent,' issued in 1648, in which the presbyterian ministers denounce in no measured terms the notion of 'an universal toleration of all the pernicious errors, blasphemous and heretical doctrines broached in these times.' Whatever doubts he had as to episcopacy, he had none about monarchy; he testified against the execution of Charles I, and refused to sign the engagement to be true to the commonwealth of England as established

without king or house of lords. On this account he was, with other ministers, taken prisoner to Liverpool; but as the plague was raging there, they were removed to Ormskirk. The time was passed in a weighty discussion about prayer, and the diversity of opinion led them to select one of their number to treat the matter more fully. In this talk of the prison-house originated the treatise on prayer of Edward Gee of Eccleston. Many cases of conscience were propounded to Angier, whose judgment was so greatly relied upon, that the ill-natured styled him the 'idol of Lancashire.' He had also a well-earned reputation as a healer of quarrels. In the work of the ministry, notwithstanding a feeble constitution, he was unflinchingly energetic, preaching twice on the Sunday, and often on week days, praying seven times daily, fasting and travelling frequently, yet by severe temperance and care in diet he outlived many of his stronger brethren. He took no overt part in the Cheshire rising of 1659, and after the Act of Uniformity he escaped the persecution that fell upon most of the nonconformists. Warrants were indeed issued against him; but those who had to execute them acknowledged that they would not see him for a hundred pounds. Something, no doubt, was due to the influence of his brother-in-law, Mosley of Ancoats, whose mother and sister stayed with Angier for many years. When the Oxford Act came into operation, he removed into Cheshire; but an attack of gout came on, and saying to Oliver Heywood, 'Come, son, let us trust God and go home,' he returned to Denton. The neighbouring justices said, 'He is an old man, and will not live long; let us not trouble him.' Wilkins, the new bishop of Chester, so far from desiring to annoy, frequently inquired after the health and welfare of the good old man. Angier had the courage to admit Oliver Heywood to the communion at Denton after his excommunication. The old man was much affected by the death of his daughter, Mrs. Heywood, and by the extravagance and misconduct of his own son, whose ordination had to be preceded by a confession of his youthful wildness. John Angier died in prayer, after several days' illness, 1 Sept. 1677, and was buried at Denton, his funeral being attended by a great concourse of people.

The only work bearing John Angier's name is 'An Helpe to Better Hearts for Better Times,' London, 1647. It is a rare book, and consists of sermons preached in 1638, a fact found stated on some, and omitted on the title-page of other copies. From one characteristic passage we learn that even in those puritan days some attenders at public worship slept 'from the beginning to the end, as if they came for no other purpose but to sleep.' Another work has been attributed to him, and Dr. Halley holds it to be 'undoubtedly' his. This is a rare tract, with a quaint title, 'Lancashire's Valley of Achor is England's doore of hope; set wide open in a brief history of the wise, good, and powerful hand of Divine Providence, ordering and managing the militia of Lancashire. By a well-wisher of the peace of the land and piety of the church,' London, 1643. This is full of important matter relating to the incidents of the civil war in Lancashire. One passage which strengthens the supposition that it is the work of Angier may be quoted: 'This was a providence not unlike what I have heard in Boston. The chancellor gave organs to Boston church. Before they breathe in the new world the godly pray. After their prayer a mighty wind forceth its passage into the church, blows down the organs, and stops their breath.' If Angier wrote 'Lancashire's Valley of Achor,' his dislike to instrumental music was matched by his antipathy to tobacco, of which some of his brethren, in Dr. Halley's opinion, were too fond.

John Angier's son, also named John, was born at Boston in 1629, and, like his father, went to Emanuel College, Cambridge, where his course was so unsatisfactory that, when in 1657 he applied for ordination, 'he was approved for parts and ability,' but it was thought fitting that he should make public acknowledgment of the errors of his youth. He was appointed to Ringley Chapel, but removed into Lincolnshire, where he was resident at the time of his father's death. His widow died in 1699. Samuel Angier, nephew of John Angier the elder, was born at Dedham 28 Aug. 1639, and was a pupil of the famous Busby. He went to Christ Church, Oxford, in 1659, but was banished thence by the Act of Uniformity, and after some stay with Dr. Owen he settled as assistant to his uncle at Denton. His ordination, which took place in 1672 at the house of Robert Eaton in Deansgate, Manchester, was the first presbyterian ordination amongst the nonconformists in the north of England, and perhaps the first in any part of the kingdom. At his uncle's death many desired that Samuel Angier might be his successor, and they knew that this also was the wish of their dead pastor. The warden and fellows of Manchester, however, were not disposed to appoint another nonconformist, and the Rev. John Ogden was nominated; but great difficulty was experienced in inducing Samuel Angier to give up possession of the house. He retired to the adjacent village of Dukinfield. He

had to suffer for his nonconformity, and in 1680 was excommunicated; but under the Act of Toleration in 1689 he became minister of a dissenting meeting at Dukinfield, where a chapel was built for him in 1708. In his later years he was almost blind, and died 8 Nov. 1713. Samuel Angier kept a register of 'christenings and some marriages and funerals' from 1677 to 1713. One entry relates to the death, 20 Feb. 1697–8, of another Samuel Angier, who is believed to have been a minister of the 'ancient chapel' of Toxteth Park, Liverpool. Some extracts from these registers have been printed.

[Heywood's Narrative of the Holy Life of Mr. John Angier, London, 1685 (reprinted in his works, Idle, 1827); Halley's Lancashire, its Puritanism and Nonconformity, 2nd edition, Manchester, 1882; Palatine Note-book, ii. 218; Booker's History of the Ancient Chapel of Denton (Chetham Society, 1855); Earwaker's Extracts from the Registers of the Nonconformist Chapel at Dukinfield, co. Chester, kept by the Rev. Samuel Angier (Transactions of Historic Society of Lancashire and Cheshire, 1882); Davis's Account of the Ancient Chapel of Toxteth Park, Liverpool, Liverpool, 1884; Fishwick's Lancashire Library, 1875; Parkinson's Life of Adam Martindale, 1845 (Chetham Society).] W. E. A. A.

ANGIERS, or **ANGIER**, PAUL (*fl.* 1749), an engraver of small merit, of whom little is known, was in London about 1749, and was taught by John Tinney. He was chiefly employed by the booksellers, and etched some neat plates. According to Heineken he died when about thirty. His best plates are 'Roman Ruins' after Pannini, 1749; a landscape after Moucheron, 1755; and 'Dead Game,' after Huet, 1757.

[Dictionaries of Heineken, Strutt, Nagler, Bryan, and Redgrave.] E. R.

ANGLESEY, Earls of. [See Annesley.]

ANGLESEY, Marquis of. [See Paget.]

ANGLUS, THOMAS. [See White, Thomas.]

ANGUS, Earls of. [See Douglas.]

ANGUS, JOHN (1724–1801), independent minister, born at Styford, near Hexham, Northumberland, in 1724, was sent at the age of 16 to the university of Edinburgh. Two years later he removed to London, and in 1748 he took charge of the independent congregation at Bishop's Stortford, Hertfordshire. For nearly fifty-four years he exercised his ministry in that town, where he died 22 Dec. 1801. He published some occasional discourses, including a funeral sermon on the death of the Rev. D. Parry (1770), and another on the death of the Rev. T. Davidson (1788).

[Gent. Mag. lxxv. 647; Wilson's Dissenting Churches, ii. 242 *n.*; Brit. Mus. Cat.] T. C.

ANLABY, WILLIAM (1552?–1597), catholic missioner, a native of Etton in Yorkshire, matriculated in the university of Cambridge as a pensioner of St. John's College, 12 Nov. 1567, and proceeded to the degree of B.A. in 1571. He had been brought up in the protestant religion, and entertained a strong aversion to the catholic dogmas; but when about twenty-five years of age, during his travels abroad, he was introduced at Douay to Dr. (afterwards Cardinal) Allen, who had established a seminary there. This meeting resulted in Anlaby's conversion and his reception into the college (1574). In 1577 he was ordained priest, and in the following year sent upon the English mission. His missionary labours were in his native county of York. 'For the first four years of his mission,' says Bishop Challoner, 'he travelled always on foot, meanly attired, and carrying with him, usually in a bag, his vestments and other utensils for saying mass; for his labours lay chiefly amongst the poor, who were not stocked with such things. Afterwards, yielding to the advice of his brethren, he used a horse and went something better clad.' After nearly twenty years' labour on the mission he was condemned as a seminary priest, and was drawn, hanged, and quartered at York on 4 July 1597.

[Diaries of the English College, Douay, 8, 26, 117, 118, 139, 260, 276; Challoner's Memoirs of Missionary Priests (1803), i. 192; Dodd's Church History (1737), ii. 72; Cooper's Athenæ Cantab. ii. 225.] T. C.

ANNALY, Lord. [See Gore, John.]

ANNAND, WILLIAM (1633–1689), dean of Edinburgh, was born at Ayr in 1633. Four years afterwards his father, minister of Ayr, was seriously assaulted by the presbyterian women of Glasgow for having preached in favour of Laud's liturgy before the diocesan synod held in that city; and being deposed by the general assembly in 1638, the elder Annand migrated to England, where he ultimately obtained church preferment, first as vicar of Throwley, and afterwards as rector of Leaveland, in Kent. In 1651 his son was admitted a scholar of University College, Oxford, then under presbyterian rule, but while there he consorted with royalists and adherents of episcopacy. He proceeded B.A. in July 1655, and having, in 1656, received orders at the hands of an Irish bishop, he performed the Anglican service for some

years at Weston-in-the-Green, Oxon. Some time after taking his M.A. degree, in July 1656, he became vicar of Leighton Buzzard in Bedfordshire, and published, in 1661, his 'Fides Catholica, or the Doctrine of the Catholic Church,' containing the substance of sermons preached before the Restoration. During the next year Annand returned at last to his native country, as chaplain to the Earl of Middleton, the royal commissioner in the parliament which restored episcopacy in Scotland. In 1663 Annand was appointed minister of what was then called the Tolbooth church in Edinburgh, from which he was transferred, a few years afterwards, to the charge of the Tron church in the same city. Mention is made of a sermon which he preached in Edinburgh in 1664, 'on the composing all differences' (*Calendar of State Papers*, Domestic, 1664–5, p. 93), and in 1676 he was made dean of Edinburgh, the degree of D.D. being conferred on him by the university of St. Andrews in 1685. As dean of Edinburgh, Annand was on the scaffold at the right hand of the Earl of Argyle on his execution in 1686, and received from him 'his paper.' Having lived to see episcopacy restored in Scotland, he died just when it was being abolished, on 13 June 1689, the very day that Edinburgh Castle was surrendered to the convention of Scottish estates by the Duke of Gordon, who had held it for James II. On his deathbed Annand said that 'he never thought to have outlived the church of Scotland, yet hoped others should live to see it restored.' Besides 1. the 'Fides Catholica,' Dean Annand published: 2. 'Panem Quotidianum' (1661); 3. a sermon in defence of the liturgy, on Hosea xiv. 2 (1661); 4. 'Pater Noster, or the Lord's Prayer explained' (1670); 5. 'Mysterium Pietatis, or the Mystery of Godliness' (1672); 6. 'Doxologia' (1672); 7. 'Dualitas, or a two-fold subject explained' (1674), a politico-ecclesiastical treatise. 'A Funerall Elegie upon the death of George Sonds, Esq., who was killed by his brother, Mr. Freeman Sonds. Ann. Domini 1655. By William Annand, junior,' is also ascribed to the dean in the new catalogue of the British Museum library. His writings are flavoured with a lively quaintness, which sometimes reminds one of Thomas Fuller.

[Wood's Athenæ Oxonienses (ed. Bliss), iv. 257, and Fasti, ii. 187, 214; Biographia Britannica (Kippis's), sub nomine; Principal Baillie's Letters and Journals (1841), i. 20; Lord Fountainhall's Historical Observes (1840), p. 193, and his Historical Notices of Scottish Affairs (1848), p. 754 (Bannatyne Club); Grub's Ecclesiastical History of Scotland (1861).] F. E.

ANNANDALE, Marquis of. [See Johnstone.]

ANNE of Bohemia (1366–1394), first queen of Richard II, was the eldest daughter of the Emperor Charles IV by his fourth wife, Elizabeth of Pomerania. She was born at Prague on 11 May 1366. Her father was the son of that blind king, John of Bohemia, who was killed at the battle of Cressy, and was king of Bohemia himself as well as emperor. The place he fills in history is peculiar. Educated at Paris, his leanings all through life were French and papal. He was not too well loved by the Germans, and was only accepted as emperor because no rival candidate could be induced to stand. He was not too well loved elsewhere, and got crowned at Rome only on condition never to enter Italy again without the leave of the pope. He was, nevertheless, a man of great energy, made terms with all parties, and obtained from Innocent VI the celebrated Golden Bull, which settled the constitution of the Roman Germanic empire so long as it existed. But, worn out with a hopeless struggle between conflicting interests, he died in 1378 at the age of 62. In that same year the great schism in the papacy began, and though Charles was succeeded as emperor by his own son Wenceslaus, the old alliance with France had received its death-blow. In 1379 Wenceslaus began to make overtures to Richard II touching the support of Urban VI against his rival Clement VII at Avignon; and England, Germany, and Flanders very soon made common cause against France. Towards the end of the following year the Earl of Kent and two others were sent over to Flanders to conclude with ambassadors named by the emperor for the King of England's marriage to his sister, Anne of Bohemia. In the commission given to the English plenipotentiaries it is expressly stated that Richard had selected her on account of her nobility of birth, and her reputed gentleness of character. The omission of all reference to beauty is perhaps significant. The house of Luxemburg to which she belonged was not generally distinguished for this quality.

It was intended to receive the bride in England before Michaelmas (Rymer (1816 *seq.*), vii. 302); but in June the frightful insurrection of Wat Tyler and the bondmen occasioned some delay. An embassy, however, was commissioned on 1 December to receive her and bring her to England; and on the 13th of the same month a general pardon to the rebels was issued at her intercession. Meanwhile she remained at Brussels, whither she had been conducted by the Duke of Saxony,

till she could cross the sea in safety. Twelve armed vessels, full of Normans, were sent by the King of France to intercept her. The Duke of Brabant, however, who was Anne's uncle, sent to remonstrate with the French king, Charles V, who thereupon ordered the Normans into port, declaring that he did so merely for the love of his cousin Anne, and out of no regard for the King of England. She then pursued her journey, accompanied by the Duke of Brabant to Gravelines, where the Earls of Salisbury and Devonshire received her with a guard of 500 spears, and conducted her to Calais. After waiting some time for a favourable wind, she embarked on Wednesday morning, 18 Dec., and reached Dover the same day. Scarcely had she landed when a heavy ground swell of quite an unusual character dashed the vessels in port against each other, and the very ship in which she had come over was broken to pieces by the violence of the sea.

On the third day after her landing she went on to Canterbury, where she was met by the king's uncle, Thomas, afterwards Duke of Gloucester. The city of London gave her a magnificent reception, and she was married to Richard on 14 Jan. 1382 at St. Stephen's Chapel, Westminster. Her coronation followed on the 22nd. From all that is known of her disposition and character we may believe that her coming did something to secure a brief interval of peace to a distracted country; but it was a stormy period, and within a very few years the cruelties practised by the serfs were almost outdone by the acts of the parliament truly named as 'Merciless.' Even before that date an incident occurred which gives striking evidence of ferocity in high places. In 1385, when the king was on his way to Scotland, Sir Ralph de Stafford, a knight in the queen's service, was murdered at York by the king's own half-brother, Sir John Holland. The murdered man was at the time on his way to London with messages to the queen. He was the son of the Earl of Stafford, and was a boon companion of Richard, with whom he had been brought up from an early age. His father applied to the king for justice. The murderer took refuge in the sanctuary of Beverley; but Richard confiscated his goods and showed his determination to punish crime even where the closest family ties stood in the way. The king's mother, who was also mother of the murderer, strove in vain to intercede, and died of grief that her prayers were ineffectual. After her death, apparently, Richard at length consented to pardon the crime.

The incident just recorded arose, as we are informed by Froissart, out of an encounter between Sir John Holland's retinue and that of a Bohemian knight, whose life one of Stafford's archers had been able to protect only by slaying one of Holland's squires. The queen had brought with her into England, besides Bohemian fashions such as ladies' side saddles and the extraordinary cap worn by ladies in those days, a numerous body of Bohemian followers, who not only excited national prejudice against them, but added to the expenses of a very expensive court. There is no appearance that the queen herself shared their unpopularity. The respect with which she is spoken of by contemporary writers leads us to infer the contrary. The devoted attachment of her husband, who seldom allowed her to quit his side, was of a kind unusual among royal personages. But the great expenses of the household had certainly a good deal to do with the approaching struggle between king and parliament, which forms the turning point of Richard's reign. On one point only—though the fact is not very well authenticated—does it seem that Anne carried her friendship and partiality too far; for it is said that she wrote to Pope Urban VI in favour of the divorce which the Duke of Ireland sought in order that he might marry one of her Bohemian maids of honour. On what pretence such a suit was instituted we do not know; but it was deeply resented in England, as the duchess was a daughter of Ingram de Coucy, duke of Bedford, and was cousin german to the king himself.

In 1387 the Duke of Ireland and the other ministers, by whose advice the king had been guided, were forced to fly the country by a confederacy of five leading noblemen with Gloucester at their head, who marched up to London with an army of 40,000 men and took possession of the capital. Gloucester even aimed at the king's deposition, but found that he could not reckon surely on the support of his confederates. The five lords, however, took possession of the government, removed a number of ladies from the royal household, and called to a severe reckoning all those other friends of the king who had not yet escaped. Under their direction the 'Merciless Parliament' (1388) caused the whole body of the judges to be arrested, and the king's late ministers condemned as traitors. They banished the former to Ireland, and the king's confessor also, because he had concealed from the five lords the policy of the king's council. They impeached and sent to the block Sir Simon Burley and some others. Burley was an old companion in arms of the Black Prince, who had committed to him

the charge of his son Richard's education. It was he, moreover, who had gone to Prague on Richard's behalf to ask Anne in marriage, and the queen was naturally interested in him more than the other victims. Richard himself interceded for him most urgently, and Anne was three hours on her knees before the lords praying that they would spare his life. But it was all to no purpose. '*M'amie*,' said the Earl of Arundel to her with insolent familiarity, 'pray for yourself, and for your husband; you had much better.'

Next year the king emancipated himself from the thraldom of the confederate lords. He asked his uncle Gloucester at the council table to tell him how old he was; and when the duke replied that he was twenty-two, 'Then,' said Richard, 'I must be able to manage my own affairs as every heir in my kingdom can do at twenty-one.' On this he commanded the great seal and the keys of the exchequer to be given up to him, dismissed Gloucester and most of the other lords, and governed for some years after with prudence and moderation. The only occurrence which for a while threatened to renew old differences was when in 1392 the king demanded a loan of 1,000*l.* from the city of London, which the citizens not only refused to give, but would not allow a willing lender to advance, insomuch that they nearly killed the Lombard who offered it. The king caused the mayor and sheriffs to be arrested, and it was decreed in council that the city should forfeit its privileges and be governed thenceforth by wardens. The city made a humble submission, and appealed to Queen Anne as mediatrix. Richard's wrath was appeased. 'I will go,' he said, 'to London and console the citizens; nor will I suffer them further to despair of my favour.' He accordingly passed through the city on Wednesday, 21 Aug., in great pomp and splendour, the queen by his side wearing a rich golden crown that was presented to her at Southwark, and robes glittering all over with gems. During their whole progress the king and queen were received with enthusiasm. The ingenuity of the age had exhausted itself in devising pageants for their entertainment; and a minute account of the day's festivity was composed in Latin verse by a contemporary poet. The procession ended at Westminster Hall, where Richard took his seat on the king's bench, sceptre in hand, and the queen kneeling at his feet made her formal intercession for the city. Richard raised her from her knees and seated her beside himself; then addressing the mayor, assured him of renewed favour and gave him back the key and the sword. On 19 Sept. a formal pardon, dated at Woodstock, was granted to the mayor, sheriffs, and aldermen. It is four times stated in the document that it was granted at the intercession of the queen. Just before this great triumph, according to the date given in a contemporary memorandum, the king and queen dined in the refectory of the Grey Friars of Salisbury, with a great attendance of bishops and lords, on the feast of the Assumption of the Virgin (15 Aug.), 1392, the king wearing his crown and all the insignia of royalty (*Eulogium*, ed. Haydon, iii. 369). This must have been the meeting of the council in which it was agreed on what terms the city of London should be restored to favour.

Two years later Anne died of the pestilence at Shene on Whit Sunday, 7 June 1394. She was mourned by her husband with a bitterness of grief that knew no moderation. 'Besides cursing the place where she died,' says the chronicler Stow, 'he did also for anger throw down the buildings, unto the which the former kings, being wearied of the city, were wont for pleasure to resort.' The funeral was put off till 3 Aug., in order that it might be made as magnificent as possible. Peers were required to be in attendance with their wives in London on the Wednesday previous, which was 29 July, and to accompany the corpse from Shene to Westminster the day before the interment. Abundance of wax was procured from Flanders for flambeaux. The rank of the deceased queen, as daughter of an emperor, was thought to require higher honours than had been paid even to Queen Philippa. Yet one disagreeable incident marred the solemnity. The turbulent Earl of Arundel, one of the five lords of 1387, absented himself from the procession which accompanied the body from St. Paul's to Westminster, and then, arriving late at the abbey, asked permission to leave early on urgent business. Richard was deeply offended at what he evidently regarded as a wilful slight, and seems to have drawn his sword upon the earl. 'The king himself,' says the contemporary writer from whom our only knowledge of the incident is derived, 'polluted the place with the blood of the Earl of Arundel at the commencement of the funeral office.' He also ordered the earl that same day to the Tower, but a week later issued a warrant for his liberation (Rymer, vii. 784, 785). Anne died childless, but lamented by all, alike the great and the humble, to whom she had endeared herself by her constant desire to promote the general welfare. Her husband caused a gorgeous tomb to be erected over her at Westminster, and ordered his own effigy to be raised upon it alongside of hers,

with their hands clasped together. The monument still remains, and conveys a very perfect notion of the queen's personal appearance; but the head-dress was removed by Cromwell's soldiers when they stabled their horses in the abbey.

Anne of Bohemia has commonly the repute of having favoured the doctrines of Wycliffe. No specific instance, however, has been shown of her active patronage of the reformer, who died just three years after she came to England. A passage, cited by Huss from Wycliffe's writings, does indeed suggest that she read the gospels in three languages, Bohemian, German, and Latin; but this does not go far to establish any sympathy with Wycliffe's principles. There is no doubt that she was highly educated. Her father knew the importance of learning, and was the founder of the university of Prague. She was at least indirectly instrumental in spreading Wycliffe's views by the mere fact of her marriage; for it was the Bohemians in her train who first introduced his writings to John Huss. It is well known that even at the present day many of those writings exist in manuscript at Vienna and at Prague, of which copies are rare or not to be found in England.

[Walsingham's Historia Anglicana and Ypodigma Neustriæ; Froissart; Hist. Ricardi II a monacho quondam de Evesham, ed. Hearne; Chronicque de la Traïson et Mort de Richart Deux, ed. Williams; Eulogium Historiarum, ed. Haydon, Rolls Ser.; Ric. de Maydeston in Wright's Political Poems, i. 282–300; Rolls of Parliament, iii. 376; Rymer's Fœdera (1816), vol. vii.; and among modern writers Strickland's Lives of the Queens, vol. i.; Wallon's Richard II, and Höfler's Anna von Luxemburg.] J. G.

ANNE (1456–1485), queen of Richard III, was the daughter of Richard Nevill, earl of Warwick, known in history as 'the Kingmaker,' and of Anne, the heiress of the former earls, of the Beauchamp family. She was born at Warwick Castle on 11 June 1456. She had an elder sister named Isabel, born also at Warwick in 1451, who was the only other child her father had. In 1461, when she was about seven years old, Henry VI was deposed, and Edward IV crowned king by her father's means. In 1466 she and her sister were present at the enthronement of her uncle, George Nevill, as archbishop of York; and it is to be noted that, at the banquet which followed, her future husband, Richard, then Duke of Gloucester, was placed at the head of the table (Leland's *Collectanea*, vi. 4). In 1469 her father, the Earl of Warwick, intrigued against Edward IV, and seduced the king's brother Clarence from his allegiance. He stirred up a rebellion in England and withdrew to Calais, of which place he was governor; and there Clarence married his daughter Isabel. The countess and her two daughters appear to have been at Calais before the earl and Clarence arrived there. Immediately after the marriage these two lords returned again to England, where they took the king prisoner, and put some of his wife's relations to death at Coventry. Edward escaped soon after, and issued a general pardon; but next year another rebellion was raised in Lincolnshire, with the view of making Clarence king. It was quelled at the battle called Lose-coat field, fought near Stamford, and Clarence and Warwick escaped with some difficulty once more across the sea. The Duchess of Clarence fled with her husband, and was delivered of a child on board ship while crossing the Channel. They were obliged to land, not at Calais, where Warwick's own lieutenant refused him entrance, but at Dieppe; and they were well received by Louis XI, with whom the earl had long been in secret correspondence.

And now began a negotiation of a kind unparalleled in history. The French king set himself to reconcile the high-spirited Margaret of Anjou with the man who had turned her husband off the throne, his object being to unite Warwick, Clarence, and the house of Lancaster in one confederacy against King Edward. His efforts were successful, and a treaty was at length agreed and sworn to at Angers, by which Margaret agreed to pardon Warwick, and Warwick engaged to maintain the cause of King Henry, while Louis, for his part, undertook to assist them to the utmost of his power. It was further arranged that after the kingdom had been recovered for Henry, his son Edward, Prince of Wales, should marry Warwick's daughter Anne. Meanwhile they were solemnly betrothed at Angers, and Warwick and Clarence set out on their expedition for the conquest of England. They succeeded beyond all expectation, insomuch that King Edward was taken by surprise, and obliged to escape beyond sea. Henry VI was set at liberty and was king once more. Margaret of Anjou, her son, and her son's *fiancée*, prepared at once to set out for England; but the weather was so stormy that they were detained seventeen days on the coast of Normandy before they could cross. At length they landed at Weymouth on the evening of Easter Sunday, 14 April 1471. But meanwhile a great change had taken place. Edward IV had obtained aid from his brother-in-law, the Duke of Burgundy, and had already effected his crossing into England while Margaret

was waiting for a wind. He had, moreover, won the decisive battle of Barnet on the very day that Margaret landed; who learned to her dismay on Easter Monday that her new supporter, Warwick, was slain and her husband once more a prisoner. Moreover, she was deserted by Clarence, who had made peace with his brother Edward. Nevertheless, encouraged by the support of the Duke of Somerset, she went on into the West country, summoning the people to join her in defence of her husband's rights. She was joined by a large company out of Cornwall and Devonshire, but was met at Tewkesbury by Edward at the head of a superior force, and utterly defeated. Young Edward, prince of Wales, was either slain in the field, or, as there is too much reason to believe, shamefully butchered after the battle; and Richard, duke of Gloucester, who afterwards married the lady to whom he had been affianced, is commonly believed to have been an accomplice in the deed. It is important, however, to observe that no early writer considers him the sole agent in this particular crime. He was at that time only in his nineteenth year, and his education in ferocity was only just beginning.

Anne was now, according to most writers, a widow. But the marriage arranged at Angers between her and Prince Edward does not appear ever to have been solemnised. She was at this time not quite fifteen years of age, and she must have looked upon her brother-in-law Clarence as her chief protector, who seems to have treated her as his ward. For he, perceiving that his own brother Gloucester desired to have her for his wife, not only disapproved the match, but induced her to put on disguise in order to escape his attentions. Richard, however, discovered her place of concealment, where he found her in the attire of a kitchenmaid, and took her to the sanctuary of St. Martin's. The dispute between the brothers was carried before the king's council. Clarence selfishly declared that Richard might have his sister-in-law if he pleased, but they should part no livelihood; he himself meant to be sole heir of all the Earl of Warwick's property, except some portions which had already been granted by patent to his brother. Little regard was paid by either brother to the claims of their mother-in-law, the widowed Countess of Warwick, who was at this time living in the sanctuary of Beaulieu, and petitioning parliament and the king for restitution of her own inheritance. In 1473, apparently, the king had some thought of doing her justice. In that year she left sanctuary, and was conveyed into the north by Sir James Tyrell, when she apparently put herself under the protection of Gloucester. 'The king,' says a contemporary letter-writer, 'has restored the Countess of Warwick to all her inheritance, and she has granted it unto my lord of Gloucester, with whom she is.' In May 1474 the dispute between the brothers was settled at her expense. An act passed in parliament that they should divide the whole inheritance between them and succeed to it at once 'as if the said countess were now naturally dead.' A singular provision was also added 'that if the said Richard, duke of Gloucester, and Anne be hereafter divorced, and after the same be lawfully married,' they should still have the full benefit of the act just as if no divorce had taken place. What this could have implied it is not very easy to divine, unless it be that there was some doubt whether a real marriage had taken place. There seems to be no precise record of the date of the event, and perhaps a dispensation should have been procured to make it valid. Their only son, Edward, was born at Middleham Castle (*Rows Roll*, 64) in 1476, as we may infer from his having been a little over seven when created prince of Wales (Hearne's *Ross*, 217). At Middleham Richard and Anne made their principal abode during the latter part of his brother's reign. The locality was convenient for him as warden of the West Marches against Scotland, an office to which he was appointed by the king, and in which he acquitted himself so well that it was confirmed to him and the heirs male of his body by parliament in 1482 (*Rolls of Parl.* vi. 204). At Middleham we may presume that Anne remained during her husband's very successful campaign in Scotland; and here, no doubt, they were both staying (for Richard, at least, was in Yorkshire according to Polydore Vergil) when the death of Edward IV called him suddenly up to London.

That was in April 1483. In June Richard usurped the crown, and Anne was queen. On 6 July she was crowned along with him at Westminster Abbey with peculiar splendour. He soon after left her at Windsor to go on a progress, at first towards the west of England; but she rejoined him at Warwick and went on with him to York, where the citizens gave them a magnificent reception. Here they stayed some days, and on 8 September Richard created their son Edward prince of Wales. This was the occasion that is sometimes inaccurately spoken of as Richard's second coronation, when he and Queen Anne walked through the streets in solemn procession, with crowns upon their heads. Next year, on 9 April, the young

prince died at Middleham, and Richard and Anne were childless. It was a bitter disappointment, and no doubt tended to make the ill-won throne still more insecure. Whether it affected Anne's health we do not know; but she did not outlive her son a whole year. Her end, according to some accounts, was hastened by foul play; and there seems to be no doubt that even while she was alive a shameful rumour was propagated that after her removal Richard might possibly marry his niece Elizabeth, daughter of Edward IV, and so defeat the designs of Richmond. After she fell ill, Richard abstained from her bed, alleging that he was advised to do so by physicians. It is said, also, that he complained to several nobles of her barrenness, and thereby created a belief that she would not be allowed to live long. Nevertheless, it is clear that her illness lasted some time. Her death occurred on 16 March 1485, the day of a great eclipse of the sun.

Three portraits of Anne exist, two of them drawn by her chaplain, Rous of Warwick, in an illuminated roll, now in the Heralds' College. The third is in a similar roll, belonging to the Duke of Manchester. She seems to have been a lady with well-formed regular features and long flowing hair.

[Paston Letters; Hist. Croyland Contin.; Jo. Rossi Hist. Regum, ed. Hearne; Polydore Vergil; Hall and Grafton; Excerpta Historica (S. Bentley), 380; Cott. MS. Julius B. xii. 317.] J. G.

ANNE (1507–1536), the second queen of Henry VIII, was the daughter of Sir Thomas Boleyn, afterwards earl of Wiltshire and Ormond. He was the grandson of Sir Geoffrey Boleyn, a prosperous London merchant, who was lord mayor in 1457, and who purchased the manor of Blickling in Norfolk from the veteran Sir John Fastolf. Thrift seems to have prepared the way for the future greatness of the family. Sir Geoffrey married a daughter and coheir of Lord Hoo and Hastings. His son, Sir William Boleyn of Blickling, married Margaret, daughter and coheir of Thomas Butler, earl of Ormond; and their son, Sir Thomas (though he had an elder brother, Sir James, to whom the Norfolk estate first descended), married Elizabeth, daughter of Thomas Howard, earl of Surrey, who, for his services in defeating the Scots at Flodden, was afterwards made duke of Norfolk. These were the parents of Anne Boleyn, who, according to Camden (Introduction to *Annals of Eliz.*), was born in 1507. She had a brother named George, afterwards Viscount Rochford, and an elder sister named Mary, some parts of whose personal history have been confounded with her own. It was Mary Boleyn, not Anne, who went over to France in the suite of Henry VIII's sister Mary, when she was married to Louis XII in 1514. Anne, however, did visit France somewhat later, and spent some years at the French court. She was probably taken thither by her father when he was sent over as ambassador to Francis I in 1519, and being made, as Cavendish observes, 'one of the French queen's women,' she remained there till the end of 1521 or beginning of the year 1522, when, owing to the hostile intentions of England towards France, she was called home. She took part in one of the court revels in March 1522; and it is certain that she soon found more than one admirer besides the king. Sir Thomas Wyatt, the poet, paid her marked attentions, though he was at the time a married man. Little respect was shown to conjugal ties by Henry VIII's courtiers. The king himself had before this time dishonoured Anne's sister Mary, whom he married to Sir William Cary; and it is something to say for Anne in the midst of that exceedingly corrupt court that she did not yield in the same manner. A more honourable suitor appeared in the person of Lord Henry Percy, heir to the earldom of Northumberland; but when his attachment became manifest, Wolsey put a stop to it by the king's direction. He called the young lord before him in his gallery, reproved him for his indiscretion in entangling himself 'with a foolish girl in the court,' and informed him that the king had been arranging to marry her to some one else, finally sending for the earl, his father, who threatened to disinherit him for his presumption.

The king had in truth planned a marriage for her while she was still in France, and it was to this that Wolsey no doubt alluded, and not to any secret design of Henry to marry her himself; for the occurrence can be proved by the most conclusive evidence to have taken place as early as 1522, that is to say, within a year of her return from France. That Cavendish, from whom we derive our knowledge of the fact, should have interpreted it otherwise, is not wonderful, as he wrote many years afterwards, and knew nothing of the earlier project. The intended match was with Sir Piers Butler, son of the Earl of Ormond, and is frequently mentioned in the State Papers of 1520 and 1521 as a convenient project for reconciling two rival families in Ireland. It was, however, dropped not long after Anne's return from France. In April 1522, which was just after her first appearance at the English court, her father received two separate grants of lands and

offices from the crown, and like favours continued to be bestowed upon him during the three following years, in the last of which (1525) he was created a peer by the title of Viscount Rochford. That this steady flow of honours marks the beginning of the king's attachment to his second daughter there can be little doubt; but the secret of Henry's intentions was well kept, and it was not till the year 1527 that he was known to contemplate so serious a step as a divorce from his first wife, Katharine of Arragon. Some of the love-letters that he addressed to Anne Boleyn during this period (which have by some unexplained means found their way into the Vatican at Rome, and have more than once been printed) give an extraordinary notion of the progress of this intrigue. In one or two the royal lover expresses himself like a young gallant languishing in despair, complaining that he has been wounded for more than a year with the dart of love, and is unable to bear her absence. In others he has grown bolder and more familiar, even passing the bounds of modesty and indulging in gross allusions. It is evident that though the lady at first gave him little encouragement in his suit, it was from no particular sense of delicacy on her part; and that as soon as the king had committed himself to the course of seeking a divorce in order to marry her, she allowed him to address her in a style which would have been an insult to a really modest woman.

In May 1527 certain secret proceedings were commenced before Wolsey as legate, the king being summoned (of course by his own desire) to defend himself on a charge of cohabiting with the wife of his deceased brother Arthur. By this shameful device was it at first proposed to set aside a marriage of eighteen years' standing. The object, however, was not found practicable after such a fashion, and the proceedings were discontinued. The affair was kept a profound secret, and nothing whatever was known of it till our own day, when the original record of the proceedings was discovered in the Record Office. But though this particular step was effectually concealed, Katharine immediately afterwards gained some knowledge of the king's intentions, and the rumour soon became pretty general that Henry was seeking a divorce. Next year Cardinal Campeggio was sent by the pope to England to try the cause along with Wolsey, and both the king and Anne Boleyn seem to have been sanguine of a favourable issue. Splendid apartments were fitted up for Anne at Greenwich, close by those of the king, and courtiers repaired to her every day in crowds, while the queen was comparatively neglected. It was evidently intended to accustom the people by degrees to her future position; but the people looked on in sullen silence (Le Grand's *Hist. du Divorce*, iii. 231–2). A few months later, in June 1529, the French ambassador strongly suspected that the couple had already anticipated marriage while the case was still before the legates (*ib.* 325). But the expected sentence was not pronounced, the cause was revoked to Rome, and four years more passed away before the king dared to take that step which, according to his own contention, he had all along been free to take on his own responsibility. During those four years, or at all events during some of them, the relations which subsisted between the king and Anne Boleyn could scarcely be matter of doubt. After Henry had finally parted with his wife in 1531, Anne went about with him from place to place, reviled and hated by the people. At Rome she was distinctly spoken of as the king's mistress, and even Simon Grynæus, who visited England in the year just mentioned and had every wish to cultivate Henry's good will, was not certain that she had not borne him children (*Original Letters relating to the Reformation*, Parker Society, ii. 552). In fact Henry's conduct in cohabiting with her, as well as in repudiating his lawful wife, is reproved in more than one papal brief issued in the year 1532; and it does not appear that the imputation was disavowed even by the king himself.

All this while the king's suit for a divorce was before the courts at Rome, but various subordinate issues had been raised by Henry's agents, really with the view of removing the cause once more and preventing an impartial decision. At length, at Easter in the year 1533, it was made known that the king had actually married Anne Boleyn on or about St. Paul's day (25 Jan.) preceding. No sentence had yet been given declaring the king's former marriage invalid; but some nuptial rite, it seems, had been performed in the strictest secrecy, and when the fact was announced Anne was already some months advanced in pregnancy. A sentence, however, was soon after obtained from Archbishop Cranmer pronouncing the marriage with Katharine null, and another sentence declaring Anne Boleyn the king's lawful wife, immediately after which Anne was crowned on Whitsunday at Westminster Hall with great magnificence.

She had now attained the summit of her ambition; but never was woman in exalted station less to be envied, even in the moment of her triumph. Her coronation excited no

enthusiasm out of doors, and real love was absent within. The passion which had thus far blinded the king was already on the wane. Within three months of her coronation he gave her cause of jealousy, and, when she complained of his conduct, brutally told her to shut her eyes 'as her betters had done,' for he had the power to humble her even more than he had raised her. It was very shortly after this incident that she gave birth to her only daughter, the future Queen Elizabeth, on 7 Sept. 1533. The disappointment at court was great, for physicians, astrologers, and others had flattered the king's sanguine hopes that the child was to be a boy. Next year there was a worse disappointment still: Anne met with a miscarriage. All this gave evident satisfaction to the people, who were anxious to see the Princess Mary restored to her place in the succession. Anne moreover became more and more conscious that the king's regard for her was diminished. Indeed Henry told her flatly, when she complained, that she ought to be very well satisfied with what he had done for her already, for he would not do the same thing again if the matter were to begin anew. Then a third disappointment came, still greater than either of the others. On 29 Jan. 1536—little more than three weeks after the death of her rival Katharine of Arragon—she was delivered prematurely of a dead child.

The climax of her miseries was now at hand. On Mayday following a tournament was held at Greenwich, from which the king suddenly took his departure with only six attendants, leaving the spectators, and most of all (we are told) the queen, in perplexity as to the cause. If, however, we may believe the jesuit Sanders, who, though a little later, is scarcely a more one-sided authority than Hall, the king had seen her let fall a handkerchief that one of her supposed lovers in the lists might wipe his face with it. Such an act may have been the pretext for the king's departure, yet the thing itself was probably neither better nor worse than a thousand other trivialities which could hardly have escaped notice before. If Anne was really guilty, it was certainly not the first time she had shown undue familiarity towards others besides the king. The two indictments afterwards found against her, in Kent and in Middlesex, charge her with a number of acts of adultery and also of incest, extending over nearly the whole three years of her married life. These charges, even though untrue, must have been plausible, and it is scarcely conceivable that during all this period the king saw nothing in Anne's conduct that might have been construed amiss. His growing disgust no doubt led him to interpret her acts in a way that his own self-respect had hitherto forbidden him to do. But it was not in one day or one moment that his opinion of her was altogether changed. There is reason, indeed, to believe that even before the tournament commenced one of Anne's alleged paramours had confessed his guilt under torture, or at least under the dread of it (see the remarkable deposition of George Constantyne in *Archæologia*, xxiii. 64). In any case we can hardly imagine that the dropping of that handkerchief was the first thing that aroused the king's suspicions, supposing them to be real and well founded.

The day after the tournament, about five in the evening, Anne was conducted to the Tower by the lord chancellor, the Duke of Norfolk, and others. On entering the court-gate she fell on her knees and protested her innocence. Her brother Lord Rochford and her other alleged paramours seem to have been arrested at an earlier hour that same day and brought to the Tower before her. Lord Rochford was accused of the revolting crime of incest—a charge apparently supported by his own wife, but not more credible on that account; for of her it is sufficient to say that she afterwards suffered death for assisting Henry's fifth queen, Katharine Howard, in her intrigues. The untitled offenders, however, were first disposed of. On 12 May Sir Francis Weston, Mr. Henry Norris, and William Brereton, gentlemen of the privy chamber, with Mark Smeaton, a musician, were arraigned for criminal intercourse with the queen, and condemned of high treason. Anne's case was thus prejudged before she herself was put on her trial. She and her brother were tried before a body of six-and-twenty peers assembled for the purpose in the Tower on the 15th; and every peer from the lowest to the highest gave in a verdict of guilty. The Duke of Norfolk then, as lord high steward, gave sentence that she should either be burnt or beheaded at the king's pleasure, and that her brother should undergo the hideous punishment that was usual in cases of high treason. This was, however, commuted to simple decapitation, which he and the others suffered on the 17th, the queen's execution being deferred till the 19th.

Meanwhile on the 17th her marriage with the king was pronounced invalid by a court of ecclesiastical lawyers presided over by the Archbishop of Canterbury at Lambeth. On what ground this judgment could have been given it is difficult to understand, unless it was that there had been a previous contract between her and the Earl of Northumber-

land; but the earl himself four days before had solemnly denied this, declaring that he had already attested his denial by receiving the sacrament, and was ready to do so again. We may, perhaps, suspect that this was just a little too much protesting, and that the earl, on cross-examination afterwards, confessed enough of his former intimacy with her to enable ecclesiastical lawyers to make out a case of precontract. On Friday, the 19th, Anne was brought to execution on Tower Green in presence of the principal nobility and of the mayor and aldermen of London. On the scaffold she made a brief address to the bystanders, not acknowledging the crimes with which she was charged, but expressing perfect submission to the law and declaring that she accused no one on account of her death. Her head was then smitten off with a sword by the executioner of Calais, whose services were engaged for the occasion, the manner of death being one at that time practised in France but wholly unknown in England.

The evidence on which she was condemned, however it may have satisfied public opinion at the time, would probably not have impressed men in our day even with a general belief in her guilt, much less have justified her execution. No one of her alleged accomplices except Smeaton appears to have made any confession; and the queen herself, even when desiring earnestly the consolations of religion to enable her to prepare for death, protested in the most emphatic terms to Kingston, the constable of the Tower, that she was innocent of criminal intercourse with any man whomsoever. The charges, we may presume, derived their plausibility from certain acts of indecorous familiarity which the loose conventionalities of the court must have for a long time condoned, and which in the case of her brother were positively not a little revolting. But her conduct in the days of her prosperity had been so arrogant and overbearing that few men in those days pitied her fate or doubted that it had been righteously decreed. Her own uncle, the Duke of Norfolk, sat in judgment upon her and pronounced her sentence. Her own father even was one of the peers who found a verdict of guilty against her alleged paramours, thereby admitting by implication that he considered her guilty too. No one after her fall seems to have felt the smallest sympathy. Yet her conduct in prison, as described in the letters of Sir William Kingston, sadly mutilated as they are and illegible from the Cottonian fire, can hardly but be considered to afford strong presumption of her innocence. As for the often quoted letter supposed to have been written by herself from the Tower, it is a manifest fabrication of the time of Queen Elizabeth. But there is no doubt that she met her fate with singular cheerfulness and courage; insomuch that Sir William Kingston was moved to write of her, 'This lady has much joy and pleasure in death' (see also Meteren, f. 21, who follows a contemporary account). It is commonly held that the king's estrangement from her was due mainly, if not entirely, to a newly developed passion for another woman: and it is a fact that he married Jane Seymour with most indecent haste immediately after Anne's execution. But the revulsion of feeling which he manifested with regard to Anne seems to have been far more vehement than a man might be expected to show who had simply got tired of one mistress and taken up with another. His passion, in fact, had been declining from the very moment that he married her, and he only sought consolation in a new attachment for a bondage that was becoming more and more intolerable.

Of her personal beauty the opinion of the time was not altogether unanimous. 'Madame Anne,' says one writer, 'is not one of the handsomest women in the world. She is of middling stature, swarthy complexion, long neck, wide mouth, bosom not much raised, and in fact has nothing but the king's great appetite, and her eyes, which are black and beautiful' (*Venetian Calendar*, iv. No. 824). But besides her eyes her long flowing hair, which she allowed to fall down her shoulders, thick set with jewels, commanded general admiration (*ib.*, Nos. 802, 912); and Cranmer himself was struck with her at her coronation, 'sitting *in* her hair upon a horse litter' (Ellis's *Letters*, 1st ser. ii. 37). That she knew how to make the most of her personal attractions we may very well believe. According to George Wyatt, the grandson of the poet, there was even a slight personal defect in one of her finger-nails, which she generally contrived to hide with the tip of another finger.

[Brewer's Letters and Papers of Henry VIII (Rolls Ser.)—see especially the Prefaces, i. lxv, note 4, iii. ccccxxix sq., iv. ccxxxiii sq.; and the continuation of the same work by Gairdner, vols. v. vi. and vii.; Brown's Calendar of Venetian State Papers, vols. iv. and v.; Gayangos's Calendar (Spanish), vols. iii. and iv.; Hall's Chronicle; Wriothesley's Chronicle (Camd. Soc.); Cavendish's Life of Wolsey; Sanderus de Schismate Anglicano; Wyatt's Life of Anne Boleyn; Meteren, Histoire des Pays Bas, f. 21; Love Letters of Henry VIII and Anne Boleyn; Burnet; Rymer, Fœdera (1816 seq.), xiv. 470–1; Statutes

25 Hen. VIII, c. 22, 28 Hen. VIII, c. 7; Ellis's Letters, 1st series, ii. 53 sq.; Baga de Secretis in Report iii. of Dep. Keeper of Pub. Records, pp. ii. pp. 242–5. A valuable work on Anne Boleyn, by Mr. Paul Friedmann, has just appeared (1884). It gives the fullest account from the latest sources of Anne's personal history and the political history of the time. His view of the facts agrees in the main with the above, but on the evidence of a portrait at Basel he dates her birth in 1503 or 1504. He also thinks that she was older than her sister Mary, a view which is opposed to some evidence.] J. G.

ANNE OF CLEVES (1515–1557), fourth queen of Henry VIII, was the daughter of John, duke of Cleves, surnamed the Pacific. Her mother, Mary, was the only daughter of William, duke of Juliers, and her father was consequently possessed of that duchy also in her mother's right. She herself was born on 22 Sept. 1515. She had an elder sister, Sybilla, who was married in 1527 to John Frederic, duke of Saxony, the leader of the Smalcaldic league; and a younger sister, Amelia, who remained single. She had also a younger brother, William, who, by an arrangement made at Nimeguen, became duke of Gueldres in 1538, and united that duchy after his father's death to those of his inheritance. In 1533 her father established Lutheranism throughout his dominions. He was the most powerful supporter of protestantism in the west of Germany, and it was not unnatural that after Jane Seymour's death she should have been thought of by Cromwell as a match for Henry VIII. There were, however, some drawbacks; and one was intimated pretty distinctly beforehand, even as early as December 1537, before the king had been two months a widower. John Hutton, ambassador in the Low Countries, wrote at that time to Cromwell, mentioning her among other possible ladies. 'The Duke of Cleves,' he observes, 'hath a daughter; but I hear no great praise neither of her personage nor beauty.' Nevertheless, after the failure of some other negotiations, Henry was induced, in the spring of 1539, to desire her portrait of her brother-in-law, the Duke of Saxony, her father being then lately dead. Christopher Mont, a German himself, was the king's agent at that court, and wrote to Cromwell in a very different vein from what Hutton had done some fifteen months before. Every man, he said, praised the lady's beauty. She as far surpassed her sister, the duchess, 'as the golden sun did the silver moon.' The Duke of Saxony, however, put off sending her portrait, alleging that his painter, Lucas Cranach, was ill, till the king commissioned his own artist, Holbein, to do the work, who painted likenesses both of her and of her sister Amelia, which seem to have given great satisfaction.

It is one of the extraordinary features of the case that so little seems to have been thought of any possible objections except plain looks. Nicholas Wotton, afterwards dean of York and Canterbury, wrote at this time from Germany, that the lady had been very strictly educated by her mother, the duchess, 'and in manner never from her elbow;' that she was very meek and gentle, but that she could neither read nor write any language but her own. She might, no doubt, learn English soon, for she was very intelligent; but at that time (within five months of her marriage) she knew not a word of it, and, worse still, she could not sing or play upon an instrument. Henry was devotedly fond of music; but in Germany it was thought unworthy of a great lady to have any knowledge of the art. The only thing in which she was at all proficient was needlework, and with that she occupied most of her time. The prospect of her union with Henry was certainly far from satisfactory. Nevertheless everything was arranged. Frederic of Bavaria, count palatine of the Rhine, came to England accompanied by the vice-chancellor of her brother, the Duke of Cleves, to conclude the match, and the treaty was signed at Windsor 24 Sept. 1539. Anne left Düsseldorf and proceeded by easy stages to Calais, where she was met, 11 Dec., by Fitzwilliam, earl of Southampton, lord high admiral, and a great array of English lords and gentlemen. She was received with immense firing of guns both from the town and from the ships in Calais haven. She remained at Calais fifteen days for lack of favourable wind, but crossed on 27 Dec., and landed at Deal. Thence she proceeded, by Dover, Canterbury, and Sittingbourne, to Rochester. She was met on Barham down and conducted into Canterbury by the archbishop and four of his suffragans with a great company of gentlemen. Again she was met on Rainham down and conducted into Rochester by the Duke of Norfolk and a great company of lords, knights, and esquires. She reached Rochester on New Year's eve, where Henry himself came upon her next day by surprise, having informed Cromwell beforehand that he intended to visit her privily 'to nourish love.' He found her looking out of a window at a bull-baiting, and showed her a token from himself, still preserving his *incognito*. She thanked him with commonplace civility, and still kept looking out of window, till the king, after putting off his cloak in another chamber, returned in a coat of purple velvet,

and the reverence shown him by the lords and knights about him convinced her that he was her destined husband.

To outward appearance the interview passed off well. The king spent the evening in her company, and was with her again next morning till past midday, when he took his leave and returned to Greenwich. It is perhaps an exaggeration that he was disgusted with her at the first glance. But he confessed to Cromwell next day that though she was 'well and seemly,' he considered her 'nothing so fair as had been reported.' The tedious effort to converse with her could not have helped to alleviate any disappointment which he felt at her personal appearance, and he asked in dismay if there was no means by which he could avoid fulfilling the engagement. Had she not made a contract once with the Marquis of Lorraine? This impediment was discussed by the council, but the precontract had been annulled. 'Is there no remedy, then,' said the king, 'but that I must needs put my neck in the yoke?' There appeared to be none, and the victim resigned himself to his fate, giving no external evidence of his extreme mortification. Anne meanwhile completed her journey up to London. A rich tent of cloth of gold had been set up for her on Blackheath, where the city companies and a great array of knights and gentlemen came to meet her, and there Henry himself again met her and gave her a public greeting, riding with her by his side in procession to Greenwich. The following Tuesday, being Twelfth day, was appointed for the marriage. That morning the king said to Cromwell, 'My lord, if it were not to satisfy the world and my realm, I would not do that which I must do this day for none earthly thing.' The rite, however, was duly performed by Cranmer at Greenwich, and the pair showed themselves in procession that same day afterwards. Chroniclers report, with their usual delight in pageants, the jousts which took place on the following Sunday, and a procession up the river to Westminster on 4 Feb. Parliament met on 12 April, and among other matters settled the dower of the new queen; and nothing occurred for some time to show the world at large that there was the least disposition to call in question the validity of the marriage.

But a great change took place during the next three months. On 17 April Cromwell was created earl of Essex, as if his services in the matter of the king's marriage had marked him for peculiar honour. In June he was arrested and sent to the Tower. His fall was connected with a great political change and a reaction in favour of catholic doctrines. At the time of the marriage Henry stood in no small fear of the emperor, and indeed of a European combination against him, owing to the policy of which Cromwell had been the instrument. The marriage was calculated to give the emperor some trouble at home by the encouragement it gave to the German protestants. But now Henry was rather inclined to seek reconciliation with the emperor, and to drop the alliance with the German princes. He accordingly had the less difficulty in seeking to release himself from a distasteful union. An act of attainder was passed against Cromwell in parliament, and while he lay in prison expecting his inevitable fate, the king compelled him to reveal a number of shameful conversations with himself, tending to show that he had so disliked the lady all along that he had never consummated the marriage, and that if she was a maid when she came to him (which his majesty was pleased to doubt) he had left her just as good a one as before. On this, both houses of parliament having requested that the validity of the marriage should be inquired into, the question was laid before convocation, which, on 9 July, unanimously declared it to be null and void. An act of parliament was immediately passed in accordance with this determination, and very soon afterwards—though on what precise day is uncertain—Henry married Katharine Howard, the Duke of Norfolk's niece, in whom he had evidently for some time taken a very strong interest.

It must be owned that Anne herself consented to the dissolution of her marriage with the king. On 25 June the king had formally notified his intentions to her by a deputation whom he sent to her at Richmond. At first she fainted at the intimation, but she agreed to refer the matter to the clergy, and seemed satisfied with an arrangement by which lands to the value of 3,000*l.* a year were settled upon her on her renouncing the name of queen for that of the king's 'sister.' A further condition was attached to the grant, that she should not cross the sea again but remain the rest of her days in England.

There is not much to record of her after-life. There was a scandalous report at one time, which proved to be unfounded, that she had given birth to a child. After the fall of Katharine Howard her brother, the Duke of Cleves, vainly hoped that the king would take her back again as his wife. Under Edward VI she was put to some inconvenience by the pensions which ought to have been paid by the crown to some of her servants falling into arrear, and also by some exchanges of land with the king which

were forced upon her by the council. At the coronation of Queen Mary she rode in the procession along with the Princess Elizabeth, with whom she was also seated at the banquet at the end of the table. She died on 16 July 1557, and was buried with considerable ceremony at Westminster Abbey on 3 Aug. following. Her will is dated on 12 and 15 July immediately before her death.

[Hall's Chronicle; Wriothesley's Chronicle (Camden Soc.); Chronicle of Calais; Machyn's Diary (Camden Soc.); State Papers; Ellis's Original Letters; Kempe's Loseley MSS.; Excerpta Historica (S. Bentley); Herbert's History of Henry VIII. Miss Strickland's life of this queen contains also some particulars derived from original researches.] J. G.

ANNE OF DENMARK (1574–1619), queen consort, according to the style adopted by her husband, King James I, of Great Britain (France) and Ireland, was born at Skanderborg, in Jutland, 12 Dec. 1574 (not 1575, as sometimes stated; see Resen, *Kong Friderichs II Krönjcke*, 278). Her father, King Frederick II of Denmark and Norway (of the Oldenburg line of the dukes of Schleswig-Holstein), belonged to a family that had early thrown in its cause with that of the Lutheran Reformation, and was himself an orthodox and persecuting Lutheran. Anne's mother was Sophia, daughter of Ulric III, duke of Mecklenburg, and at that time bishop of Schwerin, and she also came from an orthodox Lutheran stock (Rudloff, *Handbuch der Mecklenburgischen Geschichte*, part iii. vol. ii.). Queen Sophia was a highly gifted princess, and took an interest in the scientific researches of Tycho Brahe, who was protected by her husband; and after her forced retirement from public life soon after her husband's death (1588), she devoted part of her leisure to the study of astronomy, chemistry, and other sciences. Writing from Roeskilde, 10 Aug. 1588, Daniel Rogers speaks of her to Burghley as 'a right vertuous and godlie princesse, which, with a motherlie care and great wisedome, ruleth the children' (Ellis, *Original Letters*, 2nd series, iii. 149. As to Queen Sophia, see also E. C. Werlauff, *Sophia af Meklenborg*, Copenhagen, 1841). These children were seven in number. Of the four daughters the eldest, Elizabeth, married Duke Henry Julius of Brunswick-Wolfenbüttel, who played a more memorable part in literary than in political history; the second was Anne; the third, Augusta, married Duke John Adolphus of Holstein-Gottorp; and the fourth, Hedwig, the Elector Christian II of Saxony, after having missed the hand of the future Emperor Ferdinand II (see Gindely, *Geschichte des dreissigjährigen Krieges*, i. 183). The eldest son was Christian IV of Denmark (1588–1648), the most famous of her kings. Anne's second brother, Ulric, bishop of Schwerin and Schleswig, is found at the English court in 1604–5, when he urges renewal of the war with Spain (*Calendar of State Papers, Domestic, James I*, 9 Jan. 1605), and is described as 'not very rytche any way' (Lord Lumley to Earl of Shrewsbury in Nichols's *Progresses of James I*, i. 466), a circumstance which may be connected with his speculations upon the hand of Lady Arabella Stuart (see Miss Strickland, *Lives of the Queens of England*, vii. 416). The third brother, John, died young at Moscow, 'when about to marry.'

If the absurd story be authentic, according to which the Princess Anne was carried about in the arms of her attendants without being allowed to walk alone till after she was nine years old, the etiquette of the Danish court must have been as rigorous as the pride of the Danish royal family was high; fortunately, however, as Miss Strickland points out, no ill came of it, since its victim 'was afterwards very famous for her agile dancing.' There appear to be no traditions as to the more advanced stages of the training of the Princess Anna (it was thus that she always spelled her name). She probably received a fair education, though her innate frivolity was in some respects proof against its influence. Either in her youth or later she learned to write a singularly beautiful hand; and she had a sprightliness of style which may or may not have come by nature.

Before her childhood had ended, negotiations concerning her marriage had begun. In the year 1585, according to Sir James Melville, Queen Elizabeth of England was, by her intelligence from Denmark, advertised 'of a gret and magnifik ambassade send be the King of Denmark in Scotland; thre ambassadours, with a sexscore of persones, in twa braue schippis.' Melville adds that he cannot tell whether she suspected a marriage to be the ultimate purpose of the embassy; but it is obvious that the English council feared that the Danes intended a close alliance with Scotland, and that accordingly Wotton was sent into that country to counteract any such design. From a comparison of Melville's account (in which as usual Melville plays the leading part) with that in the 'Historie and Life of King James the Sext,' it seems clear that the primary object of this Danish embassy, sent in July 1585, was to negotiate the restitution of the Orkney and Shetland isles to the Danish crown, which had been pledged as security for the dowry of Margaret, daughter of King

Christian I of Denmark, on her marriage with James III of Scotland in 1469. The ambassadors had no instructions to speak of any marriage; but before they took their departure they contrived to let it be known that the King of Denmark had fair daughters, a marriage with any one of whom would, as they supposed, settle the Orkney claim at the same time. Notwithstanding the endeavours of Wotton and his friends to prejudice King James against a Danish alliance, he was in the end, by Melville's eloquence or otherwise, induced to return civil though dilatory answers; and the Danish ambassadors departed, satisfied, in August. King James VI was at this time only in his twentieth year, but he had other and more cogent reasons for hesitating about marriage. Queen Elizabeth, who still kept the mother in durance, assumed to herself the right of controlling to some extent the conduct of the son. Whether or not James was to be her successor, he must be her subservient ally; and she would not hear of the Danish connection. Towards the end of 1585 King James had gone so far as to send his almoner, Peter Young, to Denmark, to make polite speeches and discreet inquiries, and to promise a more honourable embassy. Young and Colonel Stuart, who had followed him to Denmark on his own business, returned in 1586 'with sa gud and frendly answers, that ther was little mair mention maid of the restitution of the ylles of Orkeney' (Melville). Meanwhile Wotton's intrigues continued, growing, if Melville is to be believed, into grave designs against the king himself, the discovery of which led to the English ambassador's flight from Scotland. In the following year, 1587, the Scottish nobility had been roused to vehement indignation against Queen Elizabeth by the execution of Queen Mary; and at the same convention in which the king was called upon to revenge his mother's murder, 'the nobilitie concludit that the kinge's marriage with Denmarc suld be followit furth' (*Historie and Life*, p. 230). In vain Queen Elizabeth had influenced the secretary (from 1588 chancellor) Maitland and others of the dominant party against the proposed marriage; Maitland ultimately proved to be chiefly intent upon securing for himself a slice of the lordship of Dunfermline that would eventually form part of the queen's settlement, and the king was becoming more and more bent upon the match, though still proceeding with great caution. Early in 1588 the laird of Barnbarroch and Peter Young were once more sent to the King of Denmark, who now began to complain of vexatious delay. Possibly he was aware that, shortly after the despatch of these agents from Scotland, Du Bartas (the poet) had arrived there on a confidential mission from King Henry of Navarre to propose the hand of his sister Catharine to King James. But this scheme came to nothing, and Queen Elizabeth, who had favoured it, now counselled the king to suit himself in marriage, but not in such a way as might not suit her (cf. Camden's *History or Annals of England under Elizabeth*, ap. Kennet, ii. 1706). King Frederick II's death, which occurred in April 1588, doubtless caused further delay; but it seems to be an incorrect statement that his eldest daughter Elizabeth was married before his second daughter (Elizabeth married 19 April 1590; see Cohn's *Stammtafeln*, No. 86). At last, in June 1589, Earl Marishal, accompanied by Lord Dingwall and a retinue of knights and gentlemen, sailed for Copenhagen; and on 20 Aug. the Princess Anne was duly married by proxy to King James VI. She soon embarked upon her homeward journey with her proxy husband, Earl Marishal; but tempestuous winds drove them upon the coast of Norway, where they stayed for some time awaiting fair weather. 'Quhilk storm of wind was allegit to haue bene raised be the witches of Denmark, be the confessioun of sindre of them, when they wer brunt for that cause' (Melville, 369). The bride's own ship was missing for three nights, and in a most perilous condition before it was found by the ambassador's ship (Calderwood, *History of the Kirk*, v. 59). Meanwhile James was impatiently awaiting their arrival in Scotland, where the weather was likewise stormy, and the chancellor Maitland, whom the king charged with having caused the untoward delay, suggested to him the adventurous project of putting to sea himself to fetch home his bride. James resolved, in Mr. Burton's words, 'to have one romance in his life,' and after issuing a most extraordinary proclamation to his people in explanation of his conduct (see Burton, vi. 39–41) sailed from Leith, 22 Oct. 1589, on his chivalrous errand, accompanied by the chancellor Maitland and others. On the 28th he landed at Slaikray, on the coast of Norway, and thence proceeded to Upslo (on the site of which Christiania was afterwards founded by Christian IV), where Queen Anne was waiting. At their meeting, which took place on 19 Nov., 'his majestie myndit to giue the queine a kiss after the Scotis faschioun, quhilk sho refusit, as not being the forme of hir cuntrie. Efter a few wordis prively spoken betuix his majestie and hir, thair past familiaritie and kisses.' On the 23rd they were married at Upslo by David Lyndsay, minister at Leith.

'The bancket was maid efter the best forme they could for the tyme' (MS. quoted in *Documents relative to the Reception at Edinburgh of the Kings and Queens of Scotland*, cited in the introduction to the *Maitland Club Letters*, p. xvii). The king's intention of speedily returning to Scotland, announced in his proclamation, was once more frustrated by stormy weather; and at the invitation of the queen dowager and council of Denmark the newly married couple spent the remainder of the winter in that country, where Anne appears to have gone through the marriage ceremony for the third time at Kronenborg. According to Archbishop Spotiswoode (*History of the Church and State of Scotland*, fol., p. 380, incorrectly given by Miss Strickland, *u. s.* p. 337), the Danish government, on the occasion of the 'compleating' of the marriage, abandoned all claim of right to the Orkneys till King Christian IV should have come of age. This was a temporary abandonment only, and the most recent historian of Scotland states it to have been 'a question fertile in ingenious speculations in international law, whether, if payment of the dower of Margaret of Norway should at any time be offered, Britain would be bound to restore the islands' (Burton, iii. 166).

On 21 April 1590 the royal couple sailed from Kronenborg, and on 1 May they landed at Leith. Great preparations had been made to welcome them, and the lord provost and baillies of Edinburgh had judiciously resolved to 'propyne' the queen with a magnificent jewel which the king had pledged to the town for 4,000*l*. But Holyrood Palace was, after all, not ready for their reception till the 6th of that month. The queen's solemn entry into Edinburgh was to have taken place on the same day as her coronation, 17 May; but as this was the Lord's Day, it was decided 'among the ministers' that, though the coronation might be held upon it, the entry might not, and the latter ceremony was accordingly deferred to the 19th. On this occasion the queen enjoyed a foretaste of that allegorical pageantry which afterwards became one of the ruling passions of her life; and Andrew Melville delivered an oration to the Danish ambassadors which was commended by Joseph Scaliger in the memorable words, 'Profecto nos talia non possumus' (Calderwood, *u. s.* 95–6). Immediately after her arrival in Scotland she had taken legal possession of the three lordships of Falkland, Dunfermline, and Linlithgow belonging to her dowry. She afterwards indulged her love of building in the renovation of her palace at Dunfermline. As late, however, as 1593, a Danish embassy arrived to 'demand a just rental of her dowry in Scotland' (*Historie of James the Sext*).

According to the enthusiastic testimony of the minister who married her at Upslo, Anne was at this time a beautiful girl. Even in later times her white skin and yellow hair were admired, though Osborne, in his 'Traditionall Memoyres,' unkindly describes the former as 'far more amiable than the features it covered.' But though the world and she might now seem to smile on one another, there were other reasons besides her youth and good looks why it behoved her to move warily in the strange court and country in which her lot had fallen. The ceaseless strife of the Scottish factions was full of perils for her high spirit and inexperience, and she was quite out of sympathy with the dominant religious sentiment of the people. At first she manifested a dislike to the counsellor whom the king had placed in her household; but, if Sir James Melville's account is to be trusted, the successful way in which he fulfilled his delicate functions at length gained him her goodwill. To the charges brought against Bothwell (Francis Stuart) of having been guiltily mixed up with the witchcraft that had delayed her coming, she was of course a stranger. Scandalous rumours arose on the occasion of the death of the Earl of Murray (son-in-law of the Regent Murray), who, being supposed to favour Bothwell's desperate designs, was massacred by the Earl of Huntly and his Roman catholic followers in February 1592. But there is no clear proof that the deed was done by the king's command, and no proof of any kind to show that the queen had given him cause for jealousy (Burton, vi. 59). Nor is there anything to connect Queen Anne with the escapade of her gentlewoman, Margaret Twynstoun, who in the same year enabled Wemys of Logie, accused of intercourse with Bothwell, to escape at night-time out of the window of the queen's chamber (*Historie and Life of James the Sext*, 253–4). It would, however, certainly seem as if the party which was opposed to the influence of the chancellor Maitland, and which had brought about his temporary dismissal, had found a supporter in the queen, till he contrived to make his peace with her after recovering the royal favour (Melville, 405). To suppose, on the other hand, that she in any way abetted the mad attempts of Bothwell upon the royal palaces and their inmates, would amount to nothing short of injustice. The birth of her eldest son at Stirling on 19 Feb. 1594—the year of the last of Bothwell's exploits—was the best encouragement for the loyalty which had

defeated them. There was now an heir to the throne.

Henry Frederick, prince of Carrick, and afterwards prince of Wales, was fondly loved by his mother, whom, at least in the days of his later boyhood, he was said greatly to resemble (*Chamberlain to Carleton*, 13 Nov. 1611, ap. Birch). When he died in 1612—the young Marcellus of English history—she passionately mourned his premature death; a full month after that event, though her conversation had recovered some of its cheerfulness, she is described as sitting in a darkened room hung with black; nor would she, in 1614, attend a solemnity of which her second son was to be the central figure, lest she should renew her grief by the memory of his brother. In Prince Henry's early days the question of his custody was the chief trouble of his mother's life. Already, in 1595, the king had committed the charge of the prince to the Earl of Mar, solemnly admonishing him, 'in case God should call me at any time, to see that neither for the queen nor estates their pleasure, you deliver him till he be eighteen, and that he command you himself.' The queen's wish to have the prince brought up in the castle at Edinburgh was accordingly refused by the earl, with the king's approval. For the present she made no further attempt. On 15 Aug. 1596 she gave birth to her eldest daughter, the admired Princess Elizabeth and Rose of Bohemia of later days. Considering her destiny, it is curious that the care of her should have been committed to Lord Livingstone, whose wife was a Roman catholic. Great discontent was hereby aroused among the ministers of the Kirk, who were at that time greatly exercised by the leniency shown by the government towards the 'popish lords.' The occasion of the child's christening was taken advantage of by the general assembly to review the morals and manners of the court, and in particular to express a desire for the reformation of the queen's majesty's ministry, as well as to animadvert upon 'her company, her not repairing to the Word and sacraments, night-waking, balling, &c., and such like concerning her gentlewomen' (Burton, vi. 75-77).

Queen Anne can hardly at this early date have entertained the personal predilection for Rome which was afterwards imputed to her. A deadlier antagonism than that between the Lutheranism in which she had been brought up and the Calvinism which now confronted her could not easily be imagined; and in the closing years of the sixteenth century this conflict had reached its climax. Stimulus enough was given to the hopes of the Roman Catholics that Prince Henry too might be placed in the care of a member of their faith by the negotiations which, beyond a doubt, King James was, during these years of expectation, carrying on with Rome or her agents. Queen Anne's second daughter, Margaret (who died in infancy), was born at Dalkeith Palace, 24 Dec. 1598; her second son, Charles, at Dunfermline on 19 Nov. 1600—the same day, as the ecclesiastical historian (Calderwood) pleasantly puts it, 'that Gowrie's and his brother's carcasses were dismembered.' It would be futile to dwell on the foul scandals and vague rumours which attributed to Queen Anne the moral responsibility for part or the whole of the Gowrie tragedy, especially as, not long after its occurrence, the king and queen seem to have been on the best of terms with one another. In April or May 1601 a fifth child, 'Duik Robert,' was born to them, who died in infancy. A daughter (Mary), born at Greenwich in April 1605, who died in 1607, was the youngest of their children.

On 24 March 1603 Queen Elizabeth died, and King James I was proclaimed in London. Twelve days afterwards he had started on his southward journey, his queen not accompanying him, for the simple reason that the ladies of the household could not wait on her till after the late queen's funeral (*Calendar of State Papers*, 14 April 1603); though before she left Scotland she received from him the jewels which had been the ordinary wear of her predecessor. Not unnaturally perhaps, Queen Anne appears to have been moved by the increase of grandeur in her position, as well as by the fact of her husband's absence, to give the rein to her self-will, seeking to take the appointments to her household into her own hands, and, above all, resolving to make one more attempt to obtain possession of the person of her eldest son. The Earl of Mar having accompanied the king to London, the prince and his sister had been placed under the care of the old countess, who refused to deliver the prince up to the queen. The latter was so much incensed by this refusal, that she fell into a fever which caused a miscarriage. The king, though approving the conduct of the Mar family, hereupon sent the Duke of Lennox to Scotland with a warrant empowering him to receive the prince and deliver him up to the queen; but she now refused to be satisfied by this, and demanded a public reparation from the Earl of Mar. Finally the difficulty was adjusted by the king, whose letters in this matter (see *Maitland Club Letters*) show much good feeling as well as judgment, and the queen

started for England with her eldest son on 2 June 1603. It is curious to find Cecil protesting to the queen that had he been consulted by her in these 'accidents of Scotland,' he would have supported her cause, her interest being with him paramount over all others (*Calendar of State Papers*, May 1603). In the sequel Salisbury, though on one occasion he felt constrained to disoblige, and received very hard words from her in consequence (Goodman's *Court of King James I*, i. 37–8), on the whole contrived to render her so many services that she could not ignore her indebtedness to him (Viscount Lisle to Salisbury, *Calendar of State Papers*, 19 Aug. 1611).

Queen Anne's journey was conducted with considerable pomp, the warrant of charges for her lords and ladies alone amounting to 2,000*l*. At Berwick there had been some difficulties about the household, and the intended meeting between king and queen at York had not taken place there. But at Althorpe (near Northampton) Ben Jonson's charming 'Mask of the Fairies' appropriately welcomed *Oriana*, while the observant Lady Anne Clifford noted that the queen 'shewed no favoure to the elderly La^s^, but to my La. Rich, and such like companie' (Nichols, i. 174). At Easton Neston the courts joined, and king and queen met; and on 2 July Windsor was reached. It was here that the curious incident of the quarrel between Lords Southampton and Grey of Wilton occurred in the queen's presence, and led to a very hot-tempered letter to the king on the part of the queen herself. On 24 July both were crowned, 'it being then very bad weather and the pestilence mightily raging.' It was noted that the queen declined to receive the sacrament according to the rites of the Church of England (Birch's *State Papers*, cited by Miss Strickland, p. 409), but whether from Lutheran dogmatic considerations, or, as was suspected, from Roman catholic leanings, cannot be decided. The entry through the city of London was deferred till 15 March, for which occasion Dekker devised the solemnity. An unusually liberal jointure (5,000*l*. a year in land) was settled upon her, the chief offices of her household were filled up, and the day of her splendour had begun.

The serious business of Queen Anne's life might almost seem to have consisted in its pleasures. Of these the chief was her participation in the entertainments which, especially of course at court, absorbed so large a share of the time and of the intellectual activity of her generation, and which exercised no inconsiderable influence upon the progress of English literature and art. If the name of Queen Elizabeth is traditionally associated with the greatest period of our drama, that of Queen Anne—Ben Jonson's Oriana, or, as he afterwards preferred to name her, Bel-Anna—links itself in its turn with the history of the English mask, and of cognate entertainments. The details of her patronage of these must be read in Nichols's elaborate volumes; among the authors whose masks were produced by her orders or for her entertainment were, besides Jonson, Daniel and Campion; among the pieces in which she personally appeared were Jonson's 'Mask of Blackness' (1604), his 'Mask of Queens' (1609), and Daniel's 'Tethys' Festival' (1610). As late as the year 1617 we find her dancing in a mask at Twelfth-night with the newly-made Earl of Buckingham and the Earl of Montgomery. By that time it may be supposed that she had begun to eschew apparel for herself, if not for her ladies, which in 1604–5 had struck Sir Dudley Carleton as 'too light and curtezan-like for such great ones,' though another observer, about the same time, was enchanted by 'her seemely hayre downe trailing on her princely-bearing shoulders.' She was fond of progresses through the country, starting on her first with the king almost immediately after their coronation (in August 1603); that which seems to have given her the greatest satisfaction was her progress in 1613 to Bath, where the Queen's Bath was named in her honour with an inscription in bad Latin, and to Bristol, whence she departed with tears, saying that 'she never knew she was a queen till she came to Bristol.' This journey (as to which see Nichols, ii. 640 *seqq.*) was estimated by Chamberlain as likely to cost 30,000*l*. A theatrical company of youths was not long afterwards licensed, at the mediation of the queen on behalf of Samuel Daniel, to perform tragedies and comedies at Bristol under the name of the Youths of her Majesty's Chamber there (*Calendar of State Papers*, 10 July 1615). In addition to her passion for these entertainments and for the extravagance which they entailed in dress and such-like matters (*Chamberlain to Carleton*, 8 Jan. 1608), in addition to her expensive dealings with her silkman, with purveyors of 'physical and odoriferous parcels,' and, above all, with the court jewellers, Herriot and Van Lore—of which the State Papers contain frequent notices—she indulged the taste for building which she had already gratified in Scotland. We hear of her in 1617 'building at Greenwich, after a plan of Inigo Jones,' and she was continually making architectural changes in her London

residence, Somerset House, which was re-christened Denmark House early in that year (*Birch's Letters* in *Court and Times of James I*, i. 461). Under these circumstances it is not wonderful that Bacon and others should have contrasted the economy of Queen Elizabeth's reign with the expenditure that ensued under her successor; and that Queen Anne, notwithstanding the income which she enjoyed, and the grants and gifts which supplemented it, should have lived and died in debt. In 1605 Salisbury noted her total expenditure at more than 50,000*l.*; and though in 1610 she held an annuity of 13,000*l.*, besides a charge upon the sugar-duties afterwards estimated as worth 3,000*l.* a year to her, yet in the year following she is found owing her jeweller 9,000*l.*, and nearly 8,000*l.* more to Sir John Spilman. In the same year (1611) the delightful estate of Oatlands in Surrey had been granted her; Greenwich House was added in 1614, and the honour of Pontefract in 1616. But she was never clear of difficulties. In 1614 she asks for (apparently without obtaining) a patent of the grant of coast-fishing licenses to foreigners; in 1615 she is unable to go to Bath for want of money, and has to negotiate a loan on some of her jewels with Sir John Spilman. In 1616 her debts are estimated by an auditor at very nearly 10,000*l.*, and a plan is devised by Coke of limiting her annual expenditure to 16,000*l.* and having her accounts made up regularly once a year. Shortly afterwards the expenses of her household and the officers of her revenue are reckoned at rather over 4,000*l.* a year; and in 1617 it is resolved to increase her jointure on the death of the king to 20,000*l.* Finally, late in 1618, quite towards the close of her life, she obtained an 'imposition upon white cloths,' variously reckoned as worth 8,000*l.* and as worth nearly 10,000*l.* a year, and doubtless not the less welcome to her because it formed part of Somerset's forfeited allowance. A few months before she died she told Coke that she wished her debts paid out of her own revenues, without troubling the king, and her jewels, &c. annexed to the crown. The king appears to have wished these latter to be bequeathed to Prince Charles. Though a large number of them had been sold, yet, according to Howell, she 'left a world of brave jewels behind.' Chamberlain states that her jewels were 'valuably rated at 400,000*l.*, her plate at 90,000*l.*, her ready coin 80,000 jacobus pieces; 124 whole pieces of cloth of gold and silver, besides other silks and linen for quantity and quality beyond any prince in Europe; and so for all kinds of hanging, bedding, and furniture answerable.' He reckoned that by her demise the king saved in the expenses of her court 60,000*l.* a year, besides the grants on sugars and cloths, and '24,000*l.* that was her jointure and allowed her own purse.' It may be added here that of her jewels a large number were said to have been embezzled after her death by her 'Frenchman' Pierro and, according to one account, by her Danish maid Anna; the 'ready' money was likewise said to be not forthcoming, and a troublesome inquiry took place which deeply exercised the gossips of the day. The queen's debts seem to have been gradually paid, although the pensions promised by her to her servants were said not to have been ratified by the king. (Most of the above details on Queen Anne's income and expenditure, with many others, will be found in the *Calendars of State Papers, Domestic*, 1603–1619; a few are taken from *Birch's Letters* in *Court and Times of James I*).

If Queen Anne inspired, or at least employed, artists and craftsmen of various kinds, her influence was less direct and in general less potent upon affairs of state and church in England. In 1605 it is said of her that 'she carrieth no sway in state matters, and *præter rem uxoriam* hath no great reach in other affairs.' But *res uxoria* is an elastic term, more especially in the case of a husband such as King James I. There can be no reasonable doubt as to the affection which subsisted between the king and the queen, notwithstanding the sneers of Sir Anthony Welldon and the foul slanders of Sir Edward Peyton. A curious letter from James I to Salisbury in August 1608, of which the original is in the British Museum, certainly suggests that the king was not without his jealous moments, for which the gaiety of the queen's disposition, very clearly recognisable in some of her letters, may have given him some superficial reason (see Introduction to *Maitland Club Letters*, p. xlix, and compare the facsimile letters 4, 5, 6 in the collection). But, as these letters likewise show, she was really attached to her husband, and Arthur Wilson, who had derived his information from Lord Essex, agrees with Bishop Goodman that they were on good terms together, defending her reputation as warmly as the courtly prelate defends that of her husband. The bishop, indeed, adds that in their later years they mostly lived apart. But she humoured the king's fondness for field-sports, and even, as the well-known anecdote of the dog Jewel's untimely end shows, tried on occasion to enter into them herself. In the last years of her life they were in some measure estranged by her dallyings with Rome; but the affection between

them was not extinguished. When, in 1614, James had had a fall from his horse, she begged for leave to see him, but it was thought needless. In return he visited her twice in her illness, two months before her death. At the last he was prevented by a most serious malady from seeing her once more; but he was not unmindful of her death, though the lines which he wrote upon it exhibit no personal feeling of grief (they are cited from the *State Papers* by GARDINER, ii. 240). The statement that Queen Anne attended the representation of plays in which the king was made ridiculous is uncorroborated, nor is it easy to imagine to what plays it can refer.

The truth seems to be that Queen Anne was possessed of the kind of motherwit which is able to understand character without the aid of caricature. She soon found out that, though extremely jealous of being thought to be really under the control of his wife, the king liked to shelter himself against subsequent complaints on her part by granting her an imaginary influence over his choice of favourites. This rather subtle species of moral obliquity is excellently described by Archbishop Abbot: 'King James had a fashion that he would never admit any to nearness about himself, but such ane one as the queen should commend unto him, and make some suit on his behalf, that if the queen afterwards being illtreated, should complain of this dear one, he might make his answer: "It is long of yourself, for you were the party that commended him unto us." Our old master loved things of this nature.' In this way, as well as by the liveliness of her temperament, the queen was induced to interfere in personal transactions of graver public import than the matrimonial matches to the making of which her energies were largely devoted. She was from the first much interested in Raleigh, and is said to have helped to alleviate his long years of durance by concessions which she obtained for him. Already in 1611 he implored her from prison to represent his hard case to the king, while reminding him of the advantages which might be derived, before it was too late, from the riches of Guiana. Then, in 1612, as the story ran, on the occasion of her eldest son's mortal illness she sent to Raleigh 'for some of his cordial which she herself had taken in a fever some time before, with remarkable success,' and which, as the inventor unfortunately assured her, 'would certainly cure the prince, or any other, of a fever, except in case of poyson;' so that the queen believed to her dying day that her beloved son had had foul play done him (WILSON, ii. 714, note). Whatever may be the truth of this anecdote, her goodwill towards Raleigh endured to the last. When in 1617 he was starting on his last and fatal expedition across the main, she would have visited his ship, had she not been prevented by Prince Charles. And when after his return his doom was descending upon him, and he had in solemn verse appealed to her to plead his cause, she wrote to Buckingham the letter which has naturally enough been regarded as one of her chief titles to a kindly popular remembrance. Although in her last years Queen Anne became estranged from the Spanish interest, yet it is clear that her efforts on behalf of Raleigh were dictated by personal rather than political sentiment. The fact that Raleigh's legal persecutor, Coke, also solicited the queen's intercession on his own behalf, is explained by the services he had previously rendered to her, and by her liking for his wife (*Calendar of State Papers*, June 1616; compare March and 6 July 1616). During the earlier part of the reign in England she had shown a predilection for Spain which most strangely contrasted with her birth and connections. Already on her arrival in England the French envoy De Rosni (Sully) reported her Spanish sentiments to his sovereign; and though Buzenval soon afterwards declared that she was wholly for the French alliance (WINWOOD, i. 31), hope must in this instance have told a flattering tale. In 1605 Salisbury was informed that she was anxious to alienate the king's favour from him, 'as one who for your owne endes sought to crosse her desires of amitie with Spain' (*Cornwallis to Salisbury*, ap. WINWOOD, i. 159); in the same year, though her brother Ulric was in England urging war with Spain, she refused to see the ambassadors from the States General. In the same way, though her brother King Christian IV was interested in the project of marriage between her daughter Elizabeth and the young elector palatine, it was only gradually that she was herself brought to lend her countenance to the match, to which, according to an apocryphal anecdote, she is moreover said to have objected as below the family dignity, deriding her daughter as 'goody Palsgrave' in consequence. A fit of the gout prevented her from taking part in the signing of the marriage contract, but she attended the wedding on February 12, robed 'all in white, but not very rich, saving in jewels' (*Chamberlain to Mrs. Carleton*, 8 Feb. 1613). She was also present at another marriage much talked of at the end of the same year and afterwards —the marriage between the new Earl of Somerset and the divorced Countess of Essex. But though she had favoured the notion of

a Spanish marriage for Prince Charles, which was already in 1613 being advanced by Sarmiento (Gondomar), she had too strong an aversion from Somerset to aid the intrigues in the same direction into which he was entering about the year 1614, with the object of recovering the ascendency that he was beginning to lose. Possibly, the visit to England in 1614 of her brother King Christian IV (whose falsely reported death she had in 1612 'mourned in white taffeta') may have helped to weaken whatever Spanish sympathies she retained. He had come this time unexpectedly and—to the gossips—unaccountably, not in magnificent state, as on his earlier visit in 1606, when, amidst the thunder of the navy guns, he had on Windmill Hill told King James that if he had spent half a kingdom on a conquest he could not have contented him half so well. At all events, with the help of the newly appointed secretary of state, Sir Ralph Winwood, the queen began to operate against Somerset, dark suspicions against whom may have had their weight with her; and in April 1615 she was prevailed upon through Archbishop Abbot (see his narrative in vol. i. of Rushworth's *Collections*) to persuade the king to appoint Villiers a gentleman of the bedchamber—the first step towards the supplanting of the favourite *in esse*, which was soon consummated by the Overbury scandal. With Villiers, as her correspondence shows, the queen was always on easy and excellent terms, though probably her personal influence over the king was never slighter than during the ascendency of his last favourite. In 1616 the queen was thought to aim at a regency during the king's absence in Scotland—whether for any motive beyond that of vanity does not appear. In her last years she showed a friendly feeling towards the French royal family, even when, in 1618, court ladies were beginning to adopt the catholic religion in expectation of the Spanish match (see *Calendar of State Papers*, 7 March 1618). Her own coquettings with Rome—for some such term seems, after all, appropriate—had come to an end at a rather earlier date. Their history on the whole forms the most curious chapter in her life, though different historians have put very different interpretations upon it. The hopes entertained by the catholics in Scotland in the years immediately preceding James's accession to the English throne have been already touched upon (Burton, vi. 137). In England rumour began to busy itself with the queen's supposed inclination towards Rome already at the time of her coronation, when she had refused to communicate according to the rites of the church of England. She had communicated on a subsequent occasion, and had accompanied the king to church on Christmas day, 1603. But she refused to do so again. Soon afterwards she received consecrated objects from Pope Clement VIII through Sir Arthur Standen, a catholic whom King James had sent on a mission to some of the Italian states. Standen, who made no secret of the matter, was sent to the Tower, the pope's gifts were returned, and some changes were made by the king in the queen's household. But the chief result of her first communications with Rome was a proclamation, in February 1604, for the banishment of all Jesuits and seminary priests (Gardiner, i. 116, 142–4). Towards the end of the same year Sir James Lindsay went to Rome, with instructions but without a mission, not a paid ambassador but a messenger who had been granted a pension beforehand. He was reported to have told the pope—but he denied the truth of the report—that the queen was already a catholic at heart, and that the king was, on certain conditions, ready to follow her example. At all events the pope had been much gratified by Lindsay's information, had appointed a committee of cardinals for considering the condition of England, and had ordered prayers to be offered up for her conversion (*ib.* 225-6). With these endeavours may perhaps be connected the journey from Spain to England, contrived by the jesuit Walpole in 1605, of a lady, who is manifestly to be identified with Donna Luisa de Carvajal, 'with purpose to convert the queen our mistress to the Roman religion.' Great hopes were entertained of this visitor, but already in the same year her endeavours are said to have met with little success (Winwood, *Memorials*, ii. 149, 157). The events of this year 1605—the year of the Gunpowder plot—could not but repress any desire in high places to show favour to catholicism; and the queen had special reason to be cautious, as Garnet, in a statement which the king would not allow to be given in evidence, had referred to her as 'most regarded of the pope' (Gardiner, *u. s.*, 280, *note*). Thus it was not till some years afterwards, under Paul V, that Rome, this time in a less sanguine spirit, again took up the English question (Brosch, *Geschichte des Kirchenstaates*, i. 366). In 1608 the Savoy ambassador at Madrid told Sir Charles Cornwallis that Philip III and the Duke of Lerma had been very hopeful that a toleration of catholicism would within a few years be granted in England, partly because of 'the great incli-

nation of the queen,' but that Lerma had now changed his opinion, confessing to having been misinformed about the queen (Winwood, *Memorials*, ii. 485). In 1612, however, her supposed leaning to catholicism was once more made the subject of speculation. According to Galluzzi (*Storia del Granducato di Toscana*, lib. vi. cap. ii.) among the courts which in 1611 and 1612 were anxious to secure a matrimonial alliance for one of their princesses with Henry, Prince of Wales, was that of Florence, where the grand duke, Cosmo II, was desirous of marrying his sister Catharine to the English prince, hoping that the prospects of catholicism in England would benefit by the match. The Cavalier Ottaviano Lotti, who represented the grand duke in London, was very popular at court there; and him 'the queen had admitted to the secret of her catholicism, and he served her in procuring her from Rome indulgences and *devozioni*;' and the Prince of Wales desired him for his companion. Pope Paul V, however, could not be prevailed upon to approve of the scheme, and forbade its being carried on further. Lotti was therefore charged to accumulate all possible arguments for persuading the pope of the usefulness of the match for converting the island; and he was further instructed to try to interest Queen Anne in the matter, and to extract from her some documentary attestation of her sincerity in the catholic faith and of the hopes they had to induce the prince to profess it. Lotti did as he was bid, and the queen furnished him with a memorandum in which, while professing herself a catholic and desirous of the re-establishment of catholicism in the island, she showed that this could not be effected unless the pope obtained for her a daughter-in-law of that communion, adding that the prince was not firm in Anglican opinions. She assured his holiness of the desire of all good catholics in England that the marriage should be brought about, and finally, in a letter all in her own hand, declared herself the pope's most obedient daughter, and prayed him to believe what Lotti should have said in her name. But though the principal English catholics all added their instances to those of the queen, the pope was not to be moved; and the grand duke hereupon hit upon the plan of sending his sister to Lorraine, where Prince Henry was to marry her out of hand. But when Lotti returned to England to broach this device, he found things entirely changed at court there—Salisbury dead, and other marriages for the prince on the carpet. The death of Prince Henry in November 1612 put an end to the business. This circumstantial story, which was rather grandiloquently referred to in an article on Ranke's 'Popes' in the 'Quarterly Review,' April 1837, but which has not found its way into other histories, probably contains a considerable substratum of fact. At the same time what is known of the religious views of Prince Henry conflicts so strongly with one of the statements in the narrative as to throw some doubt upon the others. According to despatches now at Simancas sent by Gondomar in 1613, at the time when he was using the influence of the queen to help him to divert King James from the French alliance, she at that time attended the services of the church of England with the king, but 'she never could be induced to partake of the communion at the hands of a protestant minister, and those who were admitted to her privacy in Denmark House knew well that as often as she thought she could escape observation she was in the habit of repairing to a garret for the purpose of hearing mass from the lips of a catholic priest, who was smuggled in for the purpose' (Gardiner, ii. 225). The main influence which had inclined her to catholicism was ascribed to the first lady of her bedchamber, Mrs. (Miss) Drummond, who was in the receipt of a pension from Spain. When this lady married and returned to Scotland in 1613, a powerful influence was removed; but the queen continued to indulge her inclination towards Rome, and at Oatlands had two priests, one of whom said mass daily in her presence. They forbade her accompanying her husband to church, so that angry words passed between the king and queen, and he complained to Gondomar of the change which he found in her (*ib.* 293). When, in 1615, we find the lady of the archduke's ambassador appealing to the queen to intercede for the release of ten priests, this request might be sufficiently explained by her reputation for kindness of heart (*Cal. of State Papers*, July (?) 1615, and compare *ib.* July 14). And there is satisfactory proof that, when her last hour came, she made open profession of protestantism. Abbot, archbishop of Canterbury, and King, bishop of London, attended at her deathbed; when not only did she follow their prayers word by word, but in answer to the archbishop she declared that she 'renounced the mediation of all saints and her own merits, and relied only upon her Saviour' (Burton, vi. 169, from a paper, 'Madam the Queen's Death and Maner theirof,' among Sir James Balfour's MSS.; *Abbotsford Miscellany*, 81; compare also Sir Edward Harwood to Carleton, 6 March 1619, *Cal. State Papers*). Thus the Church of Rome could not actually claim

as a convert the sister of Christian IV, as she could the daughter of Gustavus Adolphus.

Beyond these traces of her relation to the main currents of English life and opinion in the first quarter of the seventeenth century there is little to be noted in the biography of Anne of Denmark. Among the ladies of her court, Lucy, countess of Bedford, the friend of Donne and the patroness of Jonson, Daniel, and many other poets, had earliest obtained her confidence; another favourite was the well-known Lady Anne Clifford, daughter of the proud Earl of Cumberland, and successively countess of Dorset, Pembroke, and Montgomery; a third was the Mrs. Drummond, afterwards Lady Roxborough, already mentioned. The voluble Sir Robert Carey was at one time much trusted by her, and spoken of as her favourite. Her partiality for Lord Herbert of Cherbury rests on his own evidence, which is to be found in some of the most delightfully coxcombical passages in the whole range of biographical literature (*Life of Edward, Lord H. of C., written by himself*, pp. 148–53, ed. 1826). Among the officers of her household were Sir George Carew as vice-chamberlain and receiver, Lawrence Hyde as attorney-general, and Sir Matthew Lister as physician-in-ordinary. She had another physician named Schoverus, who, like her chaplain Seringius, may have been of Danish origin; and she was, of course, likewise attended by the great Mayerne, whose pension of 400*l.* from her, added to the same sum from the king and 'many other commodities,' so deeply excited the jealousy of Casaubon. (Mayerne's sagacious saying of the queen is preserved, that she 'has the faith in the baths which often leads to a cure.') To the last, however, she seems to have had about her one if not more of the attendants whom she had brought with her from her Danish home. ('Beloe, the queen's man,' is probably mis-spelt for Bülow.) 'Anna, the queen's Danish maid,' is frequently mentioned; according to Miss Strickland her name was Anna Kroas; and doubtless she is the person who, under the name of 'Mrs. Anna Maria,' is stated to have walked at the queen's funeral. She had attended her mistress at her deathbed; and one would fain disbelieve the story, already referred to, that after the queen's death she was with another culprit 'clapt up for embezzling of jewels (as it is thought) to the value of 30,000*l.*' (Chamberlain to Carleton, 31 May 1619; see Nichols, *Progresses of James I*, iii. 549).

Queen Anne had suffered for many years —since 1612 at all events—from a malady which had been at first thought to be gout, but which ultimately, after much and at times almost unbearable suffering, declared itself as dropsy. About Christmas 1618 her case was thought dangerous, though not desperate, and she was then still able to attend a whole sermon, preached in her inner chamber by the Bishop of London. Already, in accordance with the habits of shameless greed which characterised court and society under James I, the courtiers began to 'lay about them,' and plot for the distribution of the spoils. She lay at Hampton Court, while the king was at Newmarket, where he fell seriously ill. Her condition improved slightly in January and February; nor was it till 2 March that she died. During her last illness she had been free from pain, her vitality having, as the autopsy afterwards showed, wasted away. She had expressed a wish to see her husband, but her death seems after all to have been rather sudden, so that, notwithstanding reports to the contrary, she died without a will, leaving her affairs, as has been already stated, in some confusion. Her funeral, after being long deferred—partly, it would seem, for want of money—took place on 13 May; some thought it 'very dull;' according to a more balanced judgment it 'was better than that of Prince Henry, but fell short of Queen Elizabeth's; the chariot and six horses in which her effigy was drawn were most remarkable' (Chamberlain to Carleton, Brent to Carleton, *Cal. of State Papers*, 14 and 15 May 1619).

Between 18 Nov. and 16 Dec. 1618, 'a mighty blazing comet which appeared in *Libra*, whose bearded beams covered the Virgin sign,' had been visible in England; and the common people 'thought this great light in heaven was sent as a flambeau to the queen's funeral; their dark minds not discovering, while this blaze was burning, the fire of war that broke out in Bohemia, wherein many thousands perished' (Arthur Wilson). In truth, no mighty life was extinguished when this *Anna Regina* died (it was in this form that her name and title had been 'danced in letters' in a mask at Greenwich two years before). But there is evidence enough that she had been a popular queen; when she had been ill she had been 'wished well;' 'she cannot do amiss,' it had been trusted, 'that has so many good wishes;' and a few days after her decease she was said to be 'much lamented, having benefited many and injured none; she died most willingly, and was more comely in death than ever in life' (Sir Gerard Herbert to Carleton, 16 March 1619, in *Cal. of State Papers*). Simple tributes of kindly feeling such as this have a better historical value than

the 'Lachrymæ Cantabrigienses' and other occasional sorrowings that were sprinkled upon her grave. (For a bibliographical list of tracts on the death of Queen Anne see NICHOLS's *Progresses of James I*, iii. 534.) The people liked her if they did not love her, because of her good humour and high spirits, because of her gaiety and love of amusement; when she had nothing better, she told her husband, she was not a little pleased with 'practise of tilting, of riding, of drumming, and of musike;' and when she had first come to England her princely example had taught Arabella Stuart 'to play the childe again.' They also liked her because of the shows and the free expenditure which were the natural results of these tastes and qualities. She was a virtuous wife, an affectionate mother, and a faithful friend; she was both generous and compassionate as becomes a queen and a woman; she had the courage of her race as well as its quick temper; and in the midst of her mostly frivolous existence she would seem to have cherished a desire if not to have possessed a capacity for higher things.

[Miss Strickland's Anne of Denmark in Lives of the Queens of England, vol. vii. (1844).—For the period before 1603: The Historie and Life of King James the Sext, printed for the Bannatyne Club, 1825; Sir James Melville's Memoirs of his own Life, printed for the Bannatyne Club, 1827; Calderwood's History of the Kirk of Scotland, edited by T. Thomson, 1844, vols. v. and vi.; Camden's History or Annals of England under Elizabeth; Burton's History of Scotland, vol. vi. —For the period from 1606: Calendar of State Papers, James I, Domestic Series, vols. i. ii. iii.; The Court and Times of James I illustrated by Authentic and Confidential Letters (from Birch's Collections), 2 vols. 1848; Nichols's Progresses of King James I, 4 vols. 1828; Sir Ralph Winwood's Memorials of Affairs of State in the Reigns of Elizabeth and James I, vol. ii.; Camden's Annals in the Reign of King James I; Arthur Wilson, The Life and Reign of James the First, King of Great Britain; Bishop Goodman, The Court of King James I, edited by J. Brewer, 2 vols. 1839; S. R. Gardiner's History of England, 1603–1642, vols. i.–iii. 1883. Miss Aikin's Court of James I, 2 vols. 1822, is full of pleasant gossip; while the Secret History of the Court of James I, 2 vols. 1811, comprises all the malice and slander of Welldon and Peyton. For both periods should be compared the Letters to King James the Sixth from the Queen, Prince Henry, &c., printed from the originals in the Library of the Faculty of Advocates for the Maitland Club, 1835, and the Introduction prefixed to them. Among the portraits of Queen Anne there is a characteristic one in the Master's lodge at St. John's College, Cambridge.]

A. W. W.

ANNE (1665–1714), queen of Great Britain and Ireland, was born at St. James's Palace, London, 6 Feb. 1665. She was the second daughter of James, duke of York, afterwards King James II, and his first wife, Anne Hyde, daughter of the Earl of Clarendon. Of the eight children born from this marriage only the Princesses Mary and Anne survived their mother, who died 31 March 1671 after receiving the last sacraments of the church of Rome. There can have been little resemblance between this 'very extraordinary woman,' as Burnet calls her, and her second daughter, unless Grammont's gossip be worthy of record, that the duchess too was fond of eating. Not long after the death of his first wife the duke was pressed by his friends to marry again, and in 1673 gave his hand to Mary of Modena, whom in later days the Princess Anne came cordially to detest, and to regard as an evil influence with her father (see her letter, 9 May 1688, in DALRYMPLE's *Memoirs*, ii. 174). But this censorious attitude can only have been gradually adopted. During Charles II's reign Anne necessarily shared the fortunes of her father and stepmother, though protected together with her sister by the prudence of the king from sharing their unpopularity. By the express command of Charles II, and with their father's consent, the two princesses were brought up as members of the church of England. With the same intention Lady Frances Villiers, wife of Colonel Edward Villiers, and daughter of the Duke of Suffolk, was chosen as governess for the Princess Anne. She appears to have been a sickly child, and when about five years of age was sent over on a visit to France for the benefit of her health. Of her childhood little else is known. It must, however, have been at a period of her life of which no dated records have come down to us, that she first formed an intimacy destined to affect nearly the whole of her after life. 'The beginnings of the princess's kindness for me,' writes the Duchess of Marlborough, 'had a much earlier date than my entrance into her service. My promotion to this honour was wholly owing to impressions she had before received to my advantage; we had used to play together when she was a child, and she even then expressed a peculiar fondness for me' (*Conduct*, 9). More trustworthy details concerning the Princess Anne begin for us with the first week in November 1677, which 'produced four memorable things.' The Duke of Cambridge, the Duke of York's eldest son by Mary of Modena, was born on the same day as that on which the Archbishop of Canterbury (Sheldon), who had been the godfather of

the Princess Anne, died. The Princess Mary and the Prince of Orange were married on the Sunday, and 'on the Friday Lady Anne appear'd to have the small-pox.' With this record of sickness (confirmed by a letter in the *Hatton Correspondence*, i. 155) begin such personal reminiscences as we possess concerning a life which will never be justly judged if its sufferings are left out of the account. The passage referred to opens the diary of Dr. Edward Lake, which extends from November 1677 to April 1678. Dr. Lake was introduced as chaplain and tutor into the service of the Princesses Mary and Anne by the Bishop of London, Dr. Henry Compton, who was said to have actively contributed to the decision that they should be educated as protestants, and who had himself been appointed their preceptor. On 23 Jan. 1676 he had confirmed them in the Chapel Royal at Whitehall, of which he was dean. Lake was much troubled at being kept away from attendance on the Princess Anne by her illness, the more so 'because her nurse was a very busy, zealous Roman catholic;' and accordingly obtained permission from the governess and the preceptor to offer his ministrations notwithstanding. He gives a rather touching picture of the poor young princess during this passing attack of illness, which shows both that a warm affection had up to this time united her to her elder sister, and that even as a child she was full of protestant zeal, for she bade him take care to instruct her nurse's child in the protestant religion. His last entry concerning the princess is a singular statement, proving how imperfect her own training had up to this time been in the forms of the most sacred rite of the church. She afterwards became a very regular communicant.

Less than a year after her sister's tearful departure, about the beginning of October 1678, the Princess Anne accompanied her stepmother on a visit to Holland. Luttrell mentions the rumour that some priests went with them, who wished to keep out of the way of the notable 'discoveries' of Oates and Tongue, which had then begun to set the nation in a ferment. The duke was, in 1679, for the second time obliged to leave England with the duchess, on this occasion for the Netherlands; but, according to his own remembrance, the Princess Anne was obliged to remain behind (see Macpherson's *Original Papers*, i. 91, and cf. *Hatton Correspondence*, i. 177). It seems, however, that she and her sister Isabella were afterwards permitted to join their parents at Brussels, and to accompany them to the Hague. The duke and his family returned to London in October, and soon afterwards undertook a journey with great pomp into Scotland, where the duke had been appointed lord high commissioner. In 1681 a project of marriage between Anne and Prince George of Hanover was apparently not unfavourably received by Charles II, to whom it had been proposed through Prince Rupert by his sister Sophia, then Duchess of Calenberg (Hanover). Her son, Prince George, had, however, hardly reached England when he was recalled by his father, who had arranged a marriage for him with his cousin Sophia Dorothea. In the same year 1681 the Princess Anne twice, in March and in July, journeyed to Scotland to visit her parents; on the second occasion, as the duke believed, 'to be a blind upon his return, and hinder any disturbance upon the people's imagining it' (*Original Papers*, i. 682–3). It was a troubled year for the duke and duchess, who, in addition to political troubles, suffered the loss of their youngest daughter, Isabella (4 March); but in 1682 the skies had in some measure cleared, and in May the duke brought home his family to St. James's amidst the ringing of bells and the blazing of bonfires. Not long afterwards they paid a visit to the king at Windsor. Charles II, now once more at liberty to show his goodwill to his brother and his family, greatly resented the presumption of one of the most self-sufficient of his subjects, the Earl of Mulgrave, in 'pretending courtship' to the Princess Anne. He was forbidden the court, and had all his places taken from him.

In 1683 a more acceptable suitor made his appearance. Already in May, in which month the duke and duchess and their daughter paid a five days' visit to Oxford, the rumour was about town that Prince George of Denmark was coming over to England to marry the Lady Anne. On 19 July the prince arrived at Whitehall, and on the evening of the 28th the marriage was solemnised in the Chapel Royal at St. James's by the Bishop of London. At court the prince was thought 'a handsome fine gentleman' (*Hatton Correspondence*, ii. 31); and at the university Prior, taking his part in the 'Hymenæus Cantabrigiensis,' declared that Venus was mated with Mars. (The effusion is signed A. Prior, St. John's, but is confidently assigned to Matthew in the Aldine edition, ii. 318). Burnet, however, states that the marriage 'did not at all please the nation, for we knew that the proposition came from France.' Prince George's brother, King Christian V, a very able and active sovereign, had accepted French mediation in his long-standing quarrel with Sweden, and he was on bad terms with the Dutch. But English public opinion

was at this time excited on the religious question only; and as France was supposed to have pushed the marriage, it was feared that the prince would become a convert to Rome (Burnet).

The marriage of the Princess Anne made certain changes necessary in her household. At her earnest request the wife of Colonel Churchill (formerly Sarah Jennings) was now made one of the ladies of her bedchamber. The office of first lady of the bedchamber was bestowed upon the Countess of Clarendon, her aunt by marriage, who, as the Duchess of Marlborough afterwards spitefully wrote, 'looked like a mad woman, and talked like a scholar.' According to the same authority the princess's court was throughout so oddly composed that she must, in any case, have preferred Colonel Churchill's lady to her other attendants. 'Be that as it will, it is certain she at length distinguished me by so high a place in her favour, as perhaps no person ever arrived at a higher with queen or princess.' It seems to have been some time between the princess's marriage and the accession of her father to the throne that she made the girlish proposal to Lady Churchill 'that, whenever I should happen to be absent from her, we might, in all our letters, write ourselves by feigned names, such as would import nothing of distinction of rank between us. Morley and Freeman were the names her fancy hit upon; and she left me to choose by which of them I would be called. My frank open temper naturally led me to pitch upon Freeman, and so the princess took the other; and from this time Mrs. Morley and Mrs. Freeman began to converse as equals, made so by affection and friendship' (*Conduct*, 10–14).

In 1684 occurred the first of those disappointments of which Anne was to have so frequent and so sad an experience. But as yet the report (mentioned by Luttrell under 30 April) that she had given birth to a dead child could hardly cause public apprehension. On 6 Feb. in the following year her father was safely seated upon the throne; and the princess, who had attended the opening of parliament on 22 May, was on 1 June delivered of a daughter. She was christened by the Bishop of London on the next day by the name of Mary. On 12 May 1686 the princess gave birth to another daughter, who was christened Anne Sophia by the Bishop of Durham, Lady Churchill being one of her godmothers. Both infants died within a few days of each other, the younger on 2 Feb., and the elder on 8 Feb. 1686–7. The death of 'the lettl princess, Lady Anne,' writes the kindly Alice Hatton, proved 'a great affection' to her mother; and shortly after the death of their 'eldest and only daughter' the princess, who had miscarried in January, withdrew for a time with her husband to Richmond. Similar mishaps are noted by Luttrell in the latter part of October in the same year, and in the middle of April 1688.

Though the fears expressed in a letter written in the 'fatal' February 1686–7, that the princess's mind might be too sensibly affected by her sufferings, proved groundless, she cannot have inquired very deeply into the causes of the political troubles of the times. They were, however, becoming clear enough to the husband of her chosen friend, if not to that friend herself, who had soon after the accession of James II, on the departure of Lord and Lady Clarendon for Ireland, become first lady of the bedchamber to the princess. Even Lady Churchill, simple creature as she describes herself to have been in those days, had become convinced that as things were everybody must sooner or later be ruined who would not become a Roman catholic. Traces have been found of a scheme in which the French ambassador Bonrepaux and the papal nuncio d'Adda were the chief movers, to obtain the consent of the princess and her husband to a change of religion on the part of the former in return for the succession being secured to her before her sister (Mazure, *Histoire de la Révolution de* 1688, cited by Hallam, *Constitutional History*, chap. xiv.). There seems, however, no indication that James II made any attempt to interfere with the religious beliefs of his daughter beyond putting books and papers in her hands. The Earl of Tyrconnel (who had married Frances Jennings, a sister of Lady Churchill) is also said by his sister-in-law to have sought to gain over the princess through her to the church of Rome (*Conduct*, 15–16). In general the king's conduct to his daughter seems to have been marked by paternal affection, nor is it necessary in support of this to cite the apocryphal anecdote which was thrown in the teeth of the Duchess of Marlborough, and which represented the king as having twice paid heavy debts incurred by the princess under the influence of her favourite (see *The Other Side of the Question*, 47–8). Nor is there any evidence of his having shown resentment, even when at a critical time in his reign she adopted a course of conduct prejudicial to his interests, if not to his honour. The birth on 10 June 1688 of a Prince of Wales—afterwards the 'Old Pretender'—hastened the collapse of his father's rule, for a widespread belief arose that, in Burnet's words, a base imposture had been put upon the nation. Among the circumstances

which helped to surround the event with suspicions was the absence of the Princess of Denmark, who was staying at Bath, and who pleaded the state of her health as a reason for not attending the extraordinary privy council held in October to place the genuineness of the young prince beyond all possible doubt. Whether her journey to Bath in June had been undertaken from any motive hostile to her stepmother, it is not easy to decide. There was certainly no love lost between them, even if Boyer's story, that there had been a quarrel between the royal ladies, ending, as some said, by the queen throwing a glove in the princess's face, be rejected as scandal. The king afterwards declared that he had desired her to defer her visit, and that he had only consented to it in the hope that she might still be back in time (Clarke's *Life of James II*, ii. 160). On the other hand Burnet asserts (iii. 249–50) that the king pressed her going to Bath against the opinion of most of her physicians and of all her other friends, and in a letter to her sister the princess herself expresses her deep concern at having been away at the time of the birth, 'for I shall never now be satisfied whether the child be true or false. It may be our brother, but God only knows' (Dalrymple, ii. 175). Her father afterwards entertained no doubt that the two princesses both expected to succeed to the crown in turn, and that the journey to Bath had been contrived on purpose (Clarke, ii. 159), and elsewhere he states that it was the scepticism of the Princess Anne which induced the queen to consent to the extraordinary council (*ib.* ii. 197). This scepticism did not wholly give way even after the council had been held (Clarendon's *Diary*, ii. 196–9), and it abundantly manifests itself in the extracts made by Birch from her correspondence with her sister, which include the string of questions, fit only for a jury of matrons, propounded by the Princess of Orange on the subject of the birth, and answered *seriatim* by the Princess of Denmark (Dalrymple, ii. 167 *seqq.*). If we may credit her father, her doubts were completely resolved a year afterwards by a witness of experience (see *Original Papers*, i. 157), and it is clear that in her later years she regarded the Pretender as her brother.

Very soon the storm burst over the head of King James II, and, his elder daughter's side having been chosen for her, it became necessary for the younger also to decide upon a course of action. From a letter of the princess, dated 13 March 1688, it appears that, after assenting to Anne's paying a visit to her sister in the spring of that year, the king had withdrawn his permission, and this is confirmed by Barillon. The letters between the sisters, given in extracts by Dalrymple, certainly convey the impression that there was a thorough understanding between them. Among the assurances of support which reached the Prince of Orange in the latter part of the summer was a letter from Churchill, of which the salient point was that he 'put his honour absolutely into the hands of the prince.' On 23 Sept. Clarendon had a conversation with the Princess Anne, in which she spoke with great dissatisfaction of the Sunderlands, and appeared to her uncle to have something on her mind (*Diary*, ii. 189). On 1 Nov. William's declaration was circulated in London, and on the 5th he landed at Torbay. Four days afterwards Clarendon asked his niece to say something to the king 'whereby he might see her concern for him;' but she declined to put herself forward (*ib.* ii. 201). And when the news came to town that Clarendon's son, Lord Cornbury, 'who had been early taught to consider his relationship to the Princess Anne as the groundwork of his fortunes and had been exhorted to pay her assiduous court,' had joined the Prince of Orange with some soldiery, the princess seemed unable to understand Clarendon's emotion, and expressed her belief that 'many of the army would do the same' (Macaulay, from Clarendon). A prophetic, if not a well-informed, spirit spoke in her words. The news of Cornbury's desertion had reached London on 15 Nov. On the 24th the Duke of Grafton and Churchill, accompanied by Colonel Berkeley, escaped from the king's quarters at Salisbury to the Prince of Orange's at Exeter. Churchill, it was afterwards asserted, had in fear for his own security anticipated the outbreak of a plot, of which he was the centre, to seize the person of the king. Next evening Prince George of Denmark, after supping with the king at Andover, whither the royal army had retreated, rode away in the company of the Duke of Ormond and the Earl of Drumlanrig to the Prince of Orange, whom they found at Sherburne on the 30th. And when the king reached London on the 26th he found that his daughter, accompanied by her favourite, had fled from him like their husbands. In the words of a letter written on the following day, 'yesterday morning, when the Princess of Denmark's women went to take her out of her bed, they found she had withdrawn herself, and hath not yet been heard of. Nobody went in her company that we hear of besides Lady Churchill and Mrs. Berkeley' (Ellis, *Original Letters*, 2nd series, iv. 164–5; cf. Clarendon's

Diary, ii. 207). 'Mrs.' Berkeley had been governess to the princess's children. There is naturally enough considerable obscurity as to the events which preceded and led to the flight of the princess. Even Burnet describes Churchill, before the coming of William, to have undertaken 'that Prince George and the Princess Anne would leave the court, and come to the prince, as soon as was possible.' After the landing the princess had written to William, by the advice of the Churchills, approving his enterprise, and assuring him that she was entirely in the hands of her friends, by whose decision she would regulate her movements (Macaulay, referring to the letter in Dalrymple, dated 18 Nov.). And Lediard (i. 80) has a story that, about six weeks before her flight, the princess had a private staircase constructed in her apartments at Whitehall, obviously with a view to future contingencies. On the other hand, we have the narrative of the Duchess of Marlborough (*Conduct*, 16–19), who represents matters as if the princess had been taken by surprise by the news of her husband's flight, and as if all that she (the writer) did was to obey her mistress's orders. Acting on a hint previously received, Lady Churchill advised the princess to send her to the Bishop of London, who, having been suspended, was secretly lodged near by in Suffolk Street, and with him the nocturnal escape by the backstairs was arranged. In the company of the Earl of Dorset the bishop met the fugitives in the neighbourhood and carried them in a hackney-coach to his house in the city. Next day they went on to Lord Dorset's at Copt Hall, whence they journeyed to Lord Northampton's, and so to Leicester and by way of Harborough, where she first 'discovered' herself and was accompanied to Nottingham by Sir Charles Shuckborough with about fifty horsemen, in a cavalcade swelled by further accessions. Here, where she had arrived on 1 Dec., she was joined by others, including the Earls of Devonshire, Northampton, Chesterfield, and Scarsdale, and a guard was appointed for her person, with officers to attend her, and the valiant Bishop of London, whom King James had once told that 'he talked more like a colonel than a bishop,' for captain. According to Lord Chesterfield the princess appointed a council to settle the course of proceedings, and a project was discussed and approved by the princess to destroy all the papists in England should the Prince of Orange be killed by any of them. From Nottingham she returned to Leicester, where a very large concourse of nobility and gentry was now assembled, fourteen or fifteen troops of horse in all, and where the whole militia of the county had been summoned in a letter signed by all the principal gentlemen. The Northamptonshire militia was likewise called out, and a few days later, after progressing through Coventry and Warwick, the princess 'made a splendid entry into Oxford . . . the Earl of Northampton with 500 horse leading the van. Her royal highness was preceded by the Bishop of London, at the head of a noble troop of gentlemen, his lordship riding in a purple cloak, martial habit, pistols before him, and his sword drawn, and his cornett had the inscription in golden letters on his standard, "Nolumus leges Angliæ mutari." . . . The vice-chancellor with the heads of the university attended in their scarlet gowns, made to her a speech in English, and the prince [George] received her royal highness at Christ Church quadrangle with all possible demonstrations of love and affection' (see Ellis, *Original Letters*, 2nd series, iv. 177–8. For other details of the progress, cf. *Hatton Correspondence*, ii. 118–21; Luttrell; *Letters of the Second Earl of Chesterfield*, 335–6; cf. *Memoir*, 48–51; and Colley Cibber's *Apology*, 57, where it is stated that on the princess's flight the country was alarmed with the news that 'two thousand of the king's dragoons were in close pursuit to bring her back to London').

It was reported that when the news of the king's first flight reached Anne on her progress, she 'called for cards and was as merry as she used to be;' and when Clarendon afterwards reproached her with this, her defence was that 'she never loved to do anything that looked like an affected constraint.' On 19 Dec. she returned in safety with her husband to Whitehall, where they were immediately visited by the Prince of Orange (Luttrell), a date which does not tally with the story that on the day (18 Dec.) when William arrived at St. James's, and James was making his way down the stormy Thames to Rochester, his daughter, accompanied by Lady Churchill, both covered with orange ribbons, went to the theatre in the king's coach. In the ensuing discussions as to the settlement of the throne, the Princess Anne of course took no direct part. If her agents exerted themselves in the matter, she disowned them. When at last the arrangement which was actually adopted was under discussion, she did not, if she told the truth to Clarendon, authorise Lord Churchill to signify her consent to it (*Diary*, ii. 255). It seems, however, that the influence of Tillotson and of Lady Russell was brought to bear upon her; and, as the Duchess of Marlborough represents it, no sooner had the princess's

favourite lady been brought to see reason, than she contrived to make her mistress see it likewise. The Prince of Orange was, on his side, willing to make a concession except on the main point, and thus the Declaration of Right, while settling the crown on William and Mary and vesting the government in William alone, established the succession after them of the posterity of Mary, then of Anne and her posterity, and then of William's posterity by another wife. It was noted at the time by Evelyn that the house of Hanover was left out of the succession. A clause moved by Burnet to include it was, however, still in debate between the lords and commons, when the birth of a son to the Prince and Princess of Denmark seemed to render it superfluous. As, notwithstanding, the lords still adhered to Burnet's clause, the Bill of Rights had in consequence to be dropped for the session. When it was revived and passed in 1689, the clause was absent, and, as Macaulay says, during eleven years nothing more was heard of the house of Hanover.

Princess Anne had attended the coronation of King William and Queen Mary on 11 April 1689. It was on 24 July that her hopes seemed at last to be fulfilled by the birth at Hampton Court of a son; and three days afterwards the prince was by the trusty Bishop of London christened William; the king and the Earl of Dorset were his godfathers, and the former was pleased to declare him Duke of Gloucester (Luttrell, i. 564; Clarendon's *Diary*, ii. 283). Though in August fears were entertained for the child's safety, it survived its early perils, and in October and November the parents took part in the gaieties of the day, the prince visiting Newmarket and appearing at the lord mayor's show, and the princess entertaining the queen and the ladies of the court at a ball at Whitehall. There had hitherto been no reason for anything but goodwill between the royal pair on the throne and the Prince and Princess of Denmark. The king had begun by a series of courtesies towards Prince George, assenting in April to a bill naturalising him in England and creating him Duke of Cumberland. By his own desire and at his own expense the prince took part in the king's expedition to Ireland in June 1690, but the king coolly ignored his presence during the campaign and even refused him a seat in the royal coach (*Conduct*, 38). When, at the end of April 1691, the king was on the point of embarking for the war in Flanders, the prince in vain asked his permission to serve at sea as a volunteer and without any command (Luttrell, ii. 219, 225; *Conduct*, 38–40).

But it was not only or chiefly resentment of the treatment shown to the prince which caused the estrangement between Anne and her royal relatives. In the first instance, immediately after the accession of William and Mary, there arose a difficulty connected with the princess's apartments at Whitehall (*Conduct*, 27–8; cf. *The Other Side*, 31). Much about the same time she in vain endeavoured to obtain from the queen the house at Richmond where she had lived as a child (*Conduct*, 28). According to the favourite of the Princess Anne, the two sisters were not fitted for living together in comfort, inasmuch as 'Queen Mary grew weary of everybody who would not talk a great deal, and the princess was so silent that she rarely spoke more than was necessary to answer a question' (*ib.* 25). Yet as girls they had been good friends, and Queen Mary afterwards protested that she had treated the princess and her infant with the tenderness of a mother (Burnet, iv. 162). Money began the quarrel. At the beginning of the new reign Anne enjoyed an annuity of 30,000*l.* charged upon the civil list, besides another of 20,000*l.* secured to her by her marriage settlement (Boyer, 5; *Conduct*, 32; Macaulay inverts these figures). Some days after the birth of the Duke of Gloucester it had been proposed by a zealous friend of the princess in the commons to raise her grant on the civil list to 70,000*l.*; but though her actual income was clearly inadequate, the motion had been 'baffled.' Five months afterwards, on 18 Dec. 1689, it was renewed. The queen, on becoming aware of what was intended, is said (by the Duchess of Marlborough) to have asked her sister the meaning of these proceedings, and, when told by the princess that her friends had a mind to make her a settlement, to have imperiously exclaimed: 'Pray, what friends have you but the king and me?' Much nettled, the princess now let things take their course. The motion gave rise to a two days' debate, which was so disagreeable to the king that he sent the Earl of Shrewsbury to offer through the Countess of Marlborough that if the princess would stop the proceedings in the house her civil list annuity should be raised to 50,000*l.* The answer returned by Anne, the language of which Macaulay may be right in attributing to 'her friend Sarah,' was 'that she could not think herself in the wrong to desire a security for what was to support her, and that the business was now gone so far that she thought it reasonable to see what her friends could do for her.' The princess obtained an annuity of 50,000*l.*, with the parliamentary security desired. Some soreness,

however, remained on both sides; nor was it forgotten at court how warmly the Earl and Countess of Marlborough had interested themselves in the matter. When, therefore, a year afterwards, Mrs. Morley pressed upon Mrs. Freeman an annual pension of 1,000*l.*, there was fitness in the proposal; but Macaulay's sneer seems unwarranted that 'this was in all probability a very small part of what the Churchills gained by the arrangement' (cf. with his account of the whole episode, *Conduct*, 29–38). The garter, which the princess took occasion to remind the king he had promised to Marlborough, was not sent; 'Caliban,' *alias* 'the Dutch monster,' as Mrs. Morley ventured to call him in writing to her friend, was not to be forced into keeping inconvenient promises (Miss Strickland, xi. 96, 247 note). In connection with the money affairs of the princess may be noticed the granting away as a forfeiture by King William of the Irish estate of James II, to which the Princess Anne was co-heiress with Queen Mary. In this grievance, too, Marlborough seems to have interested himself (*Calendar of Treasury Papers*, 1708–14, p. 611).

But the years 1690 and 1691 passed without any serious outbreak between the sisters. The daughter to whom Anne gave birth on 14 Oct. 1690, and who lived but two hours, was christened Mary—like one of her poor little elder sisters—before she too was privately buried in Westminster Abbey. It was quite early in 1692 that the sudden and mysterious disgrace of Marlborough, who on 21 Jan. was dismissed from all his employments, led to an estrangement between the queen and the princess which was never healed. His wife afterwards coolly asserted that his disgrace was designed as a step towards removing her from her position with the princess. It is virtually certain that King William had already reason for serious suspicion of Marlborough's dealings with the exiled king, although an angry conversation on 9 Jan., in which the queen was said to have threatened the princess with the reduction of her revenue by one half, may have contributed to hasten the course of events. James declared that a 'most penitential and dutiful' letter which Anne wrote to him about this time, but which he did not receive till he had arrived at La Hogue in April 1692, 'considering the great power my Lord and Lady Churchill had with the princess, was a more than ordinary mark of that lord's sincerity in what he professed' (Clarke, *James II*, ii. 476–8; cf. *Original Papers*, i. 241). In any case, even after Marlborough's dismissal, the princess was by no means disposed to accept the situation, and on 4 Feb. she took the countess with her to court at Kensington. Hereupon the queen, in a letter dated 5 Feb., which has a kindly tone even when embedded in the duchess's context, told the princess plainly that she must dismiss Lady Marlborough. After in vain attempting to prevail upon her uncle Rochester to be her messenger, Anne on the 6th sent a reply to the queen defending her favourite, but received no answer, except a message by the lord chamberlain forbidding Lady Marlborough's further presence at the Cockpit. Even when Anne on the 8th announced her intention of retiring herself from court should the queen persevere in her resolution, the latter was immovable, and Lady Marlborough was relieved of her offices as groom of the stole and governess of the household to the princess, which were given to the Countess of Suffolk (Luttrell, ii. 343, 360, whose dates, however, do not altogether agree with the duchess's in the *Conduct*). But though defeated Anne was not cowed, and that she was not without friends was shown by the 'proud Duke of Somerset' lending her his villa on the Thames called Sion House, whither she went, accompanied by the countess, on 19 Feb., and by his losing no time in paying her his respects there with the Duke of Ormond. The latter soon reappeared with a peremptory message from the king bidding the princess remove her favourite, but 'the answer,' writes Luttrell, 'we hear not.' On the same day, 1 March, the young Duke of Gloucester, who had remained with the queen at Kensington, was, by his mother's desire, carried to Sion House.

After, on 17 April, the princess had given birth to the youngest of her children, Prince George, who lived only long enough to be baptised, the queen paid a visit to her sister, but, according to Lady Marlborough, only in order to insist upon the removal of the obnoxious favourite. Being refused, she departed in anger, nor was she conciliated by a letter sent by the princess after her recovery through the Bishop of Worcester (Stillingfleet), inasmuch as it did not promise obedience to her demand. And about this time the royal displeasure against the princess found vent in a series of petty indignities, the remembrance of which was of course carefully treasured up. The guard of honour attending upon her and her husband seems to have been taken away before; and on paying his respects at Kensington the prince had missed the customary salute on entering the palace, though the drums duly beat on his departure (Luttrell, ii. 366, 376). Pressure was put upon the nobility to prevent them from waiting on the princess; and when she came to town, where she had taken Berkeley

House (on the site of the present Devonshire House, and at that time the 'last house' in London), further humiliations were inflicted on her. At St. James's Chapel the rector ceased to bow to her from the pulpit, or to send his text to be laid upon her cushion; and it was said that the very bellman of Piccadilly was forbidden to sing her praises under her windows. When in the autumn she visited Bath, the mayor and aldermen were ordered to desist from their daily ceremonious attendance on her person (*Conduct*, 100; LUTTRELL, ii. 564; MACAULAY).

Before this journey, however, further events had happened that seemed to justify the royal severity which was the source of all these hardships. On 5 May Marlborough was committed to the Tower on a charge of high treason, several other persons being likewise taken into custody. Fortunately the particular evidence against him proved a forgery [see CHURCHILL, JOHN]; but for the moment, though the princess showed absolute confidence in his innocence, there was panic in Berkeley House. Mrs. Morley wrote to her dear Mrs. Freeman, from whom at last she had been obliged to part, that she was 'told by pretty good hands that as soon as the wind turns easterly, there will be a guard set upon the prince and me' (COXE, i. 51). She soon withdrew to Sion House, where, in June, she fell ill of a fever; and in July she was again indisposed. Before she went to Bath with her husband in August she had dined at St. Albans with Marlborough (who had been released on bail in June) and the countess, which Luttrell says was 'taken notice of.' Bishop Compton was of the party; and it may have been due to the mixed inspirations here received or refreshed that the princess was at Bath heard to declare that 'no papist or Jacobite should come into her presence' (LUTTRELL, ii. 556). After her return to Berkeley House she still reserved apartments there for her faithful Mrs. Freeman, in which Marlborough occasionally resided; and so closely did she connect his disgrace with her service that she was only prevented by the unselfishness or prudence of his wife from creating a new place for him in her household (*Conduct*, 285). Under such circumstances the rumours of a reconciliation between the queen and the princess, which from time to time flew about the town, could hardly prove correct. The childless queen indeed continued to show many kindnesses to the Duke of Gloucester; but there was no open return of goodwill between the sisters, and about January 1693 Grubstreet accordingly abused the princess in a scandalous pamphlet, and then 'vindicated' her in a half-treasonable one (LUTTRELL, iii. 15, 16). Rochester in vain sought to bring about a reconciliation on the basis of a temporary removal of Lady Marlborough; and after, by somebody's fault (see *The Other Side*, 127, versus *Conduct*, 100–2), this attempt had fallen through, the princess continued at Berkeley House 'in a quiet way;' two further disappointments of the kind to which the poor lady was by this time accustomed happening to her in March 1693 and in the January following.

A change came over the English court in 1694 by the sudden decease, on 28 Dec., of Queen Mary. Macaulay tells us that 'Mary died in peace with Anne.' At all events, natural courtesies passed. On the first news of the queen's being taken with the smallpox Anne had affectionately offered to 'run any hazard for the satisfaction' of seeing her; but it had been thought better to keep the patient quiet for the present. The princess continued her inquiries without, as Lady Marlborough asserts, receiving any answer except on one occasion 'a cold thanks.' After her sister's death nothing was wanting in the princess's conduct. Her husband, indeed, when he called to offer his condolences, was told that the king was asleep; but she wrote to William a becoming though brief letter, in which she assured him of her being 'as sensibly touched with this sad misfortune as if she had never been so unhappy as to fall into the queen's displeasure,' and asked leave to wait upon him as speedily as he wished. Very soon he received her at Kensington, treating her 'with extraordinary civility' (*Conduct*, 107–10; cf. LUTTRELL, iii. 418–19).

Even had William been otherwise disposed, he must have perceived the necessity of being on good terms with his sister-in-law. Some of the Jacobites, cherishing the notion that in the event of a contest between them the English people would prefer the Princess of Denmark to the Prince of Orange, urged that the opportunity should be used for a rising. There was little immediate fear that the Princess Anne would enter into a combination with her father, even he at the time could hardly have expected it (cf. *Original Papers*, i. 246). But she had dangerous advisers. Hence William left nothing undone that it was in his power, or in his nature, to do to bring about a complete reconciliation. The Archbishop of Canterbury was sent by the king to wait upon the princess; her guard of honour was restored, and she was invited to keep a court of her own at Whitehall, 'as if,' says Luttrell, 'she were a crowned head,' 5,000*l.* a quarter being assigned to her for the maintenance of divers servants of the

late queen, whom she was requested to take into her 'family.' After she and the prince had given up Berkeley House, they for a time lived at Camden House; and the king then made over St. James's Palace to them, of which they took possession in the spring of 1696. In the summer of the same year they resided at Windsor; in 1694 and 1695 the princess had rusticated at Twickenham (Luttrell; Evelyn; and see Miss Strickland, xi. 391, 368). In return the princess endeavoured to show her loyalty to the king's interests. She instructed her servants to vote at the Westminster election in 1694 for the candidates agreeable to the king (Luttrell, iii. 537); and it was said that when her uncle Clarendon, who had never taken the oaths, presented himself at her door, she sent word to him that she received nobody but the friends of the king (O. Klopp, vii. 24, from a despatch of Hoffman, the imperial resident; Coke, *Detection*, 127, places this occurrence after the death of James II). Whatever there may have been wanting now as of old in the personal demeanour of the king, no doubt whatever existed as to his desire to be on terms of amity with the princess and her husband; it was universally felt that her star was at last in the ascendant, and her audience-chamber was now as crowded as it had formerly been deserted (*Shrewsbury Correspondence*, 220; cf. Luttrell, iii. 437). One important point, however, remained in the relations between the king and his sister-in-law, which neither of them was likely to overlook. 'Our friend,' writes the Duke of Shrewsbury to Admiral Russell (Orford), who has no small credit with her, seems very resolved to contribute to the continuance of this union, as the only thing that can support her, or both. I do not see he is likely at present to get much by it, not having yet kissed the king's hand; but his reversion is very fair and great.' After contradictory reports had for some time circulated as to the treatment which awaited Lord and Lady Marlborough (see O. Klopp, vii. 24, note; and *Hatton Correspondence*, ii. 210), all doubts were set at rest by the earl being introduced into the king's presence, and kissing hands, on 29 March 1695. After this crowning favour it is not wonderful that when in the following May arrangements were being made for the government of the country during the king's absence in Flanders, he should have been expected by many to appoint the princess regent. But, in point of fact, though he had made his peace with her, he did not, as Burnet puts it, 'bring her into any share in business;' and shortly after this time we find Evelyn recording a conversation at Lambeth Palace, where, in a large company, 'we discoursed of several matters, particularly of the Princess of Denmark, *who made so little figure*' (*Diary*, 5 July). The next year, 1696, was one of the darkest of William's reign. At St. Germains a corresponding hopefulness prevailed; and King James states that about this time he received a letter from his surviving daughter, asking whether he would permit her to accept the crown should William die, expressing her readiness to make restitution when opportunity should serve, and arguing that a refusal of the crown by her would only remove him the further from the hope of recovering his rights. But James declined to enter into any such bargain (see Clarke, *James II*, ii. 559–60; and *Original Papers*, i. 257–8. The letter is unusually full of lacunæ, with salient words inserted afterwards).

Few notices remain of the life of the princess in this and the three following years (1697–1699). Her health continued uncertain: she miscarried in February 1696 and again in December 1697, September 1698, and January 1700; in December 1696 she is reported ill of convulsion fits, and in April 1699 of the gout. A visit to Tunbridge Wells in the summer of 1697 can have conferred no lasting benefit, though in the winter following she took a more decided lead in the amusements of the court, for a time giving a ball every Monday at St. James's, while the prince followed the fashion and his own inclination by periodical sojourns at Newmarket (for all these details see Luttrell). Lady Marlborough continued her chosen friend, and when in 1698 Mrs. Freeman's daughters began to be married, it was Mrs. Morley who doubled the dowry of 5,000*l.* given to the eldest by her father, the larger offer of 10,000*l.* having been refused by the countess. Lady Harriet Churchill married the only son of Lord Godolphin, for whom, according to an unauthenticated tradition, the Princess Anne had in her younger days entertained a tender sentiment (Mrs. Thomson, i. 163). In January 1701, when her god-daughter, Lady Anne Churchill, married the Earl of Sunderland's heir, Lord Spencer, she repeated her munificence. Corresponding gifts were made to the younger daughters of the duchess, who married after Anne came to the throne. In 1698 an arrangement under the king's orders had closely connected the Earl of Marlborough himself with the domestic affairs of the prince and princess. The frail life of the little Duke of Gloucester, who to his mother before he died must have represented a hope seventeen times cherished and but once permitted to survive more or less speedy disap-

pointment, alone safeguarded the succession as by law established. But even the Jacobites could not look in a very grim humour on such a scene as that of the little duke on his mother's birthday heading his company of small soldiers in Hyde Park (*Hatton Correspondence*, ii. 200; cf. Luttrell, iii. 265–266). The unsentimental king—partly perhaps for his wife's sake—took a kindly interest in the child, and as early as November 1695 bestowed on him a vacant garter. The installation was held with great splendour at Windsor in July 1696. Yet all this pomp could not conceal the fact that the health of the little prince was the reverse of good; he escaped the small-pox in May 1695; but in these years the despatches of the foreign ministers from time to time mention how little reliance was to be placed on the child's vital powers (Klopp, vii. 129). In 1698, however, the Duke of Gloucester was nine years old, and in settling a revenue for life on the king after the peace of Ryswick, parliament took into account among other things the expediency of a distinct household being established for his nephew. The king accordingly before going abroad in that year appointed Marlborough governor of the prince, and the Bishop of Salisbury preceptor—as he states, much against his own wish, and as his annotator, Lord Dartmouth, states, much against the princess's. At the same time King William appointed the little prince to the command of his own cherished Dutch regiment of footguards [for further details see George, Duke of Gloucester]. Lady Marlborough's censures on the king's settlement of the expenses of the young duke's household, and her account of his passing quarrel with the princess as to its personal composition (*Conduct*, 116–120), may be passed by. Marlborough was at the same time restored to his place in the council and to his military rank and employments, and not long afterwards was made one of the lords justices for conducting the government during the king's absence. As late as November 1699 we hear of the Duke of Gloucester on the anniversary of Queen Elizabeth's birthday (a festival boisterously kept by all true English protestants, even under Queen Anne) 'firing all his guns and making great rejoicings' (Luttrell). But on 26 July of the following year he was taken sick at Windsor—it was again erroneously thought of the small-pox—and on the 29th he died.

Burnet relates that the princess attended on her son 'during his sickness with great tenderness, but with a grave composedness that amazed all who saw it; she bore his death with a resignation and piety that were very singular.' The description of her overwhelming grief is quite reconcileable with this; and there is something pathetic as well as grotesque in the fact that from this time forth she always called herself, in correspondence with her friend, 'your poor, unfortunate, faithful Morley' (Coxe, i. 162). The sympathy was very general, and even the French court, after receiving a formal announcement from King William, went into mourning (Duke of Manchester, *Court and Society from Elizabeth to Anne*, ii. 147–50). At St. Germains, of course, hopes ran higher than ever, and an agent from the Jacobites in England speedily found his way thither. It seems not improbable that the sympathies of the Princess Anne herself now began to flow in this direction, though it may be questioned whether Lord Stanhope is right in assigning to this point of time her letter to her father already noticed (*Reign of Queen Anne*, 9). At all events there was no personal reason for her favouring the claims of the Electress Sophia of Hanover, more especially as the wishes of the latter seem now and for some time afterwards to have been for the family at St. Germains rather than for herself (Klopp, vii. 15 *et passim*; and cf. Stanhope, i. 7). In the country there seems at first to have been an expectation or wish that the king should marry again (Luttrell, iv. 673); but when he opened the new parliament of 1701 he recommended a provision for the succession in the protestant line. On 12 June the Act of Settlement, which placed the Electress Sophia and her heirs in the succession, received the royal assent. It may be mentioned here that almost immediately after William's death, a charge was bruited about against him of his having intended to exclude Princess Anne from the succession; according to Burnet there was a further rumour that she was to be imprisoned. An inquiry ordered by the lords ended in a resolution of their house declaring the report groundless and scandalous, and requesting Anne to prosecute its authors (Somerville, 8–9; Ranke, vii. 9).

James II died at St. Germains on 17 Sept. 1701, and Louis XIV recognised his son as King of England. Under the influence of these events a parliament, in which the tories no longer commanded a majority, was elected. 'James III' was attainted, and the men and money needed were voted for the war with France.

There is no reason to suppose that affection for her father had ever been altogether dead in Anne's heart. When, towards the end of her reign, the Jacobites wished to persuade themselves that she favoured their

cause, a story from such a source reached the ears of the Hanoverian agent Schütz that she was greatly touched by an affecting letter written to her by her father before his death, in which he recommended his family to her. 'It was brought to her by Madame Oglethorpe, who went twice to France' (*Occasional Papers*, ii. 504; the authority given by Schütz is the Jacobite Lord Portmore). Such a letter may have been written and received; and, at all events, shortly after the death of James II his widow wrote to the Princess Anne conveying to her his last blessing and forgiveness, with his prayer that God might convert her heart and confirm her in the resolution to 'repair to his son the wrongs done to himself' (Clarke, *James II*, ii. 601–2). But probably King James never saw reason to unsay his words to Lord Peterborough, that he could never have a good opinion of the Prince and Princess of Denmark, or put any confidence in them (*Original Papers*, i. 281). He had never, largely no doubt because of the difference of creed between him and his daughter, gained an ascendency over her mind, and its constitution was not such as to let it easily fall a prey to remorse. On receiving the news of her father's death she went into mourning and secluded herself (Luttrell). She cannot be supposed to have promoted the introduction by the tories into the bill for abjuring the Pretender of a clause making it high treason to compass her death, which clause was unanimously accepted. The bill passed on the last day of King William's life; on the following morning, 8 March 1701–2, he died.

When Queen Anne ascended the throne, the grand alliance, though not yet complete, had been knit, and the country was on the eve of the declaration of war against France (actually issued on 4 May following). A tory House of Commons had been followed by one in which parties seemed nearly balanced, but which had given in its adhesion to the policy of King William; in the lords the whig interest was still in the ascendant. On St. George's day, 23 April 1702, Anne was crowned.

Three days after her accession the queen made her first speech in parliament. Marlborough had carried the sword of state before her on the occasion, and the countess had of course accompanied her in her coach. The queen's declaration 'that she knew her heart to be entirely English' was resented by those who were loyal to the memory of the late king (Dalrymple, iii. 244, says that this and other expressions supposed to reflect upon him were ill received by 'the public,' but the words 'entirely English' were engraved on her coronation medal; see Miss Strickland, xii. 66). The speech was, however, very warlike in tone, and also referred to the project, recommended by William III shortly before his death, of a union between England and Scotland. Parliament, though enabled by an act passed in the previous reign to sit for six months after the death of the sovereign, could hardly do more than approve the appointment of commissioners for giving effect to the proposal. Before parliament was prorogued in May with a view to its dissolution (2 July), it had granted to the queen the same revenue as that latterly enjoyed by her predecessor, and she had in return announced her intention to apply 100,000*l.* out of the first year's 700,000*l.* to the public service.

Anne did not wait for the election of her first parliament before making a series of appointments, on some of which her heart was set, while others followed almost as a necessary consequence. It was understood that Anne's first wish had been to associate her husband with herself in the regal dignity; but the parallel with her sister's case had not been considered to hold (*Original Papers*, i. 621; Burnet, v. 56; Coxe, i. 155). Nor was it possible for her to entrust to him the command in the Netherlands which he had desired; but he received the title of generalissimo of her majesty's forces, Marlborough declaring himself 'ravished' to serve under him, and the office of lord high admiral. Towards the end of the year, after considerable resistance in the lords, by taking a prominent part in which Sunderland incurred the queen's lasting resentment, a life annuity of 100,000*l.*, double, says Burnet, of what any queen of England ever had in jointure, was granted to the prince, and he was also made constable of Dover and lord warden of the Cinque Ports. Next to her husband the man whom the queen delighted at last to have the opportunity of honouring was of course the Earl of Marlborough. Three days after her accession he received the long-delayed garter, and on the day following was, in accordance with King William's wish, made captain-general of the English forces at home and abroad, and soon afterwards master of the ordnance. To these offices was added the rangership of Windsor Park, a pleasant sinecure made doubly pleasant by the fact that the hated Portland had had to vacate it. The countess was made groom of the stole and mistress of the robes, and received the control of the privy purse. Other favours flowed in rapidly upon the Marlborough family and those connected with it (Coxe, i.

108). Luttrell (v. 163) gives a list of the ladies of the bedchamber, who included whig as well as tory ladies. Rochester, whose daughter's services were declined, was himself, instead of being placed at the head of the treasury, left in the doubtful position of an Irish viceroy, whose commission had been cancelled by the late king. The rivalry between him and Marlborough soon became patent, and ended in his angrily resigning his office, in which he was succeeded by Ormond. By Marlborough's advice the treasurer's staff was given to his political *alter ego* Godolphin. Other changes were made, among which need only be mentioned the appointment of the high-church Earl of Nottingham to one of the secretaryships of state. Several whigs were left in the ministry and household, but from the list of the new privy council the names of the great whig leaders of the late reign were omitted. Politics apart, the queen seems to have acted generously towards her predecessor's servants (Luttrell, v. 172); but not all the claims left unsettled by him were liquidated by her (*Calendar of Treasury Papers*, 1702–7, Preface, x).

With regard to another class of appointments, it was rumoured very early in Anne's reign that 'her majesty would herself dispose of all ecclesiastical preferments belonging to the crown as they became vacant, and not leave it to the Archbishop of Canterbury and five other bishops as the late king did' (Luttrell, v. 157). High-church feeling had of late vigorously revived. Anne appointed the Archbishop of York (Sharpe) instead of Tenison of Canterbury to preach her coronation sermon; and of the statesmen admitted to office upon her accession most were well-known 'highfliers.' Among the addresses presented to her on her accession she left unnoticed one presented by the presbyterian, independent, and baptist ministers of London, and at the prorogation of parliament in May, while undertaking to maintain the act of toleration, she declared that 'her own principles must always keep her entirely firm to the interest and religion of the church of England, and would incline her to countenance those who had the truest zeal to support it' (Stoughton, v. 323). In the elections for the new parliament the church question accordingly assumed great prominence, and the result was that the tory high-churchmen were stronger in Queen Anne's first parliament than they had been in any since the revolution (Somerville, 23–4). She gratified the majority by dismissing from the office of almoner the Bishop of Worcester (Lloyd), who was accused of having sought to influence his clergy against the tory candidate in the Worcestershire election. During the summer she had paid a state visit to the headquarters of the high-church party, the university of Oxford, afterwards continuing her progress, on which she was enthusiastically welcomed, to Bath and Bristol.

Intent, however, as the new House of Commons, with Harley as its speaker, was upon church affairs, the war necessarily claimed its first attention. The grand alliance had been strengthened by further additions, but the chief military successes of the year were gained by the English general. On 12 Nov. Queen Anne went in state to St. Paul's, the Countesses of Marlborough and Sunderland accompanying her in her coach. After Marlborough's return to England she insisted, notwithstanding the protests of his lady, on raising him to a dukedom (she may have been annoyed by the pyramidical illumination at Ludgate, in which his name was placed after Ormond's, Coxe, 129), and on settling upon him for the term of her own life an annual pension of 5,000*l.*, derived from the post office. Her wish that this pension should be settled for ever on the title was, however, rejected by the commons, and it was on this occasion that the queen made the offer of a further 2,000*l.* a year to the duchess out of the privy purse, which the latter declined at the moment, but afterwards, 'by the advice of her friends,' inserted in her accounts.

On 4 Nov. 1702 the bill against occasional conformity, which was for many years to be regarded as the test measure of church opinion and sentiment, was brought into the House of Commons. The queen was ardently on the side of the bill. The Prince of Denmark, though himself an occasional communicant, had been induced to vote for it. But it had at last to be dropped in the lords. When, in a rather less rigorous form, it was reintroduced in November 1703, stronger opposition was offered to it by the whigs, and Marlborough and Godolphin, though they voted for it, were less than lukewarm in its favour; and though the queen seems still in her heart to have wished it to pass, the prince absented himself from the division in which it was thrown out by a majority of eleven. In November 1704 it again appeared. This time its defeat in the lords was foreseen, and not averted by the shameless proposal to force it through the lords by tacking it to a land-tax bill. As both Marlborough and Godolphin on this occasion voted against it, there can have been little or no pressure from the queen in its favour. In this very year 1704, however, she had chosen a better way for proving her goodwill to the national church. On the day after her birthday, which fell on a Sunday,

she informed the commons that she desired to grant for the benefit of the church her entire revenues from tenths and first-fruits, appropriated to the crown in 1534, and amounting to between 16,000*l.* and 17,000*l.* a year (Stoughton, v. 349). Notwithstanding the rancorous accusations of Swift, there seems no reason to doubt Burnet's assertion that he had suggested this step to the queen and Godolphin after having previously recommended it to her predecessors; but Queen Anne's Bounty, as the fund established by statute to carry out her wishes was called, remains a living monument of her piety and beneficence, more especially since its application has been extended to cognate purposes (Stanhope, 118, who refers to Burn's *Ecclesiastical Law*, ed. Phillimore, ii. 283–95).

The ecclesiastical views of the queen, which, beyond all doubt, added to her popularity in England, were not of a nature to augment such goodwill as accrued to her in Scotland by virtue of her Stuart descent. Here discontent had reached a very high pitch; the union was still a mere project, and the ministers of the crown who, contrary to expectation, had been continued in office after the queen's accession, were universally unpopular. It was now rumoured that a letter from the queen to the Scottish privy council betrayed suspicious tendencies towards a continued toleration of the adherents of episcopalianism in Scotland, and these suspicions were confirmed when the letter, either surreptitiously or by authority, found its way into print (Burton's *History of Scotland*, 1689–1748, i. 354–5). Though the parliament, opened 9 June 1702 by the Duke of Queensberry as the royal commissioner, unanimously recognised Queen Anne's title, voted the requisite supply, and agreed to the joint commission for negotiating the union, yet, when the draft of an abjuration bill was presented, a strong feeling of opposition manifested itself. Two very factious sessions followed, as the result of which bills were passed showing the angry and jealous temper of the people. The act securing the presbyterian establishment as 'the only church of Christ within this kingdom,' and another declaring that after her majesty's decease no king or queen of Scotland should have the power to make war or peace without the consent of parliament, received the royal assent; but the act of security which the Scottish parliament had chiefly at heart, the queen's commissioner refused to touch with the sceptre (10 Sept.) This act provided that in the event of the queen's death the Scottish estates should name a successor from among the protestant descendants of the royal line (the proposal to insert the name of the Electress Sophia had been rejected with furious indignation); but that this successor should not be the same as the successor to the English throne, unless the religion, freedom, and trade of the Scottish nation should have been previously secured. Queen Anne had throughout manifested the strongest disapproval of the proceedings of the Scottish parliament, and had sent instructions, which fortunately arrived too late, for the suppression or rejection of the act of security. The Scottish titles granted at this time by the queen, and her revival of the order of the Thistle, could not act as balm to the 'spirit of ferocity and opposition' which, as Smollett says, 'threatened the whole kingdom with civil war and confusion.' The winter of 1703–4 witnessed the natural result of this state of things in the shape of a plot, or the rumour of a plot, of which the queen apprised the lords on 17 Dec. The reality of the so-called 'Scottish plot' [see Lovat] being asserted by the whigs and denied by the tories, the lords and the commons were at issue on the subject, and the queen had to assuage the troubled waters by pointing out how inconvenient for the public service and how uneasy to her were such misunderstandings between the houses (for a full account of the dispute see *Somers Tracts*, xii. 423–30). The 'Scottish plot' itself dropped out of notice; and when the Scottish parliament had reassembled in July 1704 and the act of security, tacked to a bill of supply, had been passed without debate for a second time, the royal commissioner (now the Marquis of Tweeddale) was empowered to signify the royal assent (Somerville; Burton). In Ireland the succession was, in 1703, settled by an act modelled upon the English act of 1701, and containing the imposition of a severe church of England test upon all officials and magistrates.

The domestic troubles of the year 1703 were not counterbalanced by any brilliant successes abroad. The Emperor Leopold I having on 12 Sept. 1703 renounced his claim to the Spanish throne, his second son was, under the title of Charles III, proclaimed King of Spain and the Indies. He soon set forth on his journey to Spain, visiting on the way, under the guidance of Marlborough, the lords 'of the heretics in England, by whose grace,' according to the Jacobite pamphleteers, he was 'the catholic king' (Noorden, i. 401). His voyage across the Channel was delayed by the effects of the terrible storm which strewed the English coasts with wrecks and filled the land with desolation, so that the queen gave orders for the observance of a general fast on 19 Jan.

following. But on 28 Dec. Charles landed at Portsmouth, and on the 29th reached Windsor, where he remained till the 31st (*Marlborough Despatches*, i. 223). He was received by the queen with royal honours; nor could she in any way have more closely and personally identified herself with the policy of the war, and have seemed more resolutely to shut the door against any peace which should fail to establish the Habsburg claimant upon the Spanish throne. (For details of the reception see Luttrell, v. 374–376; and compare Ellis, *Original Letters*, first series, iii. 356–7, for the queen's letter to Sir George Rooke, 22 Jan., ordering him to 'pay the same obedience to the King of Spain as to time and manner of his setting sail' for Lisbon, 'as you would do to myself.')

Already in the winter 1702–3 the desirableness of modifying the administration in a sense more favourable to their policy had suggested itself to Marlborough and Godolphin. The zeal of the tories for the war had begun to cool; the jealous ambition of Rochester had helped to make Nottingham recalcitrant, and he had many followers in the commons and some in the ministry itself. In the summer of 1703 the Duchess of Marlborough duly communicated her husband's complaints to the queen, who, in reply to the expression or pretence of a wish on the part of the duke to resign, appealed in pitiable tones to the patriotic devotion of her friends (Coxe, i. 202). The language of this letter encouraged the duchess still further to urge upon the queen the cardinal fact that the whigs were her friends and not the tories; but Anne had too much in common with the latter to give them up even at her favourite's bidding, and the duke was as cautious about throwing himself into the arms of the whigs as they were about an alliance with him and Godolphin. Furthermore, Harley, who contrived to command the confidence of many moderate men of both parties, had already suggested to Marlborough another and a more attractive combination. These manœuvres explain among other things the ministerial changes which followed the duke's departure for the continent in 1704. In his absence, Nottingham declared to the tory high churchmen that the queen was desirous to do everything she could to give them satisfaction, but that she was hindered by Marlborough and Godolphin; and then developed his plan of securing their support to the Occasional Conformity Bill by the celebrated device (the *tack*) already mentioned. He at the same time made an urgent appeal to the queen herself to make her choice between the whigs and the tories, declaring his resolution to resign if she persisted in retaining the former. The queen, after endeavouring to make him reconsider his resolution, acquiesced in his proposed resignation, and by way of encouragement began by dismissing two of his adherents, Lord Jersey and Sir Edward Seymour. Mrs. Freeman was informed by her friend that 'something more of the nature, it is believed, will soon happen that will not be disagreeable to her,' and on 18 May Nottingham formally resigned the secretaryship of state, in which he was succeeded by Harley. A few other changes took place, among which was the appointment of Henry St. John as secretary at war. This rearrangement of the ministry, though it contented Marlborough, is in no sense to be regarded as a whig victory; and Swift either judged rashly or was in a bad temper when he wrote in the preceding February that 'the queen and House of Lords and half the commons are whigs, and the number daily increases' (*Letters*, i. 4; cf. the curious letter from Gwynne to Robethon in *Original Papers*, i. 690). On the contrary, as late as 21 Nov. 1704, we find Mrs. Morley declaring to Mrs. Freeman, when discussing the course of church affairs in the late reign, that whenever things lean towards the whigs 'I shall think the church beginning to be in danger' (*Conduct*, 158).

The great victory of Blenheim in 1704 was followed by other successes on the Rhine and Moselle. Queen Anne was full of joy. Evelyn describes her appearance at the thanksgiving held at St. Paul's on 7 Sept. for the late great victory. In her rich coach drawn by eight horses she was accompanied by the Duchess of Marlborough only, in a very plain garment, while the queen was resplendent with jewels. The house voted supplies of unheard-of liberality for the prosecution of the war, and presented its address of thanks to Marlborough after his return to England, when he was warmly received by the queen at St. James's on 14 Dec. On 3 Jan. 1704–5 she had the satisfaction of seeing, from the windows of St. James's Palace, the trophies of Blenheim borne to Westminster Hall; and soon afterwards, in reply to an address from the commons, she declared her wish to bestow upon the duke and his heirs for ever the royal manor of Woodstock, asking the assistance of the house to clear off the encumbrances on the estate. Furthermore, she gave orders that a palace bearing the name of Blenheim should be constructed at her own expense in Woodstock Park. Nearly everything that her gratitude and friendship could bestow upon the great general and his consort was now offered them, and as yet their favour

with her was unbroken. She resented the attempt of the university of Oxford, at one of its solemnities, to imitate the House of Commons by coupling the achievements of Sir George Rooke with those of the hero of Blenheim. At Cambridge, to which she paid a visit after the dissolution of parliament in April, the Duke of Somerset, for whom she had a strong regard, entertained her as chancellor. The greatest scholar and the greatest man of science who adorned her reign—Bentley and Newton—took part in the Cambridge festivities; and the latter, at that time M.P. for the university, was together with the vice-chancellor knighted by the queen. She seems at this time to have been in the best of humours; at Newmarket, whence the visit to Cambridge had been undertaken, she ordered her house to be rebuilt, liberally contributed to the improvement of the town, and bought 'a running horse of Mr. Holloway, which cost a 1,000 guineas, and gave it to the prince' (Luttrell, v. 542–4).

Before the dissolution of parliament the lords had, besides throwing out the Occasional Conformity Bill, put a stop upon a tory place bill, which had passed the commons and which had for its object to exclude from their house all holders of offices created since 1684. The queen had been adverse to this bill, and had requested the Archbishop of York to induce his brethren to vote against it. Notwithstanding her ecclesiastical predilections and her rooted suspicion of the whigs, it was becoming more and more difficult for Anne to avoid making a choice between that party and the baffled high-church tories; and this very circumstance made her as desirous as ever to maintain Marlborough, Godolphin, and the moderate men. On the other hand, however, Marlborough and Godolphin were becoming more fully convinced than before that the war could not be effectively carried on without the support of the whigs, and this lent colour to the belief that the queen herself was being drawn in the same direction. All the foreign ministers were flattered by the tidings that on 18 April she had dined with Orford, one of the whig leaders (Noorden, ii. 248 note). Some influence was probably exerted by these rumours on the issue of the parliamentary elections held in May in the midst of unusual excitement fanned by audacious party libels against Queen Sarah and the regicide whigs; for when parliament met on 25 Oct. the election of speaker proved the whigs to possess a considerable majority in the commons. It is certain that the queen's interest had been exerted on behalf of the whig candidate for the speakership (see her letter to Lady Bathurst, cited by Miss Strickland, xii. 142). But she had not been converted. Before the houses assembled, a long struggle had been waged against the unwillingness of the queen to remodel her administration in deference to the wishes of the victorious whigs and their staunch advocate, the Duchess of Marlborough. Of the whig leaders—the Junto as they were called—Somers, Halifax, Orford, Wharton, and Sunderland, the last two were the most distasteful to the queen: Wharton, because of his profligacy and undisguised contempt for religion; Sunderland, because, as she had already experienced, no member of his party surpassed him in unyielding resoluteness. The efforts of the whigs and the duchess to obtain a high office of state for her son-in-law, Sunderland, were not supported by Marlborough; but the queen was at last prevailed upon to send him as ambassador to Vienna, where the accession of the Emperor Joseph I in May 1705 gave special importance to the selection. Next, a struggle began for the removal of Sir Nathan Wright from the lord chancellorship; and the efforts of the duchess, who speaks with unmitigated contempt of this 'warm stickler for the church,' were on this occasion seconded by Godolphin. The queen's hesitation to confer upon a whig an office to which so great an amount of church patronage belonged is very noteworthy; but when in her difficulty she appealed to Marlborough himself, whom she had hitherto found so reasonable, he plainly told her that she must choose between following the advice of Godolphin and 'sending for Lord Rochester and Lord Nottingham.' On 11 Oct. the great seal was transferred to Cowper; and a step—but no more—had been taken towards the construction of a whig government (Coxe, i. 483–4. The duchess, *Conduct*, 147, modestly says: 'I prevailed with her majesty to take the great seal from Sir Nathan Wright').

Mindful, no doubt, of the changed aspect of parties, the queen, in the speech with which she opened parliament in October 1705, after dwelling on the importance of prosecuting the war and bringing about a union with Scotland, promised to make the support of the church her chief care, adding the curious words: 'I mention this with a little more warmth because there have not been wanting some so very malicious as even in print to suggest the church of England as by law established to be in danger' (Stanhope, 205. The special allusion seems to be to a publication called 'The Memorial of the Church of England;' see the scornful reference in *Conduct*, 148. The author, Dr. Drake, resorts to the artifice of representing

the whigs as systematically traducing the queen and making her at one time 'the common subject of the tittle-tattle of every coffee-house and drawing-room.' MRS. THOMSON, i. 444). Hereupon the high tory leaders on 15 Nov. brought forward a proposal that Anne should invite to England the heir presumptive to the throne, the Electress Sophia. The proposal was moved by Lord Haversham, and the queen was present at the debate. (Her first attendance at a debate seems to have been 29 Nov. of the previous year, when Lord Haversham had introduced a discussion on the affairs of Scotland. STANHOPE, 166.) Burnet's suggestion, or the suggestion reported by him, that this motion was brought forward with the mischievous purpose of creating a misunderstanding between queen and nation, may be beyond the mark; but the demand was doubtless prompted by extreme factiousness, and the queen bitterly resented the speeches of the tory leaders, among whom Buckingham was personally insolent to herself, and more especially she 'could never overcome' the unpleasing impression she on this occasion received of Nottingham. (See DARTMOUTH's note to BURNET, v. 233.) Nor should it be overlooked that the whigs, friends though they were to the Hanoverian succession, strongly opposed the motion, knowing 'it was disagreable to the queen' (SMOLLETT, ii. 65). She wrote to the duchess accordingly, that she believed Mrs. Freeman and she would not disagree as they had formerly done; 'for I am sensible of the services those people have done me that you have a good opinion of, and will countenance them, and am thoroughly convinced of the malice and insolence of *them* that you have always been speaking against' (*Conduct*, 159). At the same time the debate had suggested the expediency of taking practicable measures for safeguarding the protestant succession; and in April 1706 the queen could transmit to the elector by Lord Halifax several acts favourable to the interests of his family. They included the Regency Act, which was afterwards carried into execution after Anne's death, and of which a clause obliged the privy council to proclaim the successor appointed by law with all convenient speed, as well as an act naturalising the Electress Sophia and her issue. Queen Anne, who had been in friendly correspondence with the court of Hanover during the past year (*Original Papers*, i. 705 *seqq.*), and who had recently received from the electress the expression of her belief 'that it would be for the good of England and all Europe that the queen should live for a hundred years' (*ib.* ii. 31), took the occasion of sending the garter to her cousin, the electoral prince. In September the electoral house was still further gratified by his being made a peer of England under the title of Duke of Cambridge (*ib.* ii. 64. The patent does not, however, appear to have been sent to him till the spring of 1708. See his letter to the queen in ELLIS, 2nd series, iv. 247).

The ebullitions of something not unlike disloyalty which the queen had found to be compatible with tory and high-church opinions in both clergy and laity were insufficient to change either her principles or her prejudices, and would probably have exercised a still slighter influence upon her conduct than they actually did, had not the strength of Marlborough's position still remained the same. The military glories of the year 1705 had indeed fallen to the genius of Peterborough. But 1706 was a year of victories on every side: in Italy, where later in the year Prince Eugene's victory at Turin secured the north for the grand alliance, and severed the south for ever from the monarchy of Spain; in Spain itself, where Peterborough raised the siege of Barcelona, and Galway for a few weeks occupied Madrid; and in Flanders, where Marlborough's victory at Ramillies placed the Spanish Netherlands in the hands of the allies.

Queen Anne's fidelity to the policy recommended to her by her predecessor was as yet unshaken. Not only had she publicly testified to this by appointing and attending a thanksgiving-service at St. Paul's on 23 Aug. 1705, though there was less reason for rejoicing than in the following year when she twice, on 27 June and 31 Dec., attended similar ceremonies. She also showed great liberality towards her army, as when in January 1706 she presented 30,000*l.* to the officers and soldiers who had lost their horses in the last campaign for 'recruiting' them (LUTTRELL, vi. 2); and in March of the same year Marlborough describes her efforts to meet the expenses of the war as 'extraordinary' (*Marlborough Despatches*, ii. 447). But the policy of the war was in her mind personally identified with no other statesmen than Marlborough and Godolphin; nor could she yet understand the necessity of submitting to the advice—which meant the control—of the whigs. In the autumn of 1706 they were still only tolerated by her. They had resolved upon bringing into the ministry a member of their party who was most repugnant to the queen. The duchess returned to the charge again and again, and finally, with the aid of a misread word, contrived to give serious, though apparently only passing, offence to the queen. ('I beg of God Almighty,

as sincerely as I shall do for his pardon at my last hour, that Mr. and Mrs. Morley may see their errors as to this notion before it is too late.' The queen had read the word *notion* as *nation* (Coxe, ii. 152).) Explanation and (after a week's delay) a kind of apology from the queen followed; but though a letter from Marlborough respectfully represented the absolute necessity of employing the whigs if the war was to be vigorously carried on, the queen still held out against the appointment of Sunderland. She stated that she was still 'always ready to be easy with Mrs. Freeman,' but in truth a cloud had already settled upon the relation between them. These doings belong to the months from August to October (Coxe, ii. 138–158). On 20 Oct. the duchess had surpassed her previous efforts by a letter in which Mrs. Morley was desired to reflect 'whether you have never heard that the greatest misfortunes that ever has happened to any of your family, has not been occasioned by having ill advice, and an obstinacy in their tempers' (*Private Correspondence*, i. 152). But it was not till after an interview with Marlborough, who had returned to London on 18 Nov., that the queen at last gave way. On 3 Dec., the day fixed for the meeting of parliament, Sunderland was at last appointed secretary of state, Sir Charles Hedges being removed to make room for him. Some minor offices and peerages, or promotions in the peerage, were soon bestowed upon whigs; but the downfall of the high tories was most significantly marked by the removal from the privy council of Buckingham, Nottingham, and Rochester, together with Lords Jersey and Gower, and Sir George Rooke. The disgrace of the first two of these showed the excellence of the queen's memory; her relations with Rochester are more doubtful, but it is certain that he was hated by the duchess. Marlborough and Godolphin still seemed without rivals in the royal confidence. But though the relations of the queen to them and even to the duchess seemed unchanged —it was on 17 Dec. that a further favour was bestowed upon the house of Churchill by the extension of its ducal honours to the female line—Anne was not to forget that her 'obstinacy' had been overcome and her personal wishes affronted.

The year 1707, which added no military or naval glories to those of its predecessor, witnessed the accomplishment of the one great act of domestic statesmanship for which Queen Anne's reign is memorable. Her own concern with the act of union was mainly formal, and, as has been seen, Stuart though she was, but little love was lost between her and her Scottish subjects. Yet she was not wanting in a sense of what becomes a monarch in the great moments of a nation's life; and her royal assent to the act was given, on 6 March 1707, in a speech of excellent taste and feeling (Burton, *Reign of Queen Anne*, i. 350. The speech is cited by Stanhope, 279–80). As late as 27 May, Secretary Boyle writes to Lord Manchester that 'the queen does not remove to Windsor till next month, having more business than is usual at this time upon the account of the union' (*Court and Society*, iii. 223; for a narrative of the events in Scotland which preceded the union and proved its necessity see Burton, *Reign of Queen Anne*, iii. chap. vii.).

The strife of parties, which had fortunately not prevented the consummation of the union, was inevitably fed by the failure of the military operations of 1707. In this year (April) Marlborough indeed achieved a notable diplomatic success by securing, in the famous interview at Altranstedt, the neutrality of the dangerous hero, Charles XII of Sweden. But in Flanders the general's designs were again impeded by his Dutch allies, and frustrated by bad weather, while the south-west of Germany was falling back into French hands before the elector of Hanover had by Queen Anne's wish assumed the command. (His letter to the queen on this occasion, dated 26 Oct., is in *Original Papers*, ii. 95.) But the great reverse of Almanza had taken place at a much earlier date (25 April).

In the summer of 1707 the crisis in Queen Anne's personal relations began to announce itself to those most interested in their continuance. Marlborough, though aware of the ill feeling which existed between Harley and the whigs, had been slow to suspect him of any endeavour to insinuate himself into the queen's personal confidence by the arts of flattery and intrigue. The duke's own relations with the whig chiefs were by no means easy, and he had offended Halifax, who had been sent as envoy to Hanover, by thwarting his desire to be appointed a plenipotentiary for the peace negotiations which had been in prospect after the campaign of 1706. The queen was growing weary of the obligation of adapting her will to the counsel of her ministers. Her high-church opinions were her own, and she had always considered ecclesiastical appointments to be not merely nominally within her own bestowal. Her wish (ultimately baffled) to appoint instead of Dr. Potter (afterwards Archbishop of Canterbury) the high-church candidate, Dr. Smalridge, to the vacant chair of divinity at

Oxford, and her promise of the two vacant sees of Exeter and Chester to Dr. Blackall, an uncompromising churchman, and Sir William Dawes, who was supposed to hold similar opinions, aroused the wrath of the whigs. Their wishes were supported, in the matter of the Oxford chair effectually, by Marlborough and Godolphin. But the duchess foresaw a greater danger threatening the position of herself and her friends; and her indignation was fired by the discovery that she had herself nourished the serpent that was to sting her. According to the duchess's account, Abigail Hill was an indigent first cousin of her own, for whom she had obtained the place of bedchamber-woman in the establishment of the Princess of Denmark. The steps by which a personal attendant becomes a personal friend, and as such acquires an influence over the mind of master or mistress, rarely admit of being fixed by dates; moreover, Queen Anne was often more or less of an invalid, and invalids are apt to become the prey of their servants. Though the duchess had begun to find the queen more shy of her company and more reserved when with her than before, she was not rendered suspicious of her 'cousin Hill' till she had been informed of her private marriage to Mr. Samuel Masham. She speaks of this information as having reached her in the summer of 1707; already, on 3 June, the duke advises her, 'if Mrs. Masham does speak of business to the queen,' to warn the former cautiously, 'for she certainly is grateful, and will mind what you say.' (In the *Private Correspondence*, i. 77, this letter is dated 9 June.) The duchess goes on to state that when she tenderly expostulated with Mrs. Masham, both her conduct and that of the queen convinced her that there was some mystery in the affair. 'And in less than a week's time I discovered that my cousin was become an absolute favourite; that the queen herself was present at her marriage in Dr. Arbuthnot's lodgings' (Arbuthnot, though a strong tory, had been appointed physician to the queen in October 1705; see Craik's *Swift*, 127), 'at which time her majesty had called for a round sum out of the privy purse; that Mrs. Masham came often to the queen, when the prince was asleep, and was generally two hours every day in private with her. And I likewise then discovered beyond all dispute Mr. Harley's correspondence and interest at court by means of this woman.' She then remembered many signs and tokens to which she had previously been blind (*Conduct*, 177–85; cf. Coxe).

There can be no reasonable doubt that the duchess had made a real discovery. In the measure in which her influence over the queen had declined, that of her kinswoman had risen. The intrigues of Harley are not proved by any direct evidence, but they were suspected by a correspondent of the Duke of Shrewsbury as well as by Lady Marlborough, and are admitted by the tory writer who, in answering the narrative of the duchess, proposed to show 'The Other Side of the Question' (see Coxe, ii. 259 note). The duchess, to whom Godolphin had in vain induced Mrs. Masham to make an overture of reconciliation, now opened all portholes for the combat, while the duke and Godolphin adopted a more temperate course of conduct, consisting in the main of threats of resignation at first neither made nor probably received very seriously. Harley in some measure diminished their zeal by protesting that he was their sincere and loyal friend, and the queen declared that, though she had a very good opinion of Mr. Harley, and would never change it unless she saw cause, she relied entirely on none but 'Mr. Freeman [Marlborough] and Mr. Montgomery [Godolphin].' Thus the lord treasurer hesitated, and Marlborough on 8 Nov. from the Hague advised his wife to leave off struggling 'against wind and tide' (Coxe, ii. 341–68). The duchess, however, continued to make the queen, as the latter was still patient enough to phrase it, 'truly sensible of her kindness in telling her her mind freely upon all occasions,' and told some of it to Mrs. Masham likewise. On paying her respects to the queen at Christmas 1707 the duchess was coldly received, and some days passed before a letter in which she had (not disrespectfully) reproached the queen obtained a kindly answer (*Conduct*, 203–11).

It was a sign of the growing power of the whigs that at the end of 1707 the queen had filled the contested Oxford chair with the whig candidate, and had appointed a whig (Dr. Trimmel) bishop of Norwich. The party had effectually shown its strength to Marlborough and Godolphin, and on 22 Dec. it completely identified itself with their war policy by carrying in both houses an address which declared that no peace could be honourable or safe if any part of the Spanish monarchy were left in the power of the house of Bourbon. Under such circumstances it was impossible that the queen, in spite of her personal confidence in him, should any longer continue Harley in office, for he had hoped to stand against the whigs with the aid of Marlborough and Godolphin, while probably at the same time undermining the influence of these latter with the queen. In January 1708 they finally made up their

minds against him. But the queen would not allow him to go. They hereupon announced to her their determination to quit her service if he were retained in it, and, when she still remained unmoved, absented themselves from a cabinet meeting. Dartmouth (note to BURNET, v. 354) relates that Marlborough, after waiting on the queen to announce his intention, left her highly incensed, and that a kind of demonstration in her support was hereupon organised by a crowd of courtiers, doubtless tories. She had the mortification of seeing the incomplete cabinet break up before her eyes, after so trusted a minister as Somerset had declared it impossible to proceed without the general and the treasurer (*Conduct*, 212; COXE, ii. 387–8; the presence of the queen is mentioned by BURNET). Even so she would not give way, nor was it till Harley had himself pressed his resignation upon her, and the Prince of Denmark had added his representations, that she summoned Marlborough to her presence and announced to him that she had agreed to Harley's withdrawal. On 11 Feb. he resigned his secretaryship of state, and a whig (Henry Boyle) was appointed in his place. St. John and two others likewise quitted office. It is to the credit of the queen's good nature that when, before Harley's dismissal, the duchess had declared to her that if the duke resigned his offices she must abandon hers, the queen had promised that should this event unhappily ever occur, she would bestow the duchess's offices among her daughters (*Conduct*, 213).

The public feeling against Harley was embittered by the news, which became generally known in March 1708, of French preparations at Dunkirk for an invasion of Scotland. The British government was forewarned in time, and though the French ships under Forbin, with the Pretender on board, reached the coast of Scotland, no response was apparent there, and the expedition returned to Dunkirk by April. Stringent measures were taken by parliament to prevent any outbreak in Scotland of the Jacobite zeal which had been found wanting at the critical moment, but at the same time care was taken not to goad the country into fury by inopportune severity; and St. Simon, in a noteworthy passage of his 'Memoirs' (iv. 106–7, 1862 edition), is eloquent in his praises of Queen Anne's conduct on this occasion. She had been encouraged by loyal addresses in which all parties joined; and it was observed that in her answer to one of these she for the first time adverted to her brother as 'a popish *pretender*, bred up in the principles of the most arbitrary government' (COXE, ii. 400; cf. *Court and Society*, ii. 312). Yet when the question as to the treatment of the chevalier, should he be captured by the British fleet, had been mooted in council, the queen had shown great agitation and shed tears, so that the discussion of the matter could not be proceeded with (TINDAL, cited by SOMERVILLE, 519 note). She must, by the way, have been disturbed if informed of the fact that in the interval between the sailing of Forbin's expedition and its return to Scotland, several episcopal clergymen—members of a body for which she had so warmly interested herself—had been prosecuted at Edinburgh for having officiated without the qualification of the oaths, and for having evaded the injunction to pray for the queen and the Princess Sophia (BURTON, *History of Scotland* (1689–1748), ii. 29–30). With reference to more dangerous offenders, it may be added that in 1709 the law of treason in Scotland was made the same as that in England.

Notwithstanding the parliamentary addresses of December 1707, it was clear to Marlborough that success alone could sustain what popular feeling still existed in favour of the war. On 11 July 1708 he gained the long-contested victory of Oudenarde. France was now reduced to a condition in which it was impossible for her to carry on the struggle, and the fearful severity of the winter 1708–9 spread distress and famine through the land. Peace was therefore offered by Louis XIV, but on terms to which the British plenipotentiaries, Marlborough and Townshend, refused to listen. In May 1709 the king made the famous appeal to his people, with the result that, when the campaign of 1709 began, the French forces in the Low Countries were as numerous as those of the allies.

At home the strife of factions had continued round the queen. In the first instance the whigs, encouraged by the dismissal of Harley and his followers, pressed upon her the appointment of Somers to the presidency of the council, and, when she demurred to this, his admission into the cabinet without any office. The queen had at this time a personal objection against Somers, whom she regarded as the chief mover in the attacks upon the admiralty administration of her husband, and it was supposed that the prince, instigated by Admiral Churchill, was urging her to hold out. Godolphin supported the demand of the whigs, and Marlborough, on being appealed to by the queen, represented to her that, should she not accede to it, everybody would feel convinced

that she was 'guided by the insinuation of Mr. Harley.' In answer, Godolphin reports, she 'renounced and disclaimed any talk, or the least commerce, with Mr. Harley, at first or second hand, and was positive that she never speaks with anybody but the prince upon any things of that kind.' Godolphin seems to have given credit to this assertion; and on 6 May the queen, in a letter to the Duke of Marlborough, showed the regard she still retained for *him* (the italics are the duchess's) by kindly assurances and by the promise that she would never at any time 'give her consent to a peace but upon safe and honourable terms.' But in the same letter she openly complained of the importunities of the whigs; and she continued as obstinately opposed to the appointment of Somers as ever. 'The battle between us,' Godolphin writes on 12 June, 'might have lasted till now, if, after the clock had struck three, the Prince of Denmark had not thought fit to come in, and look as if he thought it were dinner-time' (Coxe, ii. 420–34; cf. *Conduct*, 214).

Parliament had been dissolved on 15 April, and in the elections which followed the whigs made every effort to increase their majority. Amidst various vexations the queen seems to have much leant upon the advice of Somerset, who, as master of the horse, had constant access to her, and whose interference irritated the whigs against Marlborough, still very imperfectly trusted by them. It is impossible to say what other influences were exerted in conjunction with that of Mrs. Masham, which continued as strong as ever through the spring and summer. In April the duchess was nauseated by the phrase 'Masham and I' in a letter from the queen, and her correspondent Maynwaring entreated her to return to court and help putting an end to 'the senseless farce of Harlequin and Abigail;' but in May she seems to have thought that 'Mrs. Masham does not meddle with business' (*Private Correspondence*, i. 111, 113, 120). She afterwards went so far as to assert that during the whole summer of this year the queen continued in secret correspondence with Harley, having taken her residence for the purpose, notwithstanding the sultry weather which made the prince pant for breath, in the hot small house at Windsor, to which Mrs. Masham could privately introduce visitors from the garden (*Conduct*, 222). After the victory of Oudenarde the queen wrote a letter to Marlborough, which the duchess's censor (*The Other Side*, 363) rightly considers deserving of particular notice; for it shows her as struggling between an old and deep attachment, which had been made galling to her, and the desire for a freedom of action which on 'the other side' had been represented to her as her duty towards herself. The duke answered her in words such as have been rarely addressed by a subject to a sovereign, urging her 'as a good christian' to get rid of her private resentments, and to 'make use of such as will carry on this just war with vigour: which is the only way to preserve our religion and liberties, and the crown on your head.' The correspondence continued in much the same strain, Marlborough having now fully resolved to cast in his lot with the whigs, and in reply to his renewed offer or threat of resignation the queen, on 27 Aug., summed up her case by declaring herself desirous 'to encourage those whig friends that behave themselves well,' but unwilling 'to have anything to do with those that have shown themselves to be of so tyrannising a temper; and not to run further on those subjects, to be short, I think things are come to, whether I shall submit to the five tyrannising lords' [the junto] 'or they to me' (Coxe, ii. 501–18).

In the meantime an open quarrel had taken place between the queen and the duchess. The duchess chose the opportunity of the thanksgiving service for Oudenarde, held at St. Paul's 30 Aug., to mingle with complaints as to Mrs. Masham's unwarranted rearrangement of the jewels worn by the queen, remonstrances as to her want of trust in the duke. Anne not unnaturally requested that these public confidences or 'commands,' as she afterwards called them, which had continued from the coach into the church, should cease. The result was a brief but very sarcastic correspondence, followed on 20 Sept. by an interview which the duchess has not noted in her narrative, but of which she preserved some memoranda written by herself. (They are given by Coxe.) It ended by greatly agitating both the queen and the duchess, who was angrily sent away. Hereupon she for a time thought of desisting from further endeavours, and her resolution was applauded both by the duke, who owned to a tenderness for the misguided queen, and by the whig leaders, who no longer anticipated any advantage from their advocate's efforts (Coxe, ii. 521–5; cf. *Conduct*, 219–21).

In the parliament which met on 16 Nov. 1708, the whigs were again in the majority; and the agitation for the admission of Somers to the cabinet was therefore resumed more eagerly than ever. The Prince of Denmark and Admiral Churchill continuing to operate against the whigs, the party now proceeded

to carry out a plan of action upon which its chiefs had previously determined. (See the curious letter from Sunderland to Newcastle in Ellis, *Original Letters*, 2nd series, iv. 251 seq.) The prince was to be deprived of his office, 'for that whatever council he has, George Churchill will in effect be always lord high admiral.' The duke judiciously persuaded his brother to resign; but, more especially as nothing short of the removal of the prince would facilitate the redistribution of offices they had at heart, the whigs refused to be appeased by this sacrifice. At last, in order to spare a cruel humiliation to her husband, who was at the time hopelessly ill, the queen signified her willingness to give way in behalf of Somers. On 2 Nov. Godolphin joyfully announced the news to Marlborough; on the 28th the Prince of Denmark died. The queen, who had displayed a constant affection towards him, had been assiduous in her attentions during his sufferings. For nearly two months after his decease she saw no visitors, nor did she appear in public till her birthday in the following year (Luttrell). The Duchess of Marlborough had in a not unbecoming manner pressed her sympathy upon the queen at the last stage of the prince's illness, and had been present at his deathbed in Kensington Palace. The account of the curious scenes which followed will be found at length in her 'Private Correspondence' (i. 410–16). The queen, who 'expressed some passion' on quitting her husband's corpse, suffered herself to be persuaded by the duchess to leave Kensington for St. James's, but deeply offended her former favourite by the preference she exhibited for Mrs. Masham. At St. James's in the evening a similar experience awaited the duchess, who indulged in some unseemly sarcasms against her mistress, adding, by way of amends, that the queen 'had bits of great tenderness for the prince;' and 'I did see the tears in her eyes two or three times after his death, upon his subject, and, I believe, she fancied she loved him; and she was certainly more concerned for him than she was for the fate of Gloucester; but her nature was very hard, and she was not apt to cry.' No real reconciliation followed these meetings; and when, in March 1708–9, Marlborough returned to England after the failure of the peace negotiations, he was mortified to find Mrs. Masham courted by persons of all ranks and distinctions (Coxe, iii. 31).

After some delay it proved that, outwardly at least, the prince's death had made a great change in public affairs. In November Pembroke was made lord high admiral, Wharton lord lieutenant of Ireland, and Somers lord president of the council. The queen's mourning rendered the reserve now shown by her to her ministers, both old and new, less surprising. Little respite, however, was allowed her. A passage in the prayer book, suitable to her married state, having been rather tardily altered, both houses immediately sent up an address requesting her not to indulge her grief so far as to lay aside thoughts of a second marriage, which she very properly met by declining to send any particular answer. Indeed, the address had, by many persons on both sides, been regarded as a bad joke (*Wentworth Papers*, 75). But a more pertinacious attempt was made to oblige her to satisfy the claims to office of the two members of the junto still left out in the shade —Halifax and Orford. In the end, she once more appealed to Marlborough to take her part against the whigs; but he must have declined to interfere, as, before his return from his campaign in November 1709, Orford had been placed at the head of the admiralty. In the summer of 1709 the duchess had, notwithstanding the duke's warnings, striven to keep up a sarcastic correspondence with the queen; and having embarrassed her through asking, by way of a more convenient entrance to her own apartments, for some rooms which the queen wished to give to Mrs. Masham's sister, improved the occasion to the best of her power. The queen was driven to inform her that their connection must henceforth be an official one, whereupon the duchess surpassed herself by drawing up a copious narrative of her twenty-six years' services given and favours received, and forwarding it to the queen with extracts concerning friendship and charity from 'The Whole Duty of Man,' and a similar passage from Jeremy Taylor. Anne failed to fulfil a promise to read and answer these papers, and at church passed the duchess with an impersonal smile (*Conduct*, 224–7). Nor was there any longer any doubt as to the importance of Mrs. Masham's influence. Among her statesmen she chiefly favoured Somerset, while Harley was busily directing the attacks of Jacobite zeal and tory spite against Marlborough and the war policy. For with this policy Marlborough and Godolphin must stand or fall.

The campaigns of 1709 had but little advanced the war, although after the surrender of Tournay the battle of Malplaquet (11 Sept.) had led to the fall of Mons (26 Oct.). Marlborough now proposed that his office of captain-general should be conferred on him for life. The proposal was not supported by the

whig leaders, and fell through. That it was actually placed before the queen and refused by her seems unproved (see NOORDEN, iii. 616 note, where it is stated that no such draft of a letter from the duke to the queen referring to her refusal as is cited by Coxe, iii. 136 note, can be discovered among the Coxe MSS. in the British Museum). But the fact of the application was bruited abroad, and soon Marlborough was subjected to a series of annoyances. When, early in 1710, he was ordered by the queen to confer a vacant regiment upon Colonel Hill, the brother of Mrs. Masham, he sought an audience in order to represent the inexpediency of distinguishing so young an officer; but the queen dryly bade him 'advise with his friends.' Hereupon he temporarily withdrew from London, leaving it on the day appointed for a cabinet council. Finding, however, that the queen had taken no notice of his absence, he at first sought to obtain the support of the other members of the government for a letter offering the queen the choice between his resignation and the dismissal of Mrs. Masham. Perhaps a united effort might have carried the day; but among the leaders only Sunderland supported the bold policy of an address to the queen in the lords. Marlborough accordingly compromised matters by addressing to her a strong remonstrance against 'the malice of a bedchamber woman,' without, however, insisting upon her removal (*Conduct*, 232–4; cf. *The Other Side*, 409–10). The queen, on being further importuned by Godolphin and the whigs, hereupon gave way as to the regiment, and, Marlborough having at the advice of the whig leaders forborne from further pressing the dismissal of the favourite, an audience in which he was graciously received by the queen seemed to put a satisfactory termination to the incident (4 Feb.). The Dutch envoy reported to the Hague a complete reconciliation, and Marlborough was enthusiastically congratulated by Heinsius (NOORDEN, iii. 622 note). In truth, however, the affair had, besides incensing the favourite, increased the coolness between Marlborough and the whigs. When in March the commons addressed the queen on his approaching departure to the Netherlands as both general and plenipotentiary, she caused the answer prepared by Godolphin to be so altered as to deprive it of its cordiality. Scarcely had he crossed the water when the news reached him of the virtual failure of the Sacheverell impeachment (20 March 1709–10). The queen's sympathy could not but be on Sacheverell's side; nor was the mob in error which shouted to her as she passed in her chair, 'God bless your majesty! God bless the church! We hope your majesty is for Dr. Sacheverell.' Afterwards, when the suspension to which he was sentenced had expired, she presented him to the valuable living of St. Andrew's, Holborn, though she prudently declined to make him a bishop. Her favourite prelates, York and London, voted *not guilty*, and there were other indications that those on whom she looked with the greatest goodwill were against the spirit of the impeachment.

After this *fiasco* the air was again full of rumours of impending ministerial changes. Yet this was the time chosen by the Duchess of Marlborough, who had been in vain importuning the queen to allow her to resign her offices in favour of her daughters, to force herself into the royal presence. Though repulsed by a command to make her communication in writing, she contrived afterwards to obtain the promise of an interview, and when this promise was again withdrawn renewed her request, declaring that no misunderstanding should be caused by her, and that no answer would be required from the queen. Then, without waiting for a reply, she appeared at Kensington (17 April 1710). On being at last admitted, she could hardly elicit any words from the queen but 'You desired no answer, and you shall have none.' Protestations and tears were alike in vain, though, after the queen had brusquely left the room and been followed to the door of the closet by the duchess, the latter had extracted from her a species of permission to pay her respects when the queen should be at Windsor (the graphic narrative in the *Conduct*, 238–44, is supplemented by COXE, iii. 202, from another version apparently by the duchess, and from her letter to Mr. Hutchinson). Mrs. Morley and Mrs. Freeman never met again. On the day after their parting the duchess sent to the queen a letter from the duke to Godolphin concerning a dangerous foreigner, against whom it was thought prudent to protect the queen's person. The letter was returned to the duchess with a brief formal message and without thanks. Their correspondence, too, was nearly at an end.

The appointment of Shrewsbury to the office of lord chamberlain, which took place about this time, and of which the queen informed Godolphin as of a settled thing, was the first public sign of the coming change, for Shrewsbury was known to have a secret understanding with Harley. Then a possibly unintentional awkwardness on the part of Marlborough involved him in another personal difficulty with the queen. In a list of promotions sent by him for her approval he had not included the names of Colonel Hill

and Mr. Masham, but had drawn the line in his recommendations slightly above them. The queen insisted upon the promotion of Masham to a colonelcy, and, to cover the advancement of Hill, commanded that all the colonels of his year should be made brigadiers. Marlborough assented to the former of these orders, but, against the advice of Godolphin, refused to agree to the other. He had the double humiliation of finding the queen persist in her decision, and himself so inadequately supported by his colleagues that he had once more to give way. But more important proceedings were already in course of preparation, and on 13 June the dissolution of the whig government began. Sunderland, the first whig admitted to it, was the first dismissed, the high tory Dartmouth being appointed secretary of state in his place. On the day before her son-in-law's dismissal the Duchess of Marlborough wrote her last letter but one to the queen, enclosing in her angry missive several affectionate letters written to her by Mrs Morley in earlier days (Coxe, iii. 261–2; the duchess's letter is not in the *Conduct*). A brief and hasty reply from the queen, refusing to return her letters, provoked a retort on the part of the duchess, stating that in consequence she would take a little better care of the remainder.

As yet, however, neither Marlborough nor his colleagues seemed inclined to relinquish their posts, and the duke was urged by a joint ministerial memorial to retain his command. The intrigues of Harley to disunite the government however continued, and there were jealousies among its members. Somers, for instance, was suspected by Marlborough and others of scheming on his own account, and it would seem that his deferential manner to the queen over their teacups, and, if the duchess is to be believed, his politeness to Mrs. Masham, had made him not unwelcome at court (*Private Correspondence*, ii. 152). On 8 Aug. the queen took advantage of an altercation at a cabinet meeting in her presence to strike a deadly blow at the stability of the ministry by dismissing Godolphin. The treasury was now put into commission, and Earl Poulett made first lord; but the chancellorship of the exchequer was, 'as a particular favour of the queen's' (Luttrell, vi. 618), given to Harley, whose manœuvres were thus made patent by their success. Very soon the ministry was gradually transformed by the dismissal of all the whig chiefs and the admission into it of high tories, such as Rochester, Buckingham, and Ormond (who was sent to Ireland); while a secretaryship of state was given to the most brilliant speaker of their party, Henry St. John. There can be no doubt that the queen looked upon the victory as one gained on her behalf; she spoke of herself as released from a long captivity (Burnet, vi. 14). According to Dartmouth she regretted the loss of Somers, and desired him to wait often upon her.

The Sacheverell agitation, the rumours of the domineering treatment of the queen by the late ministers, and the growing weariness of the people in the matter of the war, combined to decide the elections of 1710 in favour of the tory party. With the electors at large, as for instance, in Middlesex, the church question—or the supposed church question—was uppermost. But the victory had no doubt been also, to a great extent, gained with the aid of other elements of dissatisfaction; and Harley, the chief author of the political revulsion, took care to put 'the queen' forward with unctuous iteration (see the curious document entitled 'Mr. Harley's Plan of Administration,' 30 Oct. 1710, in *Miscellaneous State Papers* (1501–1726), ii. 485–7). Whether he influenced the course of conduct now adopted by the queen towards the Duke and Duchess of Marlborough, or whether it was due to the whisperings of inter-feminine spite, must be left an open question. Notwithstanding the fresh Hampstead air sought by her thrice a week in the summer, the queen seems this year to have suffered from the gout; and she had observed the thanksgiving for the successes of her army on 7 Nov. in the chapel at St. James's (Boyer). She acquiesced in the wish of the new ministers that the usual parliamentary vote of thanks to the general should be pretermitted, and at his first audience begged him not to insist upon it. Unfortunately the indiscretions of his wife had not ceased during his absence, and while overwhelming the queen with documents chiefly transmitted through the royal physician, Sir David Hamilton, she had been with difficulty restrained from publishing the queen's private letters to herself. Though terrified and at the same time determined not to see her, Anne had been generous enough to pronounce her incapable of the peculations with which she had been charged by Swift in the 'Examiner' (see Coxe, iii. 344–7; cf. *Conduct*, 263). Perceiving on his return that the official disgrace of the duchess had been determined upon, and humiliated by the treatment which he experienced from the ministers and parliament, Marlborough strove to make peace between his wife and the queen at any cost but that of the loss of office. He induced the duchess to write an apologetic letter, in which she promised, so long as she was retained in the queen's service, to hold her peace (Coxe, iii. 352; in the *Conduct*,

364, the duchess gives it to be understood that her resignation was at last her own act). The letter and the pleadings with which Marlborough presented it had no effect. The queen declared that she could not change her resolution, and must insist upon the duchess's key of office being returned within two days (17 Jan. 1710–11). It was returned on the same evening. The vacant offices of mistress of the robes and groom of the stole were conferred upon the Duchess of Somerset, while the privy purse was given to Mrs. Masham.

In the meantime the course of events had favoured the prospects of peace. The ministry had continued to take advantage of the popular feeling so thoroughly in unison with the sentiments of the queen against the whigs and the captain-general, and in favour of the recently endangered church. The House of Lords, however, rejected both a proposal for a commission of inquiry into grants made since the revolution of 1688 (30 April), and a bill to repeal the act for the general naturalisation of protestants. The former device was to have filled the exchequer at the expense of the whig magnates, the latter to have gratified the popular dislike of the 'poor Palatines,' to whom the queen had formerly been munificent. Afterwards, in March 1712, she renewed her charity to the Palatines settled in Ireland; but the experiment was not saved from ending as a failure (*Treasury Papers*, 1708–14, 475). A worthier sign of church zeal than this demonstration against the dissenters was the act passed on the recommendation of the queen for the building of fifty new churches in London, the cost of which was to be defrayed from part of the duty on coals hitherto devoted to Wren's reconstruction of St. Paul's. The queen's message was brought into the House of Commons by St. John while Harley was recovering from the murderous attack made on him by Guiscard (8 March). It was even reported that the terrible adventurer had formed a design against the person of the queen, and precautions were taken to insure the safety of her residence at St. James's Palace (Luttrell, vi. 705). Burnet says that her health was at this time much shaken; besides suffering from the gout she had three attacks of the ague, which appear to have been caused or intensified by her agitation about public business. Much later in the year (December 1711) we find convocation congratulating her on her recovery from an illness which had in some quarters, possibly by design, been represented as extremely dangerous (Stoughton, v. 374; cf. *Wentworth Papers*, 210, 215). She had never been more popular, and her birthday this year was celebrated with great rejoicings (Luttrell, vi. 688). Her absence from court on the anniversary of her accession was attributed to the dangers surrounding her; much to her credit she personally forbade the indecent show made of Guiscard's body after his execution (Craik's *Swift*, 213 and 216 note).

The principal task of the administration of which Harley, now Earl of Oxford and lord treasurer, stood at the head, was carried on in secret. There were at this time not less than five secret agents of France in England, who, though acting separately, were all guided by the same hand (Mesnager, 109–10). The British ministers were not less discreetly served; so that they were able to make the Dutch believe that whatever proposals might be brought to London, they would not be dealt with till after consultation with the states. Mesnager was in the midst of his labours presented at Kensington to the queen, who told him: 'Tis a good work; pray God succeed you in it. I am sure I long for peace; I hate this dreadful work of blood' (*ib.* 134). Torcy declares (*Mémoires*, ii. 43–44) that she did her best to forward the negotiations. After having declared, on 25 Aug., that there was no French plenipotentiary in London, she made things pleasant for Mesnager in his *incognito*, and even expressed a wish to defray his expenses. And Mesnager himself attributes the success of the negotiations mainly to two causes, viz. 'the steadiness of the queen, guided by her own aversions to some of the other people, and especially by her resentments of the affronts which it is said had been offered her by some of the women about her person,' and 'the exquisite management of the treasurer' (Mesnager, 182). After the signature of the preliminaries she received Mesnager graciously in a secret audience (so Torcy, ii. 73–4), and continued to give effectual support to the action of her ministry, even when they sailed dangerously near the wind. A different set of preliminary articles, which included a barrier for the Dutch, and was otherwise more careful of the interests of the allies, had been communicated to the states and to Count Gallas, an imperial diplomatist residing in London under the designation of ambassador of the king of Spain; and when Gallas, indignant even at this version, published it in the newspapers, and loudly denounced the conduct of the queen and her government, she forbade him the court, notwithstanding her personal regard for him (Torcy, ii. 102), and requested Charles VI to send another ambassador in his place.

On 17 Nov. 1711 Marlborough landed in

England, accompanied by Baron von Bothmar, the Elector of Hanover's plenipotentiary. It is likely enough that the queen's mind had been inflamed against him by the story that a design was on foot which could only be defeated by her having 'no man in any considerable command but such as might be depended upon' (Mesnager, 167). For there can be little doubt that his dismissal was a settled matter before his arrival. The whigs, though they had not agreed to dethrone the queen, had desperately engaged in a very questionable manœuvre. The high-church tory, Nottingham ('Not-in-the-game'), for whom no office had been found in the tory government, proffered the whigs his alliance on the condition of their supporting an endeavour on his part to carry a bill against occasional conformity. With Nottingham and Somerset the whigs were certain of a constant majority in the lords, by which a peace unacceptable to their party could be rendered absolutely impossible. On 7 Dec. the queen, after opening parliament, had the mortification of listening to a debate in which both Nottingham and Marlborough inveighed against the preliminaries, and by a majority of 62 to 54 a clause was added to the address, declaring no peace to be safe in which Spain and the West Indies were left to the house of Bourbon. In the commons a similar clause was indeed defeated by a large majority; but the deadlock had been established. According to Swift (*Letters*, i. 113) some of the lords who voted in the majority had been told that by doing so they would please the queen. This it is not easy to credit; but he also says, on the authority of Mrs. Masham, that on leaving the house after the debate the queen had given her hand in a marked manner to Somerset, one of the most vehement opponents of the peace, and she continued to show great favour to the Duchess of Somerset (*Wentworth Papers*, 223, 235). Out of leading-strings she seemed hard to hold; it was almost as if she refused to be directed except by her caprices. As for the whigs, they paid their part of the bargain by helping Nottingham to carry the bill against occasional conformity through the lords, whereupon it easily passed through the commons, and at last became law (December).

The ministry were not slow in retaliating. Charges of peculation and falsified accounts were trumped up against Marlborough, and the report containing these was published by order of the House of Commons. At a cabinet council on 31 Dec. the queen ordered the removal of Marlborough from all his employments, on the ground of the information laid before parliament. On the same day as that which witnessed the downfall of Marlborough, the famous simultaneous creation of twelve peers was announced, by which, though the House of Lords can hardly be said to have been 'swamped,' the coalition majority was hopelessly undone. One of the new peers was Mrs. Masham's husband.

At the beginning of 1712 the queen was again troubled with gout; hence her message to the lords, requesting them to adjourn to the same day as that fixed by the commons, which gave rise to a debate on privilege. Her illness must have served her as a welcome excuse for not showing much personal attention to Prince Eugene, who early in January had arrived in London on a visit of several weeks; but on her birthday she presented him with a sword splendidly set with diamonds (Luttrell, vi. 723). The peace negotiations opened at the end of the month without the prince having been able to produce any change in the policy of the British government. The ministers, who greatly resented his coming, did not disdain to listen to denunciations accusing him of a plot with Count Gallas and Marlborough to set fire to London, seize the person of the queen, and oblige her to convoke a new parliament, for the purpose of putting an end to the peace negotiations and punishing their authors (see Torcy's *Mémoires*, ii. 139–140, where the authenticity of these designs is judiciously treated as an open question. No doubts as to the 'hellish plot' beset Hamilton; see his *Transactions during the Reign of Queen Anne*, 205–8). As usual, the most was made of the alarm; the queen's guards were doubled; several entrances to St. James's Palace were closed; and even Prince Eugene was 'protected' (Torcy, ii. 142). London was, as a matter of fact, in an excited and turbulent condition. The Mohocks were abroad, and Marlborough was supposed to have or to contemplate an understanding with them. On the queen's birthday he was insulted by the mob in the park, while the court was 'crowded more than ever by all the church, nobility, and gentry' (*Original Papers*, ii. 270). In parliament the proceedings against him and others connected with the administration of the army (Walpole and Cardonnel) continued, and he was condemned virtually unheard (January). Then the Barrier treaty, signed by Townshend in October 1709, was taken into consideration, and those who had concluded or advised it were censured as enemies to the queen and kingdom. In the meantime the peace congress, in which England was represented by the Bishop of Bristol (Robinson) and the

Earl of Strafford, had actually held its first meeting at Utrecht on 29 Jan.

A suspension of arms was agreed to in Flanders in June, and again in August, 1712; and by the end of the year the opposition to the peace in England had become powerless. But the treaty of peace still awaited its conclusion, which was delayed above all by one obstacle, the continued presence of the Pretender in France. The question of the treatment which he was to receive had been a grave difficulty, the more so that both Louis XIV and Queen Anne had a personal interest in his welfare. But for her strong aversion from the religion professed by him, there can be no doubt that her sympathy would have been much warmer now (cf. Buckingham to Middleton in *Original Papers*, ii. 330). For her protestant feeling was by no means growing feebler as her years increased, though she may have failed to derive comfort from the prophecy of the Bishop of Worcester (Lloyd) made to her about this time (June 1712), that four years hence there would be a war of religion, when the King of France would be a protestant and fight on their side (Swift's *Letters*, i. 167). She was, however, greatly pleased when Hampden's motion for a joint guarantee in the treaty of peace of the Hanoverian succession was rejected by the commons (17 June) in favour of a general expression of confidence in her fidelity to the protestant succession itself (Smollett, ii. 237). But to what extent Queen Anne showed an interest at this time in her brother's future it is impossible to determine. In the so-called 'Minutes of the Negotiations' of Mesnager (210–326) a long and circumstantial account is given of his endeavours, with the aid of a person 'near the queen' (Lady Masham), to obtain the insertion in the treaty of peace of a secret clause which should relieve King Louis from the obligation of keeping his promise to recognise the succession of the House of Hanover *beyond the lifetime of Queen Anne*. It is here insinuated that the queen, who before Mesnager went to Utrecht caused him to be presented with her portrait set in diamonds, favoured the scheme, but that it was frustrated by the clumsiness of the agents of St. Germains in England. The story that the Abbé Gaultier had hoped by the sheer force of his eloquence to persuade the queen to resign the crown in favour of the chevalier must be taken for what it is worth. In October 1712 Gaultier certainly informed Torcy that Bolingbroke was interested in the prince and his future, provided that the queen's rights were not prejudiced, and that he was at the same time anxious to verify a rumour as to some of the whigs having eighteen months before taken steps in the same direction (Stanhope, 536, from letters in the archives of the French foreign office). There seems, however, no doubt that at St. James's, whatever may have been the thoughts and feelings of the queen and her ministers, fear sealed their lips towards one another on the subject of the Pretender (see Somerville, 582). But the immediate difficulty had been to induce him to leave France, so that he might not have to be expelled from its soil. He had begun his journey in September 1712; but it was not till 20 Feb. 1712–13, that he actually crossed into Lorraine. About the same time Bolingbroke in a vigorous despatch insisted that an end should at last be made of delay, and on 31 March the treaties of peace and commerce between France and Great Britain, as well as the French treaties with the other members of the grand alliance except the emperor, were at last signed at Utrecht.

The support given by Queen Anne to the tory ministry had materially contributed to the conclusion of the peace. In the remaining period of her reign the person of the sovereign was more than ever prominent in the calculations of politicians; yet it cannot be said that her conduct critically affected the struggle in progress around her. She continued to fulfil the duties of the throne as she conceived them, more especially interesting herself in ecclesiastical appointments. She compensated Dr. Smallridge for his former disappointment by raising him to the see of Bristol, vacated by Dr. Robinson on his translation to London; she refused a mitre to Swift, as he professed to believe through the ill offices of his 'mortal enemies' Sharpe of York and the Duchess of Somerset (April 1713); but consented to Atterbury being rewarded for 'the flame he had raised in our church' (Burnet) by the bishopric of Rochester and the deanery of Westminster (May). But though she interested herself as before in church and state, it was well known that her bodily condition was becoming more and more infirm, so that during the last two years of her life the state of her health was the cause of repeated alarms. In the spring and summer of 1712 a marked improvement had been thought observable in her health (*Wentworth Papers*, 287, 292, 297); but Swift reports a passing fear concerning her already in September of that year (*Letters*, i. 175), and in October and December he speaks of her as more or less suffering from the gout (*ib.* i. 178, 209). She was still 'lame with the gout' in February 1712–13 (*ib.* i. 243, 245);

but, though the Jacobites had been informed that she could not live longer than March (*Occasional Papers*, ii. 390), she was able on 9 April, at the meeting of parliament after the conclusion of the peace, to be carried to the House of Lords, where she read her speech 'very well, but a little weaker in her voice' (Swift's *Letters*, i. 279). She did not as yet communicate the terms of the treaties to the houses; but she spoke of her efforts for securing the protestant succession and of the perfect friendship existing between her and the house of Hanover, and, referring to the unparalleled licentiousness of the libellous publications of the day, exhorted factions and parties to calmness and mutual forbearance (Wyon, ii. 441. The Stamp Act of the previous year had only extinguished the small deer of the periodical press). Of course at such a time her words were carried away by the wind. On 5 May 1713 peace was proclaimed in London; on 9 June the debates on the treaty of commerce with France began in the commons, and by a small majority this early endeavour in the direction of free trade was thrown out. Then a cabal between Scottish malcontents and the whigs to effect the repeal of the union was only defeated by a narrow majority in the lords (June).

More personal to the queen was the question raised by a message from her to the commons in the same month concerning a considerable debt which had accumulated above her civil-list expenditure. After some hesitation a bill enabling her to raise 500,000*l.* for the discharge of these arrears was consolidated with another money bill and passed. Burnet (vi. 173) seeks to show that there were grounds for the suspicions raised by the queen's demand, inasmuch as a few years before the actual debt had amounted to little more than half the sum now required. Nor, though the charitable expenditure of the queen had doubtless continued, had Blenheim of late been a drain upon her purse. It was accordingly, he says, concluded by 'all people' that the coming elections were the real purpose for which the money was in part needed. At all events there can have been no truth in the charge made in the next reign that it was intended for the service of the Pretender (Wyon, ii. 459). About this very time two addresses were successively carried in the lords requesting the queen to intervene for the removal of the Pretender from Lorraine, to which she returned evasive answers; but when a similar address was carried in the commons, she promised to use her endeavours (Burnet, vi. 175). When on 16 July she closed the session of parliament by a speech from the throne (she had been unable to be present on the 7th at the peace thanksgiving in St. Paul's), it was noticed that the customary assurance of her determination to support the Hanover succession was omitted (Wyon, ii. 466). At the end of the season (31 July) the queen was well enough to review the household troops in Hyde Park (*Wentworth Papers*, 345).

Sanguine as the Jacobites abroad were at all times, their hopes which the peace of Utrecht might have dashed to the ground revived with the news, true or false, of the queen's ailing condition, and as the signs increased of doubt and uncertainty, to say the least, among her ministers. The rumours diligently posted about 'Miss Jones,' 'Mrs. Ord,' 'Christopher,' 'Dunbar,' 'Quaint,' 'Quanton' (or whatever other pseudonyms Queen Anne went by in the Jacobite correspondence), frequently pointed to her speedy decease; in the meantime she was to name her brother as her successor, after being authorised to do so by the loyal majority in the new parliament. (Many passages of this kind will be found in the Stuart sections of *Original Papers*.) At the same time the official changes made during the latter part of the summer, mostly between the middle of August and the middle of September, could not but excite eager speculation. Shrewsbury was sent to Ireland, Ormond's presence nearer home being thought desirable. The Earl of Mar, who was regarded as a Jacobite, was made secretary of state for North Britain, another of the secretaryships of state being given to Bromley, and the chancellorship of the exchequer to Wyndham (formerly secretary at war), who were supposed to hold similar opinions. Other changes were made of the same kind; and it seemed evident that so many placeholders must be speculating on an event by which they would *not* lose their places. After every exertion had been made, and the pens of the ministerial fighting-men had been more active than ever, the elections for the British House of Commons resulted in an overwhelming tory majority. In Ireland a whig House of Commons had been recently elected; and Shrewsbury had soon been instructed to prorogue parliament with a view to its dissolution (December).

On Christmas eve, 1713, the queen was seized by a violent attack of fever, which left her for several hours unconscious (Wyon, ii. 475). A panic ensued, which was repeated when after her recovery several relapses followed. In February Swift writes that 'few of the whigs will allow the queen to be alive, or, at best, that she can live a month' (Craik, 277–8). When parliament

met on the 18th, there was a general feeling of uneasiness attested by the falling of the stocks, which had been affected by rumours of every kind; so that it was thought expedient for the queen, when she had sufficiently recovered, to address a letter to the lord mayor, intended to calm the apprehensions of the public. Among the incidents which had excited fears had been a movement of French troops to the coast, very innocently explained by the French government.

Immediately after the meeting of parliament the whigs found an opportunity for reviving the suspicions against the queen excited by the announcement of her debts in the previous session. When it was discovered that a quarter of the profits of the South Sea Company were to be reserved to assignees of her majesty, the question who these assignees were came to be so pertinaciously asked that the ministers ultimately had to abandon the proposal as to the quarter-share itself (Wyon, ii. 480; cf. *Wentworth Papers*, 396 *sqq.*). On 2 March 1713–14, when parliament reassembled after an adjournment, the queen was carried in a chair to the House of Lords. About this time she seemed again in better health, and though soon afterwards she had a 'fit of shivering' at Windsor, she appeared to be very well in April (*Wentworth Papers*, 359, 360, 375). The injunctions of the royal speech had little effect upon the whigs, who seized the occasion of the ratification of the treaties with Spain to take up the cause of the shamefully deserted Catalans, and afterwards in the lords to condemn the commercial treaty (July). But the question of the succession remained the really disquieting element in the political atmosphere. In her answer to an address from the lords, Queen Anne alluded with very little obscurity to a proposed 'diminution of the royal dignity' which had by this time become the favourite item in the whig programme. The queen had throughout continued on terms of civility with the electress dowager Sophia and her son; and just before the opening of parliament she had furnished Thomas Harley with a letter to the elector promising her assent to any further securities which the electoral family might desire. But even then she had referred to proposals from other quarters inconsistent with her own dignity and security which she felt herself bound to oppose. What the whigs had in view was to bring over to England a member of the Hanoverian family—if possible the elector; if not, his son the electoral prince. At a meeting of the whig leaders held about the end of April it was resolved to carry into effect this design, which had been for some time cherished. A debate on the state of the nation had just ended in the lords, which had been characterised by extraordinary violence. After losing by a small majority a proposal to declare the protestant succession in danger, the whigs had carried an address to the queen to renew her endeavours for the expulsion of the Pretender from Lorraine; and to this a clause had been added, on the motion of Wharton, asking the queen to proclaim a reward for the apprehension of the Pretender, dead or alive. The address had been in some measure softened down after an adjournment; but even so the queen's answer had not disguised her just resentment (Somerville, 555). It was then that the whigs thought of taking advantage of the circumstance that as Duke of Cambridge the electoral prince was a peer of the realm, in order to obtain for him the usual writ of summons and thus bring him over to England. The Hanoverian envoy, Baron Schütz, accordingly applied for the writ to the chancellor (Harcourt), who referred the matter to the queen. So indignant was Anne at the attempt to force her hand that she forbade Schütz her presence. Never, Oxford told him, had he seen the queen in a greater passion (*Original Papers*, ii. 598). At a cabinet it was indeed resolved to issue the writ, which could not be refused, and which Schütz accordingly carried to Hanover. The electoral family were advised by Strafford to disavow the proceedings of their envoy, and he sought to convey to the queen the assurance that there had been no desire on their part to disoblige her (*Wentworth Papers*, 31–32). But before long, a memorial, dated 7 May, from the electress dowager and the elector reached the queen, which suggested as necessary securities for the succession the removal of the Pretender from Lorraine, and the presence in Great Britain of a prince of the electoral family. In answer to this memorial, Queen Anne on 30 May wrote the two memorable letters to the Electress Sophia and to the electoral prince, which, accompanied by a third from Oxford to the elector, left no room for doubt as to the queen's mind being made up on the subject. The letters are in truth what they were called by the Duchess of Marlborough, to whom they were forwarded by the electress—'very extraordinary;' and possibly the rumour was true that 'the queen's letter touched the old electress so much that it hastened her death,' which took place on the day after that on which it had reached her (8 June; see *Letters of Sarah, Duchess of Marlborough*, 1875, 110, and cf. Molyneux's letter from Hanover in Coxe, iii. 574.

The letters are printed in Boyer, 699–700). The elector, now heir-at-law to the throne, answered courteously, but not in such a way as to reassure the queen, though the electoral prince was profuse in his apologies; and the silly Earl of Clarendon was sent to Hanover to see that the dreaded project remained unexecuted.

The ascendency of Bolingbroke over Oxford, which to Bothmar seemed evident from the selection of Clarendon as envoy to Hanover (*Original Papers*, ii. 626), showed itself also by other signs. Thus in domestic affairs the introduction of the schism bill (May), which the whigs vainly opposed in the lords, marks the climax of the high-church intolerance of Queen Anne's reign; and of this intolerance it suited Bolingbroke to pose as the champion. Oxford was unable to put a check upon him either in this matter or in those administrative measures of which the consequences might be more personally disastrous to their authors. (As to the measures said to have been taken shortly before the queen's death for securing the obedience of the troops, see a curious draft of a memorial from Stair to Marlborough in *Miscellaneous State Papers*, ii. 522–524). Unable either to satisfy the tories or to keep a door open towards the whigs, Oxford had already in June offered his resignation to the queen, but she had declined it. Early in July, however, Swift was told that his patron's fall was near, and on the 27th Oxford himself announced it as impending for the following day. On the 29th Lady Masham, who, according to Swift's correspondent Ford, had never been in higher credit with the queen, confirmed the news of the downfall of the partner and director of her old intrigues. Her letter dwells on Oxford's ingratitude to her dear mistress, whom he had teased and vexed for three weeks, and had thus probably caused the illness from which she was now suffering. There cannot, she declares, be a greater object for compassionate help than 'this good lady.' Another of Swift's correspondents (Erasmus Lewis) informs him that the queen had told all the lords that Oxford was negligent, 'seldom to be understood,' untrustworthy, unpunctual, ill-mannered, and disrespectful (*Letters*, ii. 45, 49, 68–71).

The queen, who had closed the session of parliament on 9 July with a speech implying reproof of factiousness, and again omitting all reference to the house of Hanover (*Wentworth Papers*, 401), had of late seemed stronger; on 12 June Arbuthnot described her to Swift as in good health (*Letters*, ii. 33; cf. *Wentworth Papers*, 386, 387). But there was no real hope of her days being many; the importance of the arrangements to be made after Oxford's dismissal was manifest; and the sense of responsibility which weighed upon those concerned seems to have been overwhelming. On the night of 27 July, after Oxford had resigned his office, the queen presided over a long-protracted cabinet council. Instead of the lord treasurer's staff being given to Bolingbroke, it was resolved to put the treasury into commission; but the choice of the members of the commission proved too difficult a matter to settle before the cabinet separated at two o'clock in the night. Next morning, the 28th, the queen was reported too ill to attend to business, and the meeting was postponed to the following day. On the 29th, after being cupped, she seemed better; but on the 30th, in the morning, a fit which the doctors considered to be apoplexy, and treated accordingly, rendered her insensible for nearly two hours. The Duchess of Ormond, who was in waiting, sent word to her husband, who was in deliberation at the Cockpit with the other members of the cabinet, including the Duke of Shrewsbury. They at once repaired to Kensington, where the queen lay. According to one account, of which Swift's correspondent Ford disputes the correctness, the Dukes of Somerset and Argyll, who had with many other persons likewise hastened to Kensington, entered the room where the cabinet was assembled, and took part in the deliberations which followed. Their names were still on the privy council list, and by their presence the cabinet (at that time no very distinctly defined body) virtually became a privy council. The physicians in attendance having been called upon to give their opinions as to the condition of the queen, Sir Richard Blackmore, Dr. Shadwell, and Dr. Mead seem to have agreed that her case was desperate, the last-named (a whig) thinking that death would be immediate. Arbuthnot, on the other hand, appears to have suggested a rather more hopeful view of the case, though privately sharing the alarm of his colleagues (see *Wentworth Papers*, 407). The physicians at the same time declared that the queen might be spoken to; and it must have been hereupon that 'one of the council,' said by Ford to have been Bolingbroke, proposed that Shrewsbury should be recommended to her as lord treasurer. The lords were admitted to the queen's chamber, where Bolingbroke stated to her the recommendation upon which the council had agreed. She at once placed the staff in Shrewsbury's hands. This

was at about one o'clock in the afternoon. The queen continued ill the whole day, through which as well as through the ensuing night the council continued to sit. (The scandal as to the evil intentions of Arbuthnot and the cold selfishness of Lady Masham (see *Wentworth Papers*, 408) is not worth repeating. As to Dr. Radcliffe's refusal to attend the queen, see RADCLIFFE.) In London, on the morning of 30 July, the report went that the queen was dead. She was not prayed for, says Ford, even in her own chapel at St. James's, 'and, what is more infamous, stocks arose three per cent. upon it in the city.' At Kensington a full privy council was sitting, including Somerset and Argyll and a large number of whigs. They dictated a series of orders; a regiment was despatched to Portsmouth, and instructions were given to secure the tranquillity of London. Messengers were sent to Flanders to recall the troops, and to the Hague and Hanover. On the 31st the queen was in a lethargic state—'the breath is said to be in her nostrils, but that is all,' writes Lewis, another of Swift's correspondents.

Everything was in readiness for the nomination of the regency, and for the proclamation of King George. But the queen still lingered. By her bedside lay her will, ready for signature; and the Bishop of London was in attendance, in case an opportunity should still offer for his ministrations. But the lethargy continued till, a few minutes after seven on the morning of Sunday, 1 Aug. 1714, Queen Anne died. (As to the circumstances of her last illness and death, see especially Ford's letters to Swift, ii. 74–80; and cf. BOYER, 714. A full narrative will be found in WYON, ii. 522–8, and MISS STRICKLAND has further particulars. Among them is the legend, which Carte is supposed to have had from Ormond, that the queen at the last made a sort of confession to the bishop, and that his words, on leaving the room, pointed to this confession having had reference to her brother. See also *Original Papers*, vi. 231, and a note to BURNET, vi. 231). The cause of the queen's death seems to have been suppressed gout, ending in erysipelas, which produced an abscess and fever. (After her death an inspection of the body was made by Dr. Thomas Lawrence, of which an account will be found in *Treasury Papers*, 1714–1719, 363). Her funeral took place at Westminster on 24 Aug., when she was interred in the vault on the south side of Henry VII's Chapel, which already contained the remains of her children and of her husband, and in which, according to the instructions given by her after his death (*Private Correspondence*, i. 415), room had been left 'for her too.' The vault was then closed up with brickwork (COKE, 482).

A few days after Queen Anne's death, Arbuthnot, who had been her physician since 1705, wrote to Swift that her days had been numbered in his imagination, 'and could not exceed certain limits, but those were narrowed by the scene of contention among her servants. I believe sleep was never more welcome to a weary traveller than death was to her' (SWIFT'S *Letters*, ii. 92). He adds that, owing to the queen's will having been left unsigned, Lady Masham and several of the queen's servants were left in deplorable case, and in another letter (*ib.* ii. 99) he says that 'the queen's poor servants are like so many poor orphans exposed in the streets.' There is certainly no feature more striking in the early administrative records of the new reign than the difficulty which was found in meeting the claims which had come over to it from that of Queen Anne (see *Treasury Papers*, 1714–1719, *passim*). The will also contained a bequest of 2,000*l.*, to be distributed among poor people as her majesty's alms, the payment of which had likewise to be left to the decision of her successor (*ib.* 70).

Queen Anne's good qualities were not altogether unroyal. She loved her country and its institutions, and shrank from no exertion of which she was capable on their behalf. Her hatred of the factiousness which clogged the wheels of the state-machine was not mere lip-hatred, and to those in whose guidance she had come to trust she was, during by far the greater part of her reign, no fickle mistress but a steady friend. More than this, she was on occasion generous and self-sacrificing; neither wholly lost in the frivolities of life nor deaf to the call of its nobler duties; condescending, without want of dignity in bearing; and open-handed to the soldiers who fought her battles, and to the poor under the shadow of her throne. But the effect of these qualities was marred by the obstinacy of character which she had inherited from her ancestors, and which in her took the form of a tenacity of opinion often proof against arguments, threats, or entreaties alike, coupled with a certain dulness of intellect, incapable of distinguishing between the binding force of moral principles and the duty of having her own way. Probably the Duchess of Marlborough was near the truth when she wrote of her former mistress and friend that 'in matters of ordinary moment her discourse had nothing of brightness or wit, and in weightier matters she never spoke but in a hurry, and had a

certain knack of sticking to what had been dictated to her to a degree often very disagreeable, and without the least sign of understanding or judgment' (*Private Correspondence*, 120). But with regard to the period of her womanhood, at all events, it should never be forgotten that Anne had since her marriage undergone an amount of bodily suffering and mental anguish which, in the opinion of competent medical authority, would have weakened the intellectual vigour of most women.

The public life of Queen Anne, for the influence of whose personal character room enough was left by the incompleteness of the British constitution, reflects both her virtues and her defects. She took an active personal share in the business of state, frequently attending cabinet councils, and even on occasion originating measures herself. Thus Bolingbroke asserts that the 'restraining orders' to Ormond were first proposed by the queen (see *Miscellaneous State Papers*, ii. 482–3). She continued the custom of her ancestors in attending debates in the House of Lords. But she regarded it as her special right to appoint her ministers according to her own choice, and from any party (see her letter to Marlborough in Coxe, ii. 439). This principle was in direct conflict with the system of party government which was in her reign, though still with very incomplete success, continuing to assert itself.

The ornamental surroundings of royalty had comparatively little charm for her; and in her later years, partly no doubt in consequence of the condition of her health, she lived so much to herself that her court at times seemed 'as it were abandoned' (Burnet, vi. 230). She had striven to reform the system of selling places in her household, but without enduring success (Mrs. Thomson, i. 362). Her own expenditure was free and generous, for we can hardly credit the assertion (*Lockhart Papers*, i. 316) that the Duchess of Marlborough could with difficulty be prevailed upon to loosen the purse-strings, though it was after her dismissal that application had to be made to parliament for the payment of the queen's debts. On coming to the throne she strove to fulfil the engagements of her predecessors, although she did not think it necessary to renew all the pensions granted to cavaliers by her uncle and father and dropped by William III (*Treasury Papers*, 1702–1707, 36, 43). For herself she at least announced, in March 1703, the admirable principle that 'the queen grants no reversions' (*ib.* 123), which, however, she seems at one time to have intended to violate in the case of the daughters of the Duchess of Marlborough. We find her naturally generous to her late husband's servants, continuing their salaries during her life, 'provided they keep no public houses' (Luttrell, vi. 390; *Wentworth Papers*, 63; but see *Treasury Papers*, 1708–1714, 531). Her charity extended itself to the most various objects, and is apparent in many transactions of her reign.

But, as has been seen, there was one department of affairs which Queen Anne considered specially her own. Her interest in the church, as shown by her endeavour to take the ecclesiastical patronage of the crown into her own hands, and more enduringly by the bounty which bears her name, has already been sufficiently illustrated. She was zealous for the efficiency of the clergy as well as for their welfare, and Archbishop Tenison could appeal to her aversion to the abuse of distant pluralities (Ellis, 3rd series, iv. 331). The curious hallucination, which in 1706 at least momentarily prevailed at the Curia, that she was a convert to the church of Rome, is one of the unsolved problems of her history (see Strickland, xii. 113). In the crisis of 1688 she had written to her sister that 'she would choose to live on alms rather than change' her religion (Appendix, Dalrymple's *Memoirs*, ii. 170).

The Duchess of Marlborough inscribed on the statue erected by her to the queen at Blenheim, that she was 'religious without affectation.' Perhaps it cannot be added that she was religious without superstition. The revival by her of the practice of the royal touch, which William III had all but discontinued, can, however, hardly have been a matter of personal choice (see Burton, ii. 202, as to the practice having been revived as a test of the divine sanction of her hereditary rule). A curious memorandum as to the touchings early in her reign occurs in 'Treasury Papers, 1702–7' (p. 142). It is well known that among those then touched was Samuel Johnson. Anne touched as late as March and April in the year of her death (see *Wentworth Papers*, 359, 375). In the observance of the duties of religion Queen Anne was an example of regularity (Stoughton, v. 322), nor did she tolerate slackness in others (see Luttrell, vi. 29, as to her prohibition of the performance of an opera in Passion week).

Anne's affectionate disposition was in her earlier years prevented by untoward circumstances from finding its most natural outlet. Deprived of her mother, separated from her sister, estranged in some degree from her father, she had to take refuge in the friendship which was the consolation, till it became the bane, of her life. When, in after

years, this bond was at last broken, she had grown suspicious and hard to be led, even by the politician who had shown to her the irksomeness of the old guidance. The devotion of Abigail never became to her as the friendship of Mrs. Freeman. The Duchess of Somerset seems in some degree, by the great charm of her manner, to have taken the place in the queen's affections of her imperious predecessor (see DARTMOUTH'S note to BURNET, vi. 34, where he also states that the Queen of Sicily, Anna Maria of Savoy, was the only relation he ever heard Queen Anne speak of with much tenderness). Peculiarly susceptible to the influences of friendship, the queen was at the same time, as has been sufficiently seen, an affectionate wife and a tender mother. Nor, having suffered herself, was she without ready sympathy for the sufferings of others (see her letter to the duchess on the death of Lord Blandford, COXE, i. 164; and her letter to Rooke, ELLIS, 3rd series, iv. 330).

The personal tastes of Queen Anne show little or nothing of that love of the polite arts which had characterised our earlier Stuart kings, and had left some faint traces in the pursuits and pleasures of her father and uncle. It is wonderful how few of the literary stars of the 'age of Queen Anne' seem ever to have crossed her orbit. She took no interest in the theatre, except to check its more obvious immoralities (see her proclamation of January 1704 in ASHTON, 255). She never visited the public playhouses; but plays seem now and then to have been performed at court (STRICKLAND, xii. 103; cf. ASHTON, 255). In a graver department of literature it was in a sense an accident that her illustrious grandfather's historical work did not see the light of publicity till soon after the commencement of her reign, when it was printed with a dedication to her (1702). Another great historical publication, though not the work of a great author—Rymer's 'Fœdera'—was published at her sole charge; and the compiler, who had been appointed historiographer royal in the preceding reign, was under her encouragement by an annual grant of 100*l.* (*Treasury Papers*, 1702–7, 28; 1714–19, 63). It has been seen that she had the honour of knighting Isaac Newton.

For art she cared as little as for letters. Wren, who was dismissed under her successor, was her court architect, but on her splendid gift of Blenheim Palace Vanbrugh was employed. Early in her reign Verrio finished the famous frescoes at Hampton Court, which began to be out of fashion already under her successor. Of course she sat to Kneller. For music she cared so little, that in 1708 she is stated never to have heard her own band play (*Court and Society*, ii. 337). The personal tastes of Queen Anne went in a very different direction. There is no proof that she cared much for jewellery, notwithstanding the stir made by Marlborough about the jewels inherited by her from her sister, and withheld from her in Holland (*Marlborough Despatches*, i. 10–11, 35, &c.); nor for lace, in which she does not seem to have been extravagant. Her predilections were rather in favour of open-air amusements, more especially that of hunting. Swift tells Stella of the famous chaise, or 'open calash,' as Luttrell calls it (v. 205), arranged so as to fit only the portly figure of the queen, and drawn by one horse, 'which she drives herself, and drives furiously like Jehu,' following the stag-hunt in Windsor forest (CRAIK, 225; cf. STRICKLAND, xi. 361). But even in this species of recreation, in which she indulged almost to the last, she did not affect variety. Her patronage of racing may have been largely due to a wish to respond to the tastes of her husband. She did not care for a present of hawks sent by the King of Denmark (*Treasury Papers*, 1702–7, Preface, xxix); and the spaniel keeper of Charles II, James II, and Queen Mary, found under her his occupation, or, at least, his profits, gone (*ibid.* 164).

In person Queen Anne is described by Smollett (ii. 279) as 'of the middle size, well proportioned. Her hair was of dark brown colour, her complexion ruddy; her features were regular, her countenance was rather round than oval, and her aspect more comely than majestic.' With this judicious description may be compared the portrait drawn by the Duchess of Marlborough of the queen in her last years when she had grown 'exceeding gross and corpulent' (*Private Correspondence*, ii. 119 seq.). Her hand was considered very beautiful, and may be still admired in Kneller's portrait at Windsor (STRICKLAND, xii. 53). She suffered greatly from her eyes, to the weakness of which she refers in a letter to Marlborough (COXE, iii. 127, and see the anecdote in SOMERVILLE, 267; her oculists were Read and Grant, both advertising quacks, of whom the former was knighted, ASHTON, 323–5). In compensation she was gifted 'with a softness of voice, and sweetness in the pronunciation, that added much life to all she spoke' (BURNET, v. 2, where the annotators state that King Charles II was so pleased with the natural sweetness of her voice that he had her taught to speak by the famous actress, Mrs. Barry). Neither Kneller's brush nor Bird's less fortunate chisel,

nor the flattery, often equally robust, of her poets and prose writers, has succeeded in persuading posterity that good Queen Anne was either an attractive woman or—though she appropriated to herself Queen Elizabeth's motto (*semper eadem*)—a great queen. On the other hand, spared though she was by neither foe nor friend, yet even in her own libellous age it was chiefly left to foreign pens to libel a genuinely national queen. Since Queen Anne has been dead, popular sentiment has preserved her name in kindly remembrance for the sake of her homely virtues, and neither partisan nor sectarian prejudice has prevented historians from acknowledging that she took no ignoble view of the responsibilities belonging to the throne on which a parliamentary compromise had seated her—the last of our Stuart sovereigns.

[The only biography proper of Queen Anne is that of the enthusiastic but uncritical Miss Strickland, in her Lives of the Queens of England, vols. x.–xii. 1848. Among the earlier historical accounts of her reign are Boyer's Annals of the Reign of Queen Anne, 11 vols. 1703–13, and 1 vol. folio 1735, the edition here cited; the Histories of Oldmixon, Tindal, Ralph, Smollett, here cited in the 5 vols. edition of 1822, Cunningham, and Belsham; and Roger Coke's Detection of the Court and State of England, vol. iii. (here cited in the 4th edition, 1719). An admirably lucid narrative is Somerville's History of Great Britain during the Reign of Queen Anne, 1798, which includes an essay on the 'Danger of the Protestant Succession during her last years.' Charles Hamilton's Transactions during the Reign of Queen Anne from the Union to her Death, 1790, is violent and partisan and valueless. More recent historians of the period are Lord Stanhope, here cited from the separate History of England, comprising the reign of Queen Anne until the peace of Utrecht, 1870; Ranke, in Englische Geschichte, vol. vii., and the Oxford translation; Burton, Reign of Queen Anne, 3 vols., 1880; C. von Noorden, Europäische Geschichte im 18. Jahrhunder. vols. i.–iii., 1870–1882, which reaches to the year 1710; and Wyon, History of Great Britain during the Reign of Queen Anne, 2 vols., 1876; Morris's Age of Anne (1877) is a useful little manual. The earlier period of Anne's life falls within the narratives of Macaulay, and of Onno Klopp, Der Fall des Hauses Stuart, 1875–81. For Scotch affairs see also Burton's History of Scotland, from 1689–1748, 2 vols. 1853, with the Lockhart Papers, 2 vols. 1817, and Lockhart's Memoirs of the Affairs of Scotland, 1714. Many administrative details will be found scattered through the Calendars of Treasury Papers, 1702–7, and 1708–14, Rolls Series, 1879. The memoir-literature furnishing materials for Anne's biography is very large. Foremost in it stands Burnet's History of his own Time, here cited in the six-volume Clarendon Press edition of 1833; for the earlier period information is supplied in the Diary of Dr. Edward Lake, 1677–78, Camden Society, 1847; the Correspondence of Henry Earl of Clarendon, and Lawrence Earl of Rochester; with Clarendon's Diary, 1687–90 (1828), and the Hatton Correspondence, Camden Society, vol. ii. 1878; Sir John Dalrymple's Memoirs, 3 vols. 1790, with their curious appendices, only reach the early years of Queen Anne's reign. Over a longer period extend Narcissus Luttrell's invaluable Brief Historical Relation of State Affairs from Sept. 1678 to April 1714, 6 vols. 1857; Evelyn's Diary, which reaches to 1706, and the Correspondence of the Duke of Shrewsbury, 1695–1704, ed. Coxe, 1821; the Wentworth Papers, ed. Cartwright, 1883, begin with the year 1705. The relations of the queen to the Duke and Duchess of Marlborough are most fully given in Coxe's Memoirs of the Duke of Marlborough, here cited in the 3 vols. 4to edition of 1819, which, though written with a strong bias, have permanent value as an historical work. They are supplemented by the Coxe MSS. in the British Museum, by the Letters and Despatches of the Duke, ed. Sir George Murray, 5 vols. 1845, and by Lediard's biography, 3 vols. 1736. The Duchess's own narrative, prepared for publication by Hooke, is the celebrated Account of the Conduct of the Dowager Duchess of Marlborough, from her first Coming to Court to the year 1710 (1742), here cited as 'Conduct.' It was answered by Ralph in The Other Side of the Question, 1742, defended by Fielding in A Vindication of the Duchess Dowager of Marlborough, and further criticised in A Review of a late Treatise, &c., and A Continuation of a Review, &c. (both 1742). Numerous other letters and papers of the duchess, bearing on her relations to the queen, will be found in the Private Correspondence of Sarah, Duchess of Marlborough, 2 vols. 1838; the volume of Letters, published in 1875, belongs mainly to her later years. See also Mrs. Thomson's Memoirs of the Duchess and the Court of Queen Anne, 2 vols. 1839. For Anne's relations to her father and brother, and the history of Jacobite affairs before and during her reign, Clarke's Life of James II, founded on the king's manuscript memoirs, 2 vols., 1816, and the Stuart Papers in Macpherson's Original Papers, 2 vols. 1775, must be cautiously studied; the Hanover Papers, in the latter collection, illustrate Anne's relations to the Court of Hanover. As to her interest in the peace negotiations cf. the Mémoires du Marquis de Torcy, Collection Petitot, vols. lxvii. and lxviii. 1828, and the Minutes of the Negotiations of Mons. Mesnager, 'done out of French,' it is said, by De Foe, here cited in the 2nd edition, 1736. Some curious details of a less special nature are contained in the Duke of Manchester's Court and Society from Elizabeth to Anne, from the Kimbolton Papers, 2 vols. 1864. But the most vivid conception of court and society under Anne is to be formed from the Journals and Letters of Swift and his correspondents, here chiefly cited from the 5th edition of his and

his friends' Letters, from 1703 to 1740 (1777). Among his professedly historical writings the Memorial on the Change of Ministry, 1710, and the History of the Last Four Years of Queen Anne, 1758, now regarded as his by the best authorities, are here specially noticeable. See also the biographies of Swift (especially Craik's), and of Bolingbroke (Cooke, Macknight). Some interesting political matter is to be gleaned from Somers's Tracts, vol. xii. A succinct account of Queen Anne's relations to the church will be found in Stoughton's History of Religion in England, vol. v., 1881. For details of a general nature, J. Ashton's Social Life in the Reign of Queen Anne (new edition, 1883) merits recommendation.] A. W. W.

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